Book Reviews

The Sicilian Vespers: a History of the Mediterranean World in the Later Thirteenth Century. By Steven Runciman. Cambridge: Cambridge University Press, 1958. Pp. xiii, 356. $5.50.

The sub-title is indication enough that Mr. Runciman's latest work carries the Runciman label. If anything, it is an understatement of what the book manages to contain. In tracing out the intricately ramifying background to a single event, the author is held back by no geographical limits; it is a mere accident that the search does not take him, this time, to the court of Prester John (to whom some rulers who figure in his narrative did send hopeful letters). The cultural frontier of the Latin West is his familiar territory, and it is easy to see why most mediaevalists are not anxious to dispute his possession; the cultural borderlands, such as Sicily, can only be understood by reference to all the cultures that border on them—in this case at least three—and the task of acquiring such understanding must needs daunt all but the most hardy.

The result of this natural reluctance is that too often we avoid all mention of the marginal and unclassifiable, the stated reason being that it is "out of the main stream." It is a large part of Mr. Runciman's achievement that he has denied us the comfort of this excuse. In the present instance especially, he is concerned to demonstrate the interconnection of events throughout Christendom and beyond. Sicily's position—historical and geographical—as a stepping-stone between the Latin West, Byzantium, and the Maghreb, made her something more than a source of picturesque detail for lectures on Frederick II Hohenstauffen. She was capable of becoming an international fulcrum as distinct from a cosmopolitan freak, and in the War of the Vespers this is exactly what occurred. It has the further advantage as a case-study that it visibly links the island's fortunes with those of the other stepping-stones, the Crusader colonies and Spain.

From this point of view, Mr. Runciman could hardly have made a happier choice of subject. In the application, it is possible to complain of a certain imbalance, both between causes and results and between the familiar and the unfamiliar. After all, the tragic history of the Hohenstauffen is tolerably well known to most mediaevalists; on this, a good deal of detail might well have been spared, while on the other hand it would have been fascinating to see Mr. Runciman trace out more fully the consequences, not only of international politics for Sicily but of Sicilian politics for the World. The defeat of

the schemes of Charles of Anjou had repercussions for the French and Aragonese monarchies, for the Papacy, and for the Balkan nations that can be clearly seen for a good two centuries; and while it would, of course, be fanciful to carry the story down to the remoter echoes that still faintly affect our own world, it might have been made more telling and significant if the author, for instance, had given a page and not a sentence to the outrage of Anagni.

The element of historical detection is secondary, and is bound to make its chief appeal to that tiny group of specialists who are capable of disagreeing with the author's conclusions. "Detection" seems the appropriate word, for almost the sole point at issue is the guilt or innocence of John of Procida. Mr. Runciman's suggested solution is internally coherent, and the objections are smoothly disposed of. It could be argued that the course of events might be explained by a less elaborate hypothesis than he constructs—for instance, the Greeks might be solely responsible for plotting the Vespers, which would greatly simplify the question of why the island rather than the mainland was the first objective. (Byzantium had old contacts with Sicily; Charles' possession of the island ports threatened the Palaeologus himself, his control of Apulia only threatened his rivals among the Greeks). Moreover, it is hard to be happy about an argument that seems to say that the more circumstantial a narrative, the more likely it is to be true; especially when Mr. Runciman admits that on one major point the chronicles he relies on are undoubtedly false. Friend and foe alike asserted that John of Procida did many things that he certainly did not; how confident can we be that therefore somebody else did them under his orders? For this is in fact the author's case that John was the architect of the rising, and that the rising was thus engineered in the interests of the Queen of Aragon, a fact of which the rebel Sicilians themselves seem to have been unaware.

The argument on this point is not fully convincing, though perhaps it comes nearer to explaining all the pieces of the puzzle than any other explanation in the field. Perfect certainty is, by now, beyond the reach of human ambition. Mr. Runciman has shed a clear and penetrating light on a complex pattern of events which perhaps nobody but himself is qualified to unravel in all its intricacy. It is no detraction of his achievement to say that there remain spots of shadow, and perhaps they may add to the fascination of the story.

University of Toronto ELLIOT ROSE

Marie, or Slavery in the United States. By GUSTAVE DE BEAUMONT. Translated by BARBARA CHAPMAN. Introduction by Alvis L. Tinnin. Stanford: Stanford University Press, 1958. Pp. xx, 252. $4.95.

On May 11, 1831, two young Frenchmen landed in New York, both of them magistrates from Paris, both 29 years of age. One was Gustave de Beaumont, the other Alexis de Tocqueville. For nine months they travelled together in the United States, returning to

Paris in February, 1832. Both published books in 1835: de Tocqueville, *De la démocratie en Amerique*, de Beaumont, *Marie, ou l'esclavage aux Etats-Unis*. Both books became popular at once; but while the fame of de Tocqueville's book has endured and grown, that of de Beaumont's was eclipsed in ten years.

De Beaumont's *Marie* is a sharp analysis of American society concealed inside a trite and mawkish story. As a novel *Marie* reveals all the worst elements of nineteenth-century romantic taste: naïvete, the worse for being deliberate; motivation inept and trifling; and a facile assumption that a novel must officially instruct. As easily as the novel succeeded in 1835, so was it overtaken by the nemesis that awaits most tracts of the times: *Marie* went through five editions and was hardly ever, until now, heard of again.

De Beaumont himself says that he described American customs and that de Tocqueville described American institutions. The truth is that both describe both; it is only a question of emphasis. There is a striking similarity about some of their remarks, and one wonders in fact who influenced whom. What impressed de Beaumont—more than it did de Tocqueville—was the relentless American assault on their continental domain. Unlike the Americans, de Beaumont does not idealize this process; after all, it requires only perseverance to build a material civilization. As de Beaumont puts it: "Nothing stops him [the American] in his undertakings; nothing discourages his efforts. . .he will never say, "I cannot." Bold, patient, indefatigable, he tries again. . . .these great achievements are due to a thousand combined efforts. . . .to a thousand undistinguished minds who do not seek help from a higher intelligence. . . .Americans do not dream: they act." And finally, "it seems as though greed were blowing a deadly wind upon America, which, attacking men's intellectual qualities, fells genius, . . .penetrates the depths of the heart to dry up the well spring of noble inspirations. . . ."

It is part of the tragedy of de Beaumont's book that brilliant insights like these have to be concealed within such a bad form. His reason for publishing his work as a novel was to bring the Negro question dramatically before the public. In this sense it is a predecessor of *Uncle Tom's Cabin*, which was published seventeen years later, in 1852. But the book remains a mixture of Harriet Beecher Stowe and Alexis de Tocqueville, an improbable mixture at best and one rather unpleasant to taste.

Dalhousie University P. B. WAITE

Labour Problems in the Industrialization of India. By CHARLES A. MYERS. Cambridge: Harvard University Press [Toronto: S. J. Reginald Saunders], 1958. Pp. xvii, 297. $8.50.

Professor Myers, who is Professor of Industrial Relations at the Massachusetts Institute of Technology, tells us in his "Author's Preface" that this book was written as one of the "country" studies of the Inter-University Study on Labor Problems in Economic

Development, financed in part by a grant from the Ford Foundation. Apparently, on the basis of any previous experience or interest, the author might equally well have elected to write on "The Influence of the Toddy Palm on Tahitian Labour." He does not appear to have had even secondhand contact with India before undertaking this assignment, and he seems to have confined himself on this occasion to a five-month visit to that country (page xvi) before giving birth to this book.

The result gives evidence of all the meticulous care of a trained American research worker writing against a background of skill and experience in his own field and his own country, but relying pathetically on statistics, in a country where they are notoriously unreliable, to substitute for the personal experience so important in the analysis of social movements abroad. Myers' book is ponderously academic. Of its 297 pages, 111 consist of Appendices, Notes, and Index. It is factually faithful and discerning in its selection of issues, but more than once its author's interpretation of his facts is marred by his own foreignness. He has evidently tried to check this by enlisting the co-operation of qualified Indians, but it is surprising that he does not appear to have included among his "western" collaborators a single soul from amongst the thousands of living Britons who have spent years helping to build the new India—unless, which seems unlikely, Hy Fish (p. xvii) is an Englishman. Such consultation might have corrected a distorted emphasis here and there; notably, the depreciation of India's world status as an industrial power before World War II; the surprising neglect of the impact upon India's labour force of that War, when lakhs of Indian peasants were at least partly "mechanised" in the Indian Army, and lakhs were given an experience of the world outside their village; and so on.

In spite of these faults, however, Professor Myers has produced a book which scholars interested in the subject will find readable, and at times even absorbing, and which could have the effect of encouraging others, both in India and in the West, to undertake a closer study of that vital, living thing, the Indian Labour Movement, and a closer identification with it.

University of King's College H. L. PUXLEY

The Anatomy of the World: Relations between Natural and Moral Law from Donne to Pope. By MICHAEL MACKLEM. Minneapolis: The University of Minnesota Press [Toronto: Thomas Allen Ltd.], 1958. Pp. viii, 139. $3.75.

In the *Anatomy of the World* Dr. Michael Macklem distinguishes the Donnean view of the world as decaying—" 'Tis all in peeces, all cohaerence gone"— from the Popean account: "Whatever IS, is RIGHT." The difference between the prevailing assumptions is "that between a conception of evil as sin or the consequence of sin and a conception of evil as a condition of existence." The shift in English thought from one set of beliefs to the other is traced in discussions from Burnet to Hume.

Traditionally, the moral condition of man was impaired by sin at the Fall, the natural condition of the earth was corrupted in the Curse and the Flood, but the heavens above the moon persisted immune from disorder. In the first quarter of the seventeenth century, observations by astronomers suggested to persons like Donne and Goodman that decay had invaded the heavens too, and it was freely confessed that "this world's spent." Dr. Macklem tells us that in 1681 Thomas Burnet's *Telluris theoria sacra* gave final form to the doctrine that human sin had brought on terrestial disorder. Burnet held, for instance, that the earth was created smooth, but mountains and seas were formed as a pocky result of the Flood; Donne and Goodman had made play with a similar idea.

In the 1680's and '90's replies to Burnet, denying that God cursed the earth by raising up hills, led to the view that the present state of the earth is the result not of original sin but of divine law. Newton was taken to have shown that the operation of the law of gravity required the continuous substantial presence of God, and according to Dr. Macklem, by about 1720 this concept of divine agency in natural law had become commonplace. It was gathered into the theological argument by Clarke, Derham, and others; mountains ceased to be "Warts, and superfluous Excrescencies"; the heavens demonstrated divine power; "unchanging law" pervaded the frame of the universe.

This is only half the story. For Pope, law was maintained in the moral as well as the physical realm:

> The gen'ral ORDER, since the whole began,
> Is kept in Nature, and is kept in Man.

William King's *Essay on the Origin of Evil* (1702), which has often been connected with Pope, represented natural evil as a condition of law but retained the older view that moral evil was the consequence of sin. Pope, more advanced, took both natural and moral evil as conditions of law. Dr. Macklem is equal to explaining how this also came about.

The traditional view of divine law was authoritarian. Law was an expression of the will of the law-giver, imposing its obligations by his authority and power. The rationalists of the Enlightenment made law a description of whatever is, and argued about the basis of obligation. Dr. Macklem admits that the development was not linear, but distinguishes two approaches. In the first, moral law was derived from reason, which from being the light of nature came to be taken as the dictate of nature and was reckoned to be prior to the divine will. Clarke in 1705 and Butler in 1726 were characteristic. For Shaftesbury, on the other hand, moral values were determined by the law of the affections. Hutcheson and Hume argued that reason alone was never a motive to an action but was a means to ends proposed by passions. Moral law was thus a description of what man is, not what he should be, and the traditional distinction between his fallen and unfallen states was obliterated. Whatever is, is right.

The argument of the book is very neatly tailored. Judiciously selected and repeated leading ideas and phrases carry the reader with dry feet through seas in which less careful captains have their passengers chancing it over the side. The good vessel brings into perspective several interesting debates. The Burnet controversy is nicely sighted, and

passed, not without a bibliography. The account of the early eighteenth-century debates on moral law will be of use to students of philosophy as to those of Pope. Lovejoy's well-known article on optimism and romanticism had specifically omitted the question of natural law that Dr. Macklem now handles. Students of Donne will take particular profit. Much has been written from very close up on the theme of Jacobean melancholy and the decay of the world; the most detailed account of the debate between Goodman and Hakewell scarcely took the story beyond them and declared the later pattern of developments "tenuous." Dr. Macklem commences with those authors and puts them in their places by moving away fast.

All the same, the book itself needs perspective. How Hooker's Law with her seat in the bosom of God, how Spenser's Concord, and Shakespeare's Order, how Milton's Providence became Newton's Gravitation would make good reading, and within that story the place of Donne's Astraea would become clearer. There is something rather forced in the choice of Donne's picture of decay as the starting point. We are told of "a major line of development connecting Donne's *Anatomie of the World* and Pope's *Essay on Man*." Is there not also a true succession down the line of optimists? Burnet himself wrote in the spirit of the Royal Society. The eighteenth-century view may have emerged in answer to the Donnean as revived by Burnet; but it emerged out of another. Bury might have urged that it came out of the views of Descartes and Fontenelle that nature is everywhere constant, Lovejoy that it showed up in Pope from the doctrine of plenitude, R. F. Jones that it was stirred by Bacon's optimism. To exclude these or other sources of Pope's thought, one would need to show perhaps that the discussion of Burnet's *Sacred Theory* produced Newton's theory of gravitation. Dr. Macklem shows that on the issue of natural order the discussion of the *Sacred Theory* involved Donnean views on the one side and Newtonian on the other. He then admits that the Popean belief in moral order was not a logical correlative or a necessary inference from the belief in natural order, but that it derived from a conception of law as a description of effects in both orders alike. At this stage to go from Donne to Pope by direct line would be to find oneself at a loose end dropped in the heavy seas that separate them. Much better to travel by Dr. Macklem's boat.

Be it noted that this admirable book was written by a Canadian, dedicated to another, assisted by the Royal Society of Canada, and helped to publication by the Humanities Research Council of Canada.

Dalhousie University S. E. Sprott

Yonder One World: A Study of Asia and the West. By Frank Moraes. New York: The Macmillan Company [Galt: Brett-Macmillan Ltd.], 1958. Pp. 209. $3.75.

Mr. Moraes' background as a newspaperman over the last twenty years gives a journalistic flavour to his writing, with the result that this book is an extended "report" rather than a "study" as the sub-title claims. However, the author is particularly well equipped to

speak to the puzzled Westerner with the voice of a moderate Asian. Mr. Moraes attempts to explain why East and West "so often find themselves talking at cross purposes." He clarifies the differing backgrounds—the technological conditioning of the West; the terrific pressure of population with its resultant surplus of man-power in the East. A difference in "mental touchstones," to use an expression of the author, is brought out in his own words: "To the Oriental a work of art must be a complete and finished product, but this meticulousness does not extend to a utilitarian object, such as a saw, a saucepan or a sewing machine." But East and West must understand each other if the free world is to survive.

The gap between technological conditions of West and East is not the real cause of the lack of understanding. Technology alone solves no problems, and Eastern attempts to adopt Western technological methods too fast, too soon, as in pre-war Japan, have developed a "national schizophrenia." This malaise is still much in evidence in the Japan of to-day as a result of the rapid but superficial movement towards Americanization—a far from "grass roots" affair. Ready acceptance of regulation from above, an ingrained habit of the Japanese throughout their history, precludes a vigorous economic or political life in a democratic pattern. Why this tendency did not hinder the recovery of the other great defeated power, Germany, Mr. Moraes does not satisfactorily explain. He points out, however, that West Germany has far greater resources of raw materials than has Japan; that Germany had already suffered a major defeat and thus had escaped the "primary shock" which hit its eastern ally; and that, in spite of the militant and authoritarian tradition common to both, there was still a "rebel and creative" element native to the German make-up which is totally alien to the Japanese.

This "rebel and creative" element is to be cherished wherever it is found, along with every type of social organization or political thought making for freedom and natural to the country of its birth. Here Mr. Moraes brings out the great contrast between the theocratic tradition of China and Japan, looking up to the "divine" emperor, and the decentralized social organization of Hinduism, where the functions of priest and king were rarely combined, and where a type of representative government was in evidence in the ancient village council system as far back as the time of the early Aryans. In spite of the ossifying effect of the caste system, this spark was kept alive so that the ideas and institutions which the British introduced to India were not wholly alien. The growth of the great experimental democracy which is modern India has the advantage of a friable soil of tradition from which to draw nourishment suited to it.

It is odd that caste-ridden Hinduism seems to have provided a more favourable atmosphere for the growth of democracy than has Islam with its creed of the brotherhood of man. Mr. Moraes feels that opportunities to build one democratic nation out of what are now the separate states of India and Pakistan were lost in the pre-war and war years by the policy of the Indian Congress party with regard to the Muslim League. He maintains that it would have been statesmanlike for Congress to have accepted Muslim representatives from that body instead of from among the smaller group of Muslims in

the Congress ranks. This is debatable as it would have committed India to the principle of communal representation from the beginning, against which, quite rightly, India's face has always been set. In states of Asia other than India, Islam, in spite of its creed of brotherhood, has not proved itself successful in the nurture of political democracy. In fact, Mr. Moraes points out, quite correctly in the judgment of the reviewer, that the Muslim, once he moves from a position of extreme orthodoxy, is much more susceptible to Communism than the "amorphous, usually tolerant" Hindu. (The author's suggestion that the union of Islam and political democracy has not worked in practice is borne out by the events of last autumn in Pakistan.)

Mr. Moraes makes it clear that the day of any weighty European influence in Asia is over. It is on the United States that the question of freedom and peace for Asia largely depends. He is appreciative of America's generosity, and of the whole American ethos. But he pleads for a better understanding of Asia's cultural, political, and economic position, and of the vital place of India therein, embodying as she does the hope of freedom in Asia as opposed to the Chinese brand of Communism, or the imperfect adaptation of Western technocracy in Japan. Along with his analysis of their different approaches to responsibility in government, Mr. Moraes contributes to the cause of mutual understanding an enlightening account of the Kashmir problem, and, on the plane of economics, a plea to abandon the totally unrealistic pipe dream of free enterprise, North American pattern, as a goal for India. Democratic Socialism, with varied proportions of free enterprise and government planning, is the only weapon with which to defend Asian nations against aggressive Communism.

The economic picture painted by the author has its surprises. Mao Tse-tung, against all orthodox Marxist practice, placed tremendous reliance on peasant support in establishing Communism in China. Yet in spite of this Mr. Moraes contends that it is in the field of agriculture that Chinese Communism has had least success, and where the Russians also have found themselves at a loss. Here the democratic Socialism of India has achieved great things. The success of the first Indian Five-Year Plan, with its emphasis on agriculture, has raised food grain production by 20%. Six million acres of land were brought under irrigation and many more acres received improved water supplies. The national income in the period was raised by 18%.

However, India lags industrially behind China, and India's second Five-Year Plan to speed up her industrial development appears to be on the verge of death by starvation, due to the reluctance of foreign capital to meet the "small half" of the inevitable deficit. With a history unmarred by any repudiation of international obligations, with a strong currency, and with the extreme importance to the free world that India's economy should prosper as an example in Asia of freedom in action, this is deplorable.

So Mr. Moraes calls for drastic rethinking on the part of Western nations, and especially on the part of the United States, as to where their interests in Asia lie. Domestic policies in the United States are also criticized as they influence policies abroad. While America's colour problem remains unsolved, the taint of "white colonization"

will continue to cloud her dealings with Asian nations. There will also be misunderstanding because large groups of Asians, accustomed to politics on the British pattern, are mystified by their colourful but puzzling American counterpart. Even the honest desire of the United States for peace is widely misunderstood.

This honest desire for peace, the author thinks, should find practical outlet in working for the security and full independence of buffer states in East Europe, the Middle East, and that confusing and confused half-circle of countries which make up south-east Asia. In Asia this requires a tact of a tight-rope walking quality, for in the proverbial and dangerous "state of flux" of south-east Asian nations, anything approaching a re-establishment of colonialism will most certainly open the doors only half-heartedly closed to Communism. Somehow these states must feel themselves secure and free from the old bogy of colonialism, the new bogy of Communism, and the still newer danger from the Chinese fifth column which the author found strong and active throughout Malaya, Indonesia, Cambodia and Laos. Ceylon and Burma are also in a highly vulnerable state.

The swing away from Europe and the near disappearance of European influences in all of Asia to-day is emphasized by Australian post-war defence treaties with the United States. But the anomaly of the empty spaces of Australia so near the most crowded areas of the earth's surface make the "white Australia" policy a matter of grave global concern, and not merely a domestic matter for Australians. Mr. Moraes regards it as an economic dilemma rather than a racial problem, and strongly advocates controlled Asian immigration. He makes the interesting point that many Asian people might make more reliable citizens than those from Central Europe and from the "fringe of the Soviet world." After all, many Asians with long histories of contact with western Europe have learnt much about co-operation, both military and civilian, and about political responsibility.

Mr. Moraes' plea to the West and to Australia to understand the East and the precarious position of India at the moment *vis à vis* the Communists is matched by his urging most strongly upon the leaders of his own nation to recognize where the danger lies and to bend their energies to strengthen in India everything that will make her an example of a free society to the rest of Asia. He feels that the greatest danger to India is in the illiteracy of a large part of the electorate, in the danger of "mobocracy," of Fascist or Communist governments coming to power by constitutional means. This is, in fact, what has happened in the state of Kerala in south India, where a communist government is now in power. If Communism can win by constitutional means, why should the Party not make full use of such means? Truly one does not envy those on whom rests the responsibility of governing India wisely. With Kerala state and its democratically elected Communist government in the south, with Chinese Communist troops massed along India's north and north-eastern border, and with the "great friendly Soviet Union in the rear" (a phrase from a recent statement of the Indian Communist Party), Mr. Moraes' cry for realistic and immediate help to undergird democracy in Asia has an urgent ring indeed. But it must be recognized that for a democratic system to flourish anywhere

in Asia it must have its roots in the country of its origin, and that it will take forms, such as that of democratic socialism, not necessarily pleasing, sometimes even shocking, to those peoples of the West who should most heartily desire its well being and stability. Mr. Moraes' book helps us to grasp this probability, and to look at the whole problem of free societies in Asia from a new point of view.

University of King's College MARY PUXLEY

The Well. By SINCLAIR ROSS. Toronto: Macmillan Company of Canada, 1958. Pp. 256. $3.75.

The Mark. By CHARLES E. ISRAEL. Toronto: Macmillan Company of Canada, 1958. Pp. 306. $3.95.

If still further evidence were necessary that the hero has disappeared from the modern novel, to be replaced by a principal character of notably unheroic proportions, the two novels here under review would supply it in abundance. Mr. Ross's hero in the modern style is a delinquent, still juvenile at the age of twenty-two, and Mr. Israel's protagonist appears first at the end of a five-year term for raping a child. Both of these gentlemen (the characters, not the authors) are filled with natural virtues as yet inhibited by an obtuse and unfeeling society, and both, we are told, are fighting their way toward normality, a state which, if we are to accept the evidence of the novels, appears to be compounded of equal parts of ruthlessness and successful copulation. As is usual in stories of this kind, very little sympathy is wasted on the victims of the crimes; the important thing is to fashion useful members of society from the extraordinarily unpromising material of the perpetrators. The theme of both books is a worn and weary one, even to the echoes of freshman notes in Sociology 100, and neither characterization nor plot offers any help toward a significant variation.

In *The Well*, Chris Rowe, fresh from a bungled job of robbery with violence in Montreal, arrives by freight in Campkin, "two days north-east of Winnipeg," and is given a free meal by Swede Larson, a remarkably successful farmer in late middle age. For no apparent reason beyond the requirements of the plot, Larson is attracted by the bad manners of Rowe, and unburdens his soul to the young man on two principal matters, his relatively unsuccessful marriage with a much younger blonde wife, and his frustrated desire to travel whenever he hears a train whistle. For a place to hide from possible pursuit by the police, Chris accepts a most undemanding job from Larson, shows some slight affinity for horses and a great affinity for Larson's calculating young wife, Sylvia, who engrosses all the young man's energies save for one casual adventure with a town girl. Occasional flashbacks lay the blame for Chris's worthlessness upon his mother's prostitution and the unfortunate environment of Boyle Street, Montreal, but Mr. Ross's theory of sociological predestination is no more convincing than his western background. In the end Chris weakly conspires with Sylvia against his benefactor, and even a belated change of heart

does little to convince the reader of the author's thesis, that Chris Rowe has at last "found himself."

In character and background, *The Well* suffers from the same weaknesses so evident in *As for Me and My House*, authentic details rigidly selected to produce a false picture. W. O. Mitchell is as acutely aware of the frustration and meanness to be found in a small western town, and of the abrasive effect of wind and dust and loneliness, but he also sees the other side of the picture, the beauty and nobility and even the common sense which do not seem to exist in Mr. Ross's world or its people. Any world will have its grubby aspects, but even a pseudo-science ought to consider all the evidence.

Mr. Israel's world is a little more dependent upon TV, and is less restricted if equally superficial. The characters of *The Mark* are as obviously types as those in *Dragnet* or any one of the westerns. An ex-criminal, now reformed, endeavours to make a new start in life, and appears to be succeeding despite the temptation to backslide, until an appropriately mean character discovers and exposes the shameful past. Immediately the ex-criminal is ostracized and persecuted, and though innocent of a recent crime, narrowly escapes conviction, and is forced to go somewhere else to try again. Supported, however, by one understanding friend and by the love of a good woman, he can reasonably expect success in his second attempt. A more startling crime than mere murder or cattle rustling, and a psychiatrist in place of Paladin as the understanding friend, brings one fairly close to *The Mark*.

In Mr. Israel's novel, Ed Fuller, who has served five years of imprisonment and psychiatric treatment for the rape of a little girl, returns to freedom and an executive job arranged for him by the penal authorities. He falls in love with the boss's secretary, a widow with one daughter about the age of Fuller's victim. As he proves his worth in business, his romance develops, although he is still plagued with fears of what he might do, fears which send him back to his psychiatrist parole officer. A number of flashbacks enlarge upon his crime and describe rather naively the merits of group therapy. His real cure appears to be his success in a "normal" relationship with the willing widow. Shortly after this adventure, his past is exposed by a gutter journalist in his scandal-mongering paper, and Fuller loses his job, almost loses the widow, and has to make a fresh start in another city. It is understood that the fresh start will probably be a successful one.

Mr. Israel's prose is adequate to his purpose, and his book has enough of suspense about it to hold the reader's attention to the end. A second reading, however, discloses the thinness of the characterization and the slickness rather than the depth of the plot. One almost expects Ed Fuller to be presented with a new refrigerator, a Polaroid Land Camera, and a year's subscription to *Confidential*.

Ontario Agricultural College H. V. Weekes

A Mixture of Frailties. By Robertson Davies. Toronto: Macmillan Company of Canada, 1958. Pp. 379. $3.95.

"Never say No to a woman; my lifelong principle," says the uninhibited Cathedral organist Humphrey Cobbler after that prim guardian of Salterton mores, Miss Puss Pottinger, has been overcome by the seven glasses of sherry (laced with brandy) that he has poured out for her. We are back in staid old Salterton, "one of the last places in the British Empire where anybody has an At Home day," and the funeral of Mrs. Bridgetower has brought together many of the characters who appeared in Mr. Davies' *Tempest-Tost* and *Leaven of Malice*. But this is not to be another comedy of Salterton manners. By the terms of Mrs. Bridgetower's will, her son Solly and his wife Veronica are not to receive the income from her estate until they produce a son; in the meantime, the money is to be spent on training some young woman desirous of a career in the arts, "that she bring back to Canada some of the intangible treasures of the European tradition." After the only reasonable applicant has been disqualified by Miss Puss on the ground that she is a hussy, the trustees select a girl who seems ludicrously unsuitable—her Ma thinks that art is almost as sinful as alcohol, and she herself has hitherto been misapplying her vocal talents with the Heart and Hope Gospel Quartet, which broadcasts every morning in behalf of the Thirteenth Apostle Tabernacle. It seems almost too cruel for Mr. Davies to snatch this girl, Monica Gall, out of her Ontario home and set her down in a menagerie of bohemian artists in London.

But Mr. Davies does not use the Bridgetower legacy in the obvious way—as a comic device to exploit the differences between the provincial and the urban, the ingenuous and the sophisticated. He is interested in Monica; out of unpromising material, he wishes to fashion a person. In the early chapters, she is nothing at all; either she is not present or else she is overshadowed by her mother, a coarse, fat, short-breathed woman who is sometimes so low in spirits that she can hardly eat a medicinal piece of pie, sometimes so full of gusto that she can infuse life into a soiree of dismal Thirteeners. But when Monica goes to London, she becomes the centre of attention. Mr. Davies sets himself quite a task here to show how a staunch Thirteener, a devout Heart and Hope chorister, can be brought to the point where she is chasing a slattern out of the bed of a Rabelaisian composer so that she can occupy it herself. Mr. Davies manages this very deftly. But he does not end here; this is only half the story, only half of a psychological and spiritual history.

"To follow truth as blind men long for light"—Monica sings this unthinkingly at Mrs. Bridgetower's funeral. Her own enlightenment begins much later, under the direction of a famous conductor named Sir Benedict Domdaniel. Eventually he sends her to the composer, Giles Revelstoke, for awakening in musical and other matters. By the time she moves into Giles' apartment, she has discarded the Thirteener faith as a shadowy and unbecoming dress and accepted Giles' Voltairean skepticism about things which are not clear and perceptible to the senses. This in turn proves inadequate; actually, the development of her artistic sensibility and the development of her conscience proceed together.

The novel's theme is the theme which Giles uses for an opera—the metamorphosis of physical man into spiritual man. But Giles himself cannot achieve this metamorphosis; Monica succeeds where he fails. So does Solly Bridgetower, who comes into his inheritance at last, after he has turned adversity into a means of spiritual growth.

This is a rather more substantial theme than Mr. Davies employed in his previous novels. But it does not make him solemn. There is lots of comedy in the Salterton chapters, and lots in the London ones—especially in the unsentimental portrayal of a composer of genius and the clique surrounding him, with all its amours, jealousies, manifestos, and critical tempests in unwashed teacups. As the novel progresses, however, the tone deepens. Near the end, there is little humour besides the mocking laughter of Giles, as, "proud as Lucifer," he moves on towards his ignoble end, his last demonstration of his selfishness.

The change in tone causes the novelist certain difficulties, and there are other difficulties as well. Ma Gall is a very vivid creation, but Monica does not seem to be her daughter; they belong in different worlds. Monica's transition from Good Girl to Bad Girl is effectively handled, but Mr. Davies has more trouble with her subsequent change from Bad Girl to Good: there are dull spots here, and places where he has to convey a sense of mystery by the use of question marks. Also, it is not clear whether he makes a distinction between religious and aesthetic experience, whether Monica is chiefly moved by love of Bach or love of God.

As I have suggested, the material in this novel is difficult for Mr. Davies to integrate and harmonize. Yet it is a very good book, and it must be taken more seriously than it seems to have been. It is better than some of its reviewers have said it is, though it does not succeed in everything it attempts.

Royal Military College D. J. Dooley

Joseph Conrad: Achievement and Decline. By Thomas Moser. Cambridge: Harvard University Press [Toronto: S. J. Reginald Saunders], 1957. Pp. viii, 227. $5.95.

Conrad the Novelist. By Albert J. Guerard. Cambridge: Harvard University Press [Toronto: S. J. Reginald Saunders], 1958. Pp. xiv, 322. $7.25.

Joseph Conrad at Mid-Century: Editions and Studies, 1895-1955. By Kenneth A. Lohf and Eugene P. Sheehy. Minneapolis: University of Minnesota Press [Toronto: Thomas Allen Ltd.], 1957. Pp. xiii, 114. $5.00.

Thomas Moser's *Joseph Conrad: Achievement and Decline* and Albert J. Guerard's *Conrad the Novelist* are studies of Conrad as a great modern writer by two American professors who have been discussing him for years. Admitting mutual indebtedness, both writers examine the Conrad canon, but Guerard focusses his attention on a few major novels while Moser almost pedantically traces psychosexual situations in all the works of Conrad.

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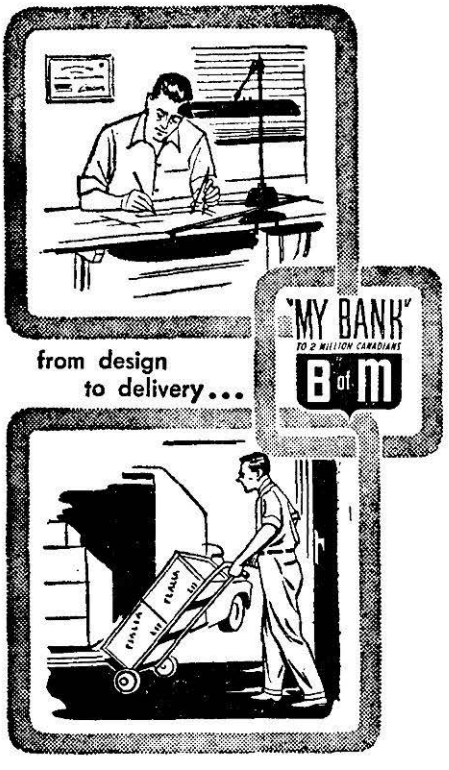

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The main reason for Conrad's later artistic failure, Moser asserts, is his preoccupation with love, which is an uncongenial subject with him. And where there are no apparent love affairs to be dissected, Moser suggests that parental incest is to be found in *Almayer's Folly* and *Chance*. He seems to be unable to conceive parental tyranny in terms other than sexual. Thus he contends that Nina in *Almayer's Folly* abandons her father because she longs for a more vigorous sex-life, a life of "power and love."

Mr. Moser's study offers some brilliant insights. The analysis of the two early works, "The Rescuer" and *The Sisters*, clearly shows Conrad's difficulty with sexual scenes. Mr. Moser points to the shift in Conrad's themes, from explorations into moral failure in the masculine world (that had enabled him to achieve artistic success) to the frustrating subject of love. Conrad's negative attitude toward love should not be shocking or surprising, Mr. Moser asserts, since Conrad sees man as lonely and morally isolated, troubled by egoistic longing for power and peace, stumbling along a perilous past, his only hope benumbing labour or, in rare cases, a little self-knowledge. Conrad could not possibly reconcile so gloomy a view with a belief in the panacea of love, wife, home, and family. Thus, the effect of sexual subject matter on Conrad's creative processes was inhibiting and crippling.

In his desire to prove his psychoanalytical theory that love is the key to the understanding of Conrad's works, Mr. Moser occasionally goes too far. The spectacle of "menacing female sexuality" which he finds almost everywhere and the persistent implication of Conrad's or his male heroes' sexual impotence cannot give a full explanation of Conrad's protagonists. Sex alone does not account for the passivity of his women, nor for the diffidence of his men. Polish and European Romantic writers, Conrad's experiences as a sailor, the tradition of patriarchal Polish landed gentry from which Conrad came—these are some of the *other* factors that undoubtedly influenced his treatment of love. Carried away by Freudian zeal, Mr. Moser tends to forget that Conrad wrote fiction and not a treatise on phallic symbols (in fictional garb).

Guerard considers Moser's book "the subtlest and most persuasive psychological critique of Conrad yet written," but it is he who deserves this generous compliment. Of all the recent publications on Conrad, his study is the most penetrating. Being a novelist himself, Mr. Guerard is particularly concerned with Conrad's narrative technique and the development as well as the deterioration of his style. His explanation of Conrad's decline is more convincing than Moser's. Although he agrees with Moser's statement that Conrad is openly or secretly misogynous in his treatment of his heroines and fails in his handling of sexual love, Guerard gives additional reasons for Conrad's later inferiority. They are physical and mental fatigue following an astonishing creative period, the return to European settings and dictation. The latter (mentioned by Moser too) is a clue to certain clumsy idioms and constructions. Neither Moser nor Guerard seems to be aware of the fact that in his later years Conrad's native tongue came to him more readily and that it affected his command of English.

Both critics praise the complexity of the major novels, but Guerard's analysis of *Lord Jim* and *Nostromo* is more significant. Guerard describes *Lord Jim* as Conrad's great impressionist novel, "perhaps the first important one in England after *Tristram Shandy*," compares it with Melville's *Benito Cereno* and Faulkner's *Absalom, Absalom!* It is a critic's novel of intellectual and moral suspense. Guerard believes that *Nostromo* is "one of the greatest novels of the language," but he also calls it a radically defective one. His comments on Conrad's shortcomings lack Moser's irritatingly niggling complaints about grammar, style, plot, and ethic. Guerard subjects Conrad's art as a novelist to an exhaustive scrutiny.

From this inquiry Conrad emerges as a precursor of such writers as William Faulkner, F. Scott Fitzgerald, and Graham Greene. His highly original structures and methods, however, are not to be explained by a search for the "new novel." Rather, they responded to certain peculiarities of his temperament. Guerard and Moser agree that the dark world of the early novels was more sincere and artistically superior to the often sentimental affirmation of the later ones. Guerard sees Conrad's greatness in the honest expression of his pessimism, his treatment of neurotic immobilization, his dramatization of half-conscious and unconscious processes, his drama of moral ambiguity and, above all, his narrative technique of evocation and evasion.

The extent of the current revival of interest in Conrad's work and his appeal to the modern mind are revealed in a comprehensive bibliography, *Joseph Conrad at Mid-Century, Editions and Studies, 1895-1956*, by Kenneth A. Lohf and Eugene P. Sheehy. This compendium of data about the fast-growing body of Conrad literature is perhaps not as thorough a work as George T. Keating's *A Conrad Memorial Library* (New York, 1929). But the latter was restricted to the Conrad editions only, while the present work (1257 entries and approximately 3000 items) lists English and American editions of Conrad, including serializations, important translations, and film adaptations as well as critical works in Western languages.

The authors' claim to emphasis on "completeness and accuracy of information" is somewhat exaggerated in view of important omissions and frequent errors. Slavic contributions to Conradiana are not adequately represented. A list of Russian editions of Conrad would certainly interest the student of Conrad. For example, a Polish critic reports that the supposedly anti-Russian *Under Western Eyes* has gone through several editions in Russia. The bibliography contains numerous errors in Polish spelling and grammar. Perhaps the ignorance of the Polish language is responsible for such mistakes as the placing of a serious poem by Antoni Sonimski, "On the death of Joseph Conrad," in the section called "Parodies and Miscellany," although other poems by Polish authors are printed elsewhere. Professor Ludwik Krzyzanowski of New York (who teaches at Columbia University, where the authors serve as librarians) discusses these errors and omissions in his article, "Joseph Conrad: A Bibliographical Note" (*The Polish Review*, New York, Numbers 2-3, 1957).

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Despite these imperfections, however, this bibliography is the most extensive of its kind to-date, and is a "must" to any serious Conradian scholar. The fact that numerous unpublished M.A. theses and Ph.D. dissertations are included in the volume is an indication that Conrad's work has reached university students in many countries.

Joseph Conrad wanted to be a popular writer, but he could not achieve this aim. It is perhaps an ironic comment on his long struggle for recognition that he has now become a classic to be studied at high-school and college levels. It is equally ironic that about three decades had to elapse after his death until the critics unanimously agreed that he was not merely a writer of sea stories but a tragic novelist. Conrad knew it all along.

Acadia University ADAM GILLON

In the Last Analysis. By ALEXANDER E. KERR. Toronto: The Ryerson Press, 1958. Pp. 98. $1.00.

Dedicated to his grandchildren "in the hope that when they are old enough to read it they will find a few things in it that will help them in their search for a faith by which to live," the President of Dalhousie University has brought together in this book sermons and addresses that he has delivered on various occasions to church and university groups and over the CBC network. The book comes in the Saddlebag Series, a recent issue of the Ryerson Press, and takes its title from the first sermon, which deals with the parable of the Last Judgement.

Here are big themes, treated in written form more in the style of essays than the contemporary sermon, which must be contained within twenty minutes! Dr. Kerr's is an inclusive mind that ranges widely to bring all knowledge and experience to the service of ethical religion. That is his major passion and the unifying principle in these chapters. His criterion for the adequacy of religion is never a pedantic scholasticism or narrow creedal conformity but its power to produce moral obedience. Speaking to Dalhousie medical students on the problem of suffering, he says: "The genius of an ethical religion is not revealed in the logical arguments by which it justifies its right to believe in the goodness of God in the face of suffering, as much as the practical efforts it puts forth to prevent suffering or ameliorate it when it comes" (p. 61). He quotes with approval Schweitzer's distinction between logical and ethical religions, remarking that the chief concern of the latter "is not to explain the mysteries of life but to summon men to do the will of God" (p. 62). The parable of the Last Judgement declares that what supremely matters "in the last analysis" is the spirit of humanity and compassion in men's hearts.

Not that Dr. Kerr minimizes sound doctrine or faithful churchmanship. On every page is evident his contention that Christianity and moral and intellectual integrity belong together. He has no place for an ethical humanism that lacks theistic underpinning.

Not all the addresses are of equal merit, nor do they offer pre-digested homiletical material for hard-pressed preachers. They represent thinking of the kind that fills the deeper wells of reserve power. They offer meat for mature believers and earnest enquirers who are well past the pablum stage.

While it might be regretted that a voice and message of this calibre is not heard regularly from a strategic Canadian pulpit, we may well be thankful that from so influential a post as a President's chair there sounds such a persuasive and unequivocally Christian note.

Board of Evangelism and Social Service,
The United Church of Canada HOMER R. LANE

The Social System: a Compendium of Popular Sociology. By SAMUEL HENRY PRINCE. Toronto: Ryerson Press, 1958. Pp. x, 143. $3.50.

The Dykes of Civilization. By SAMUEL HENRY PRINCE. Foreword by VINCENT MASSEY. Toronto: General Board of Religious Education, the Anglican Church of Canada, 1958. Pp. vii, 144. $1.25

In *The Social System*, Dr. Prince presents man and society as a cosmic unity of significance and purpose that prevents social disintegration and helps men to overcome centrifugal forces of disorder. The Law keeping heavenly bodies in their precise order is presented as being analgous to the Law of Life itself. The author quotes Ward, "The science which does not benefit man is a dead science"; he presents man in the dignity of the divine purpose for which he was made. All our education, whether formal or informal, should lead to this basic understanding of life. Dr. Prince does not overlook the existence of negative forces in society, but he interprets them from a positive viewpoint. Only if "the forces of co-operation and conflict are in reasonable balance" can human society be marked by concord and peace.

The Dykes of Civilization was written for Anglican Lent meditation, but it far exceeds this scope. It is a book for every season and for everybody. Its universal significance could not be better emphasized than by the Foreword written by the Governor General of Canada: "*The Dykes of Civilization* will be found a timely treatment of profoundly important matters and a challenge to the complacency which has overtaken Western society."

The main lines of the book are summarized in the Introduction: "The Queen's Bench, the Academic Chair, the Fireside, and the Altar are the guardians of our way of life. Eternal vigilance is forever needed to keep these Dykes safe and strong." In the following chapters the author tells us what makes these Dykes safe and strong and what makes them weak. "That our civilization is in jeopardy is not the view of a lone alarmist here and there, nor the grumbling of prophets of gloom. It is, rather, the sober opinion of some of the wisest voices of our era." Perhaps the most conspicuous feature of contemporary life is the loosening of the marriage tie, reflecting as it does a growing indifference

to the Christian concept of the home. The ominous waning in the observance of a day of worship attests to the weakening of religious faith. One notes the increase in the flouting of law, but more serious still is the all too common disregard of the cardinal virtues of Aristotle: Wisdom, Temperance, Justice, and Fortitude.

The Dyke of Law is all-important. But we must remember that "human laws are but copies, more or less imperfect, of eternal laws." Lawlessness begins in families with "the loss of parental respect on the part of the younger generation." The author places emphasis upon the "obedience of the unenforceable, which is to be seen in fidelity to the imperatives of conscience," and which "is the core of character and the very essence of religion."

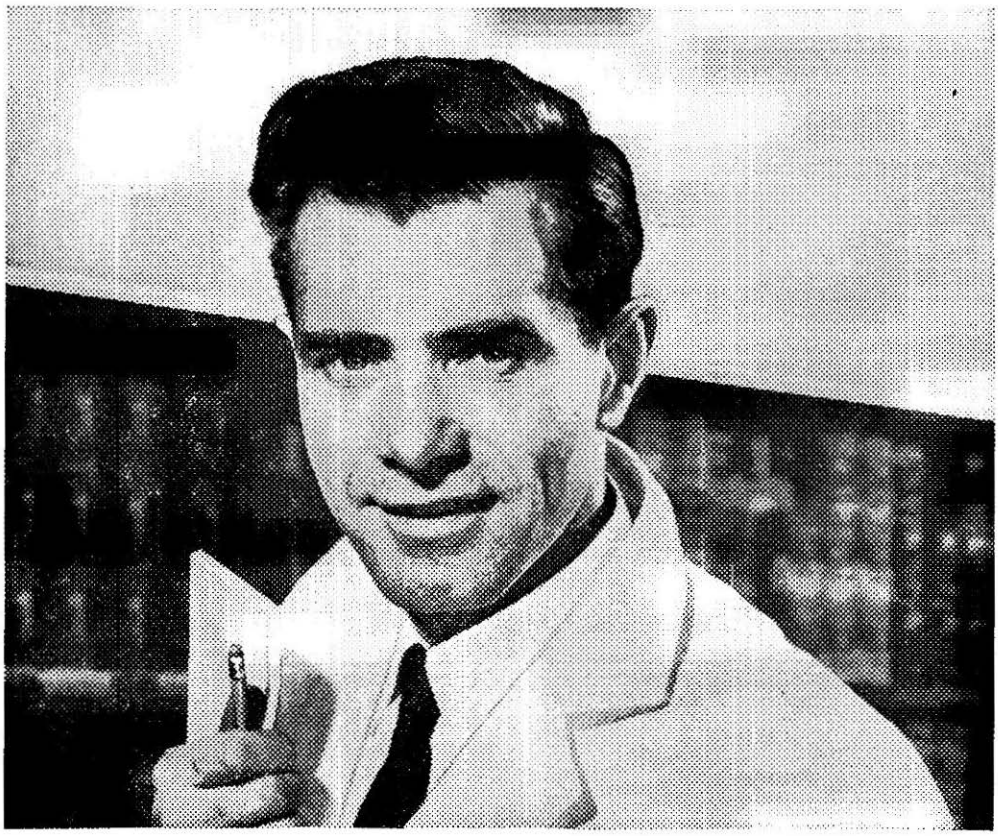
With the Dyke of Law, the Dyke of Learning goes hand in hand. Education is, according to the author, civilization perpetuating itself; but tragically enough ignorance is also self-perpetuating. And it is religious illiteracy which is even more devastating in its consequences, for Western civilization remains a closed book to those who fail to approach it with deep understanding of its religious undergirding. Therefore there is need for the application of educational principles in teaching religious truth just as there is need for religious principles on which to base our general education.

Not only the school, but also the family should serve this purpose. The author quotes Professor C. W. Fishe, who investigated 22,000 families and discovered that divorce among church-going families was only one third of one percent, as compared with a general divorce rate of fourteen percent. Dr. Prince says: "Marriage is sociologically a sacrament," and quotes Dean Inge: "When home-life ceases to have its charm for us the greatest break-up and catastrophe in English history will not be far away."

Finally, there are the Dykes of Faith. White spires are the glory of the land. Beneath their shadow, cares are buried and hopes reborn. They invite to peace. They point to strength. The allure to prayer. Secularism is the way of life which looks upon religion as irrelevant and which acknowledges no need of supernatural elements to provide it with purpose and direction.

Like secularism and individualism, sectarianism presents its own threat to the survival of civilization. It is an anomaly that the Church herself should need to be saved from the very sins which it condemns in a divided, jealous, and suspicious world. In an age of integration the Church should be the leader, not the laggard, of salutary change. The two books, *The Social System* and *The Dykes of Civilization*, complement and explain each other. It is not only his knowledge but a lifetime of thought and experience that the author shares with his reader.

University of King's College FRANK UHLIR



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Anthologie de la poésie canadienne française. 2nd edition, revised and enlarged. Edited by Guy Sylvestre. Montreal: Beauchemin, 1958. Pp. xxiii, 298. $2.50.

Anyone interested in French-Canadian poetry, or simply in poetry, who can read French, would be glad to possess a copy of this anthology, which is undoubtedly the best that has yet appeared on the subject. The anthologist mercifully omits all (except François-Xavier Garneau) of the late eighteenth and early nineteenth-century "pioneers," whose works are of interest as historical curiosities rather than as poetry, but includes samples from the writings of all French-Canadian poets of note from Octave Crémazie and Louis Fréchette to the present day. Over half the pages of the anthology are filled with poems by contemporary writers, most of whom are still productive.

A comparison with English-Canadian literature reveals similarities—not very surprising—in the development of poetry in the two languages. French and English-Canadians began to feel attracted to the Muse about the same time: François-Xavier Garneau was a contemporary of Joseph Howe, Crémazie of Charles Sangster, and Fréchette of Charles Mair; and poets of both language groups remained for a long time under the influence of their elder brethren across the sea. "[French-] Canadian poetry," points out the editor, "has always followed an evolution parallel to that of French poetry, with a lag of several years"; but he is careful to add that Canadian poets are not *merely* imitators of their French confrères and do possess a personality of their own.

The most significant development in French-Canadian poetry has been the evolution from patriotic and regional themes to the universal theme of man: " . . . our poetry," remarks Mr. Guy Sylvestre, "is gradually reaching an ever greater human density, yet without attaining an ever more resplendent beauty." There is in the younger poets, he fears, "a certain barrenness . . . a certain impotence," and he reproaches them with their abandonment of literary form. "All poetry fully worthy of the name," he says, "must remain a song, and the fact is that the greater part of this young poetry no longer sings."

Mr. Gilles Marcotte, writing in *Mercure de France* of May, 1958, finds as a common theme in all French-Canadian poetry, from Crémazie on, a feeling of "strangeness with life," springing, he thinks, from the failure of English and French-speaking Canadians (still, in a cultural sense, "uprooted Europeans") to "reinvent man in a network of new co-ordinates." Thus he explains that feeling of "inner alienation" persistently encountered in French-Canadian poets and reflected in the lines

> Je marche à côté d'une joie
> D'une joie qui n'est pas à moi . . .

by the great Canadian poet Hector de Saint-Denys-Garneau (1912-1943). There are many ways of enjoying this anthology, and one of them is to turn over its pages with Mr. Gilles Marcotte's idea in mind.

The book is beautifully printed. It is paper-bound in the French (and French-Canadian) manner, and purchasers may share the French bibliophile's peculiar pleasure of having to cut the pages themselves.

Dalhousie University H. F. Aikens

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American Literature and Christian Doctrine. By RANDALL STEWART. Baton Rouge: Louisiana State University Press, 1958. Pp. xiii, 155. $3.50.

In this book Mr. Stewart tests American democracy and literature against the ideals of Christianity. Our theory of democratic equality, he argues, would have been better had it been based on the Christian idea that man is sinful rather than on the romantic notion that he is perfectible. American materialism, he believes, is the legacy of the rationalists, who asserted the sufficiency of the unaided reason; pride the legacy of the romantics, who taught that man is good rather than bad. The great American writers—Edwards, Hawthorne, Melville, James, Cather, Eliot, Hemingway, Warren, and Faulkner—wrote from the assumptions that man is sinful, non-perfectible, and morally responsible; other writers, those identified with rationalistic, romantic, and naturalistic traditions—Franklin, Jefferson, Emerson, Whitman, Dreiser—are lesser because they strayed beyond the bounds of these universal truths; and since they helped to perpetuate "erroneous" traditions which have encouraged pride and materialism, Mr. Stewart wonders if they do not "have much to answer for."

Mr. Stewart is a talented writer. The grace of his prose and the compelling sincerity of his argument command attention. But, as Mr. Stewart admits, his book is partisan and personal; his interpretations are bound to raise objections. A basic objection arises from the author's insistence that Christian doctrine is a valid critical criterion for either political theory or literature. Ideally considered, Christianity may provide, as Mr. Stewart believes, the best of all rationales for democracy; but history shows that Christian doctrine in its seventeenth and eighteenth-century institutional forms was simply not politically viable. For this reason, Mr. Stewart's plea for a scholarly reconsideration of the "bases of our democratic assumptions" seems to call for the academic exercise of a moot, purely speculative question.

Mr. Stewart's theological approach to imaginative writing is too exclusively moral to furnish a coherent and balanced estimate. His condemnation of Whitman for his non-Christian view of man as perfectible touches hardly at all upon Whitman as a poet. The criterion permits the author to assert the superiority of Sidney Lanier, a lesser poet, Mr. Stewart admits, but one for whom he confesses "a sneaking fondness. . .bad conceits and all" because his point of view is more "orthodox" than Whitman's.

The test applies best to Hawthorne, who was both a significant writer and an orthodox Christian, though the reader may feel uncomfortable with the critic's assumption that there is necessarily a cause-and-effect relationship between these facts. Melville requires more interpretative juggling, for the critic must argue in effect that Melville's point of view in *Moby Dick* is represented essentially in Father Mapple's sermon, a reading which ignores the problem of skepticism and belief in the book.

Perhaps the least convincing of Mr. Stewart's examples of the "orthodox" writer is Hemingway, whose "A Clean, Well-Lighted Place" the critic reads as a Christian allegory: the old man and the waiters are a "communion of saints," the waiters are

"ministering priests," the well-lighted café an emblem of order and discipline set in un-Christian chaos, the surrounding darkness. The hypothesis does not account for the fact that the most sympathetic of the "saints" prays to the Divine Source of this light thus: "Our nada who art in nada, nada be thy name."

In his preface Mr. Stewart makes clear that his argument is supposed to be a corrective of some of the errors of the secular humanistic tradition which has dominated American studies for several decades. The book is an answer to Parringtonian liberalism, a plea for the abandonment of the liberal bias in favor of the orthodox view. But like Parrington, Mr. Stewart reads American literature from a partisan point of view and like Parrington he holds writers strictly and exclusively accountable for their moral and political positions. Since he refers hardly at all to them as artists, he raises questions which are for the most part extra-literary in their interest.

University of Connecticut JAMES B. COLVERT

Out of Many Songs. By STANTON A. COBLENTZ. Mill Valley, California: The Wings Press, 1958. Pp. 112. $2.50.

Winds of Unreason. By GEORGE ELLENBOGEN. Drawings by Peter Daglish. Montreal: Contact Press, 1957. (McGill Poetry Series). Pp. 87.

Stanton A. Coblentz' *Out of Many Songs* is a collection of poems most of which were previously published in periodicals and newspapers in the United States, Canada, and England. As the title suggests and as the jacket confirms, Mr. Coblentz is a prolific writer. One could wish him less copious and more intensive. Although at first glance it would appear that he has many themes, closer reading reveals that though titles may vary there is much repetition of content. Some poems which may have been quite acceptable reading when appearing singly in newspapers or periodicals have become flat in collective sameness. There are, for example, individual poems which, however Mr. Coblentz might justify them as a circling approach to a subject, could perhaps be better fused into a more careful thinking out of ideas. A relatively common theme is to suggest treatment, as it were wondrously, of the mystery of nature only to tell the reader to come out by the same door as in he went, as in "The Worm That Noiselessly Gnaws":

> The worm that noiselessly gnaws, though foul and sly,
> Not less than even the grain is part of All.
> And he that knows the cause can answer why
> Stars glitter, oceans foam, and dead leaves fall.

Others of Mr. Coblentz' poems indicate a concern with the phenomena of our age. In several of these, such as "Tape Recorder" and "Television," he develops in a fine way a theme of large significance. There is good work also in the section "Summits." However, Mr. Coblentz seems at his best when he is in a descriptive or reminiscent mood. Then,

in concentrating on what is seemingly closer at hand and more a matter of experience than projection, he goes deeper into the "penetralium of the mystery" than he does in poems which appear to be more ambitiously conceived.

Strikingly different in kind from Coblentz' collection is George Ellenbogen's *Winds of Unreason*, with drawings by Peter Daglish. Where Coblentz uses "traditional" forms such as the four-line stanza and the sonnet, Ellenbogen's poems use to a large extent a line based on the phrase and often on the significant word in isolation. Of the content of the book, we are told that Ellenbogen describes it as "essentially. . .an affirmation. . .despite the forebodings awakened by the power lust that is ever latent in human nature." Many of these forebodings are contained in the first section called *Into Other Valleys*. The poems in this section take us on a journey past the Customs Office, along a roadside in New England, through New York streets, into Macy's, onto the subway, and thence to the Bronx Zoo and out again. The people met are for the most part reminiscent of Sweeney and Mr. Vinal. Yet when we leave the Bronx Zoo,

> We weave through the land
> stitched by roads—
> veins of vitality
> in a dying organism
> But rising from the fields
> people
> to claim the earth
> with tractors.

Of the section *Eros Turannos*, my own feeling in general may be expressed in the words of one of Ellenbogen's poems previous to it:

> Come,
> my limbs
> and leave erotics
> like dying salmon
> I must go to the sea.

And though I admire the dual meaning of these lines, I feel no apology necessary for here choosing one over the other. It may be that I do not completely understand Ellenbogen's intention in this section; however, such a poem as "A Question of Tense" is simply jejune eroticism. This, I am convinced, is not worthwhile doing. Yet in spite of the general impression of *Eros Turannos*, it contains one of the most interesting poems in the book, "Fear the Night Wind." This poem is excellently realized and is complemented in quality elsewhere in the collection as a whole, as in "Falling Leaves" and "Layton's Reply." These poems, along with others such as "Another Document" and "Portrait," show in Ellenbogen an understanding of both human comedy and tragedy, and they convince me that no serious consideration of younger Canadian poets could afford to neglect him. To read "Falling Leaves" alone is to become aware that Ellenbogen

has the power to give the revelation in which poetry exists and to do this with a control of language that makes one hope he will not allow his gift to lie idle.

University of Alberta E. F. Guy

The Muse Unchained. By E. M. W. Tillyard. London: Bowes and Bowes [Toronto: British Book Service], 1958. Pp. 142. $3.75.

In the *Notebooks* of Samuel Butler it is observed that the cooking at Oxford and Cambridge is better than average: "There is no Chair of Cookery" in these universities. One would hesitate to suggest that the absence of schools of English literature had too direct a connection with the preponderant number of great writers who attended at least until recent years one or other of these seats of learning. One student cramming for an examination in the History of Literature used the working formula that all the prose writers came from Oxford and all the poets came from Cambridge—a rule that may or may not be related to the predilection of Cambridge for Science and Mathematics, and her greater reluctance to set up a School of English Literature. The beginnings and growth of this School are the subject of Dr. Tillyard's book, and no one is better qualified to tell of them. Though he is too modest to say so, his was the guiding hand. Sir Arthur Quiller-Couch, virtually the first occupant of the Chair, may have set the course; and H. M. Chadwick, H. F. Stewart and others may have been more involved in University policies or politics; but it was Tillyard—fresh from Classics and the War in the Near East—who spent most hours at the wheel and did most, in so far as a newly-formed Cambridge department was susceptible of departmental organization, to hold together a somewhat motley crew. "Q" had made his name as a novelist and anthologist (to his opponents he was a "journalist"); G. G. Coulton was borrowed from History, J. T. Sheppard and A. B. Cook were visitors from Classics, I. A. Richards was a philosopher, Stewart was in Modern Languages; Chadwick—who kept up a running fight with his own closer colleagues—was a linguist, and it was one of the paradoxes of the new Tripos that the Professor of Anglo-Saxon did most to promote the ambition of the Professor of English Literature to keep his School free from any taint of "philology."

That some of his graduates should have felt it necessary to transfer their allegiance —at least temporarily—to the rival faction in order to become equipped for their work as University teachers would have troubled "Q" not a whit. His aim was to produce gentlemen, not scholars, and he sometimes yielded to the temptation to suggest that a professor who worked at his business would find it difficult to be a gentleman. *Beowulf* was not only denied, with compelling arguments for the Classics, a place in the tradition of living English literature; it was relegated to the Teutonic linguists with a scornful blast about "*umlaut*" as if it had no literary merit worthy of attention. That the study of language was necessary to promote a fuller understanding of literature, not least of poetry, Q. would not admit, and in his earlier years as professor a band of devoted youth was ready

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to defend his sensitive and intuitive approach against all comers. What would have happened if political or other considerations had given the Chair to H. J. C. Grierson is a question on which it would be idle to speculate. It cannot be denied that Q's impatience and indifference induced some of that superficial or secondhand "appreciation" and "Hist. Lit. Crit." of which he was the professed opponent; but while Chadwick kept up the impetus and Tillyard held the wheel, Q's intuitions could sometimes prove themselves against the experienced objections of practical men. For an example: he was able to endure committee work long enough to win acceptance for his proposed "special paper" on the English moralists. It was finally allowed as a temporary experiment, and established itself as one of the most significant parts of the course: one more illustration not only of the close relation between ethics and aesthetics—or rather between morality and art—in Western literature, but of the place of insight as well as logic in matters of teaching.

Dr. Tillyard's book is "an intimate account" and will have a special interest for those who were at Cambridge, as teachers or students, in the years—more especially the earlier years—between the wars. It is also of interest to all who are concerned with principles and methods in the teaching of English in universities. Those who were fortunate enough to have been at Cambridge when the new Honour course was taking shape would not have missed the experience for any exchange except with the Cambridge of today. That, in spite of any defects of inexperience or of experiment by trial and error, justifies what the sub-title of this book calls the "revolution in English Studies at Cambridge."

Dalhousie University C. L. Bennet

British Columbia: a History. By Margaret A. Ormsby. Toronto: Macmillan Company of Canada, 1958. Pp. x, 558. $4.75.

Splendor sine occasu was the motto chosen for British Columbia by her celebrated and flamboyant premier, Sir Richard McBride. It is appropriate; it describes Canada's most self-centred province with the same rough accuracy with which *Je me souviens* describes Quebec. Almost everything in British Columbia is on a grand scale; even her problems of geography, politics, and society are writ large, and she has had a turbulent history. In 1858 Britain created the mainland colony of British Columbia, an offshoot of the older, more strategic, but gold-less Vancouver Island. British Columbia shot into adolescence with disconcerting speed and has disconcerted Vancouver Island ever since. The one hundredth anniversary of British Columbia in 1958 was an occasion of considerable *éclat* and not a little self-congratulation.

George Vancouver first stood on Point Grey on a summer's day in 1792; Alexander Mackenzie, a summer later, painted the vermilion claim of Canada on the rock in Dean Channel; and British Columbia has evolved politically between these two influences, Britain from the sea, Canada from the land. As Dr. Ormsby points out, "British Columbia" is still the best description of the sentiments of those Canadians who live on the West Coast.

Provincial histories are not easy to write. After Confederation, historians gradually lost interest in the provincial scene, and the history of many provinces since Confederation is often amazingly obscure. Occasionally some provincial crisis has erupted into national prominence and has been amply documented; but until recently most provincial history was left largely to interested newspapermen or to M.A. students writing theses for provincial universities. Provincial political life has, however, its own distinctive character; the violence of provincial affairs often muddies settled parliamentary traditions and the clean niceties of constitutional procedure. Provincial politics are often, as Arthur Gordon on New Brunswick once said they would be, turgid and turbulent, even venal and vicious. The provincial historian is perforce a social historian, and far from lightening his task this makes it more difficult.

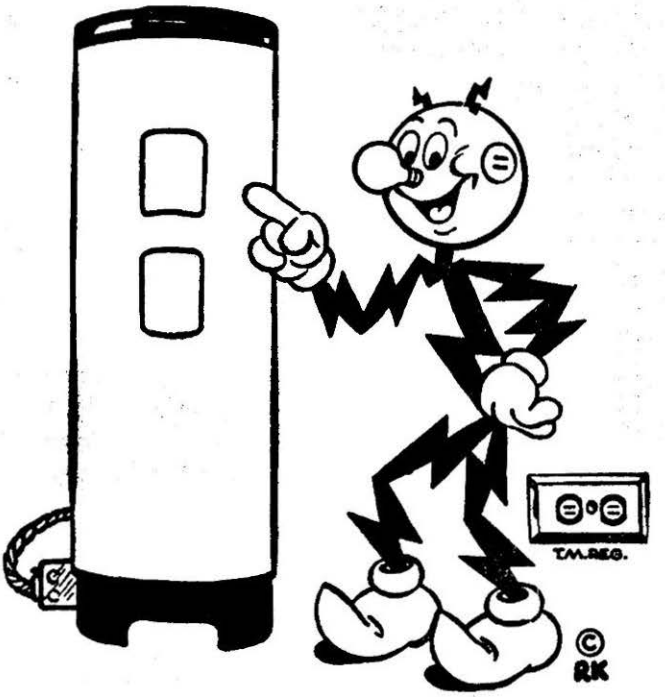
Recently, despite the difficulties, there have been some successes—Mason Wade's *French Canadians* (1955), and, even more, W. L. Morton's *History of Manitoba* (1957). Now there is Dr. Margaret A. Ormsby's *British Columbia: a History*. It is a history of British Columbia from 1778 (when James Cook first sighted the west coast of North America) to 1943; it is written by an historian who was born and raised in British Columbia and who is now a Professor of History at the University of British Columbia in Vancouver. About half the book is devoted to the period after British Columbia joined Confederation in 1871.

It is a scrupulous and careful book. It would be all too easy to write a history of British Columbia that is half history and half fiction; histories like this have been, and are being, written. The truth is never an easy master; but truth, good or bad, placid or terrifying, sober or unbelievable, is the only rationale for an historian. It is Dr. Ormsby's. She sets forth the greed and rapaciousness of the settlers, without rancour and with great skill:

> The spirit of the city [Vancouver] was still, as it had been in the beginning, predominantly materialistic. An eager, grasping, acquisitive community, it squandered its own resources of natural beauty, all the time extending its economic power, until it held most of the province in fee (p. 439.).

Earle Birney in his *Damnation of Vancouver* puts the same thing more strongly—"raped mountains scarred with fire and finance"; but over-statement is a poet's privilege. Even the titles of Dr. Ormsby's chapters show her candidness and detachment: "The spoilt child of Confederation" (1871-1886); "The great potlatch" (1886-1900). Nor is she beguiled by the facile assumption that because a land is beautiful a noble community inhabits it. She is well aware that the main aim of Anglo-Americans has been to convert nature into hard cash as quickly as possible.

Dr. Ormsby is also meticulous. Despite the range of her book, she rarely allows slipshod narrative. She notes, for example, how Simon Fraser negotiated the lower reaches of the river in 1806; not, as many imagine, with the great birchbark canoe plunging marvellously through Hell's Gate, but, as Fraser himself records, by a painful overland



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journey from Pavilion to Yale, some 120 miles straight south, in places treading along canyon walls where even a gun was an encumbrance.

A book so competently written, so well produced as this one might somehow have been given a better general map. Everyone who reads the book will wish for—or at least will need—a good overall map of British Columbia. There is no reason why publishers should provide maps for a public that ought to have its own; but if they do, the map should be adequate.

British Columbia: a History is a fine, careful book; together with R. E. Watters' *British Columbia: a Centennial Anthology*, it will provide for the Canadian unfortunate enough to live outside British Columbia a sharp and comprehensive portrait of a province which, like its apples, is sometimes rather tasteless, but often beautiful and almost invariably spectacular.

Dalhousie University P. B. WAITE

BOOKS IN BRIEF

The Tin Flute. By GABRIELLE ROY. Introduction by HUGO MCPHERSON. Translated by Hannah Josephson. Pp. xi, 275.

The Clockmaker. By THOMAS C. HALIBURTON. Introduction by ROBERT L. MCDOUGALL. Pp. xvi, 164.

The Last Barrier. By CHARLES G. D. ROBERTS. Introduction by ALEC LUCAS. Pp. x, 153.

Barometer Rising. By HUGH MACLENNAN. Introduction by HUGO MCPHERSON. Pp. xv, 219. Toronto: McClelland & Stewart, 1958. (Nos. 5, 6, 7, and 8 in New Canadian Library, edited by Malcolm Ross). $1.00 each.

All four of the titles in this second group of the New Canadian Library to be published are good choices. *The Tin Flute* is a powerful novel of poverty and pathos, degradation and love in a Montreal slum, a novel that is, as Mr. McPherson points out, both an *exposé* of big-city poverty and a parable of the human condition. Haliburton's *The Clockmaker* (First Series), a book about which few Canadians know more than that it has something to do with Sam Slick, is one nineteenth-century prose work for which lecturers in early Canadian literature need not make excuses. We need reprints of other works of Haliburton too, and it is to be hoped that *The Old Judge*, in many ways the best-written and most entertaining of Haliburton's books, will be rescued from oblivion by the same publishers. *The Last Barrier*, a collection of short stories selected from three of Roberts' books, should help to remind Canadians who have lost interest in the pictorially effective but intellectually barren poetry of Sir Charles that he was a skilful and sometimes brilliant writer in prose, especially in a genre he originated—the realistic animal story. *Barometer Rising* is still for many readers Hugh MacLennan's best novel. The most often-repeated charges against it—that the plot is full of coincidences and the

main characters undeveloped—have some foundation, but the skilful interplay of symbolic meaning and the brilliant evocation of atmosphere and human emotions before and after the catastrophic moments of the 1917 Halifax Explosion go far to silence adverse criticism.

A word must be said about the introductions to these reprints. They represent what has been, at least until recently, uncommon in Canada—perceptive and scholarly criticism of Canadian writing. Robert McDougall explains Haliburton's humour, satire, and didactic purpose with remarkable economy of words; Alec Lucas supplies a reliable guide to the less obvious techniques and meanings of Roberts' stories; and Hugo McPherson, writing on the two novels, has some very interesting things to say about them as parables. His analysis of pattern and symbol is welcome, and particularly so in the introduction to *Barometer Rising*, for MacLennan's novel has too frequently been underrated as an artistic structure of theme and symbol.

Public Archives of Canada. Collections of the Norfolk Historical Society. Preliminary Inventory. Published by the Public Archives of Canada in co-operation with the Norfolk Historical Society. Ottawa: Queen's Printer, 1958. $1.00.

Public Archives of Canada. Manuscript Division. Preliminary Inventory, Manuscript Group 26, Prime Ministers' Papers. Ottawa: Queen's Printer, 1958. $.50.

The Public Archives of Canada continues to show imagination and enterprise in its endeavour to organize and preserve the records of Canada. Extending its programme of co-operation with regional historical societies "designed to ensure the preservation of manuscripts collected and cared for by these societies," the Archives has issued a preliminary inventory of the *Collections of the Norfolk Historical Society*. Inventories such as this one, and the *Brome County Historical Society* volume of 1954, direct attention to valuable sources of regional history, as well as to that rather neglected side of Canada's past—the social history. Items listed in the inventory are available for research at the Museum of the Society or on microfilm at the Public Archives of Canada. Also worthy of notice is another Archives publication, *Manuscript Group 26, Prime Ministers' Papers*. As the Introduction rightly points out, "probably the most valuable single source on recent Canadian history is the papers of the prime ministers." In the Archives the papers of Canadian prime ministers since Confederation already occupy nearly 1500 feet of shelving, and the correspondence alone consists of more than 2,500,000 pages!

International Trade: Goods, People, and Ideas. By WENDELL C. GORDON. New York: Alfred A. Knopf [Toronto: McClelland and Stewart], 1958. Pp. xvii, 647. $6.75.

The aim of this book is to integrate current thinking in the field of international economic relations into a coherent whole. In addition to that heavy task, the author undertakes

to suggest a co-ordinated pattern of policies conducive to the maintenance of peace. In consequence, the book is long, and despite its clarity of style, a somewhat tiresome one.

A good deal of the standard content of a text-book on international trade is expounded with an admirable economy of words. In numerous places, however, the treatment tends to be rather too sketchy for the needs of the well-informed lay reader and the junior or senior social science college student for whom the presentation is designed. Exhaustive exposition is sometimes sacrificed to the main argument of the book. At the same time the expert reader will find a good deal of the content superfluous to the main argument.

Some uninformed readers may inadvertently overlook the fact that the author does not embrace the orthodox basic concepts of economics regarding motivation and values. However, the author clearly states his personal bias. Specifically, human motivation is said to involve as central goals (a) higher material levels of living, (b) freedom, and (c) security. On this basis Professor Gordon is able to state policy conclusions without the reservations economists usually find necessary. Moreover, the policy suggestions are outlined in a final chapter with praiseworthy disregard for the exigencies of practical politics.

Images and Themes in Five Poems by Milton. By ROSEMOND TUVE. Cambridge: Harvard University Press [Toronto: S. J. Reginald Saunders], 1957. Pp. 161. $5.25

This little book keeps up the high standard set by Miss Tuve's *Elizabethan and Metaphysical Imagery* and *A Reading of George Herbert.* In it Miss Tuve applies her perceptive and subtle mind to the study of theme and image in Milton's *L'Allegro, Il Penseroso, On The Morning of Christ's Nativity, Lycidas,* and *Comus.* The result is probably the most important recent study of Milton's early poems. Miss Tuve's opening sentence indicates her avoidance of mere image-cataloguing and isolating: "The critic who attempts to consider the images of poems without considering their themes will find that his materials are at war with his endeavor." Therefore Miss Tuve writes with comprehensiveness, employing to great advantage her wide knowledge of sixteenth and seventeenth-century ideas as well as her subtle analysis of individual images and their relations one to another.

The Complete Essays of Montaigne. Translated by DONALD M. FRAME. Stanford: Stanford University Press, 1958. Pp. xxiii, 883. $5.75.

This translation of Montaigne's essays was first published in 1957, in *The Complete Works of Montaigne* (for a full review of the *Complete Works*, see the *Dalhousie Review*, Spring, 1958, pp. 108-111). The *Complete Essays* is a reprint of about four-fifths of the 1957 volume. Generally praised as an excellent translation, it is also beautifully bound and well printed.

Journals of Dorothy Wordsworth. Edited by HELEN DARBISHIRE. London: Oxford University Press [Toronto: Oxford University Press], 1958. Pp. xviii, 264. $1.50. (The World's Classics, No. 568).

A reprinting of Dorothy Wordsworth's Grasmere Journals (1800-1803) and Alfoxden Journal (1798). Miss Darbishire used the original manuscripts for the text of the former, and William Knight's edition of 1897 for that of the latter. An additional feature of this handy edition is an appendix of the shorter poems of Wordsworth that are referred to by his sister in the journals.

What Roosevelt Thought: The Social and Political Ideas of Franklin D. Roosevelt. By THOMAS H. GREER. East Lansing: Michigan State University Press [Toronto: Ryerson Press], 1958. Pp. xv, 244. $5.50.

A comprehensive study of Roosevelt as a "practical philosopher." Mr. Greer states his aim as being "to find and set forth precisely what Roosevelt thought on vital social and political questions. . . . Rather than the particular measures that he supported, I have been concerned primarily with the *thinking* which underlay them."

Political Power and Social Theory. By BARRINGTON MOORE, JR. Cambridge: Harvard University Press [Toronto: S. J. Reginald Saunders], 1958. Pp. xi, 215. $5.95.

A collection of six essays on the nature of politics in modern industrial society. The titles are as follows: "Notes on the Process of Acquiring Power," "Totalitarian Elements in Pre-Industrial Societies," "The New Scholasticism and the Study of Politics," "Strategy in Social Science," "Thoughts on the Future of the Family," and "Reflections on Conformity in Industrial Society."

The Politics of German Codetermination. By HERBERT J. SPIRO. Cambridge: Harvard University Press [Toronto: S. J. Reginald Saunders], 1958. Pp. xii, 180. $5.25.

A volume in the series "Wertheim Publications in Industrial Relations," this book discusses an important development in post-war Germany—the granting to organized labour of a considerable share in the management of industry. The author is particularly interested in the political effects of this trend in labour-management relations.

The House of Representatives and Foreign Affairs. By HOLBERT N. CARROLL. Pittsburg: University of Pittsburg Press, 1958. Pp. xviii, 365. $5.00.

A detailed study of a new relationship in American politics—the share of the House of Representatives in the making of foreign policy. The author focuses on the period from the end of World War II to 1957.

Smolensk Under Soviet Rule. By MERLE FAINSOD. Cambridge: Harvard University Press [Toronto: S. J. Reginald Saunders], 1958. Pp. x, 484. $10.25.

This well-produced book is based on a group of Soviet documents, the Smolensk Archive, captured by the German armies in 1941. These documents, which fell into American hands at the end of the war, record Soviet rule in Smolensk from 1917 to 1938. Mr. Fainsod, in analyzing the 200,000 pages of the Archive, has shed new light for Western readers on Russian government as it has operated for over twenty years in a typical Russian city.

Exeter, 1540-1640: The Growth of an English County-Town. By WALLACE T. MACCAFFREY. Cambridge: Harvard University Press [Toronto: S. J. Reginald Saunders], 1958. Pp. 311. $7.25.

A study arranged by topics rather than a narrative history, this book examines the government and society of Exeter over a century of growth and change. Mr. MacCaffrey presents his subject from a two-fold point of view: "On the one hand, I am concerned with the history of the city itself as a separate and complete historical unit; on the other, with its role as a member in the heterogeneous national society of the sixteenth century."

The Oak Island Mystery. By REGINALD V. HARRIS. Toronto: Ryerson Press, 1958. Pp. xii, 211. $4.00.

Nova Scotia has provided two perennially elusive mysteries of the sea, the abandonment of the *Mary Celeste* and the deeply buried and carefully guarded treasure of Oak Island in Mahone Bay. The challenge of Oak Island has been taken up in workmanlike fashion by Dr. Harris, and although the mystery is not yet solved, much positive fact has been established and much rumour dispelled. Over more than a century and a half, by methods ranging from local pick-and-shovel and amateurish shaft-sinking and crib-work to hard-headed financial and engineering projects, whose supporters included Franklin Roosevelt, the mines and counter-mines have refused to yield much more information than that great skill and pains were taken to bury something that was brought from afar and thought worthy of protecting by tunnels bringing inundation from the sea. Working from the records and personal reports of one of the most persistent of the practical investigators, Dr. Harris has given a chronological and statistical account of the various enterprises, with a summary of operations and a bibliography. He concludes that to solve this most elusive of all tales of buried treasure, which *may* have been Captain Kidd's, will require great financial resources and engineering skill. For those who are interested in piracy and plunder but prefer detection to fantasy this carefully documented account will provide interesting reading.

OTHER BOOKS RECEIVED

Woodworth, Hugh. *Sanity, Unheard Of.* Victoria: The Sumas Publishing Company, 1958. Pp. 109. $3.00.

Mandiargues, André Pieyre de. *The Girl Beneath the Lion.* Translated by Richard Howard. New York: Grove Press, 1958. Pp. 144. $3.50 cloth; $1.45 paper. (Evergreen Original).

Bishop, Mary (Davidson). *In Heaven's View.* Hounslow: Cedar Press [Toronto: Ryerson Press], 1958. Pp. xiv, 46. $3.00.

Bone, Hugh A. *Party Committees and National Policies.* Seattle: University of Washington Press, 1958. Pp. xv, 256. $4.50.

Webb, Charles R., Schaeffer, Paul B., and Palm, Franklin C. *Western Civilization.* 2 vols. 2nd edition. Princeton: D. Van Nostrand Company [Toronto: D. Van Nostrand Company (Canada)], 1958. Pp. xii, 442; xii, 468. $7.25 (Vol. I); $7.50 (Vol. II).

Moore, Merrill. *Poems of American Life.* Intro. Louis Untermeyer. New York: Philosophical Library, 1958. Pp. 275. $4.00.

Crosby, Gerda Richards. *Disarmament and Peace in British Politics, 1914-1919.* Cambridge: Harvard University Press [Toronto: S. J. Reginald Saunders], 1957. Pp. viii, 192. $5.25.

Bell, Hermon F. *Talks on Religion.* New York: Philosophical Library, 1958. Pp. 73. $3.00.