Book Reviews

Lancelot Andrewes: Sermons. Selected and edited with an introduction by G. M. STORY. Oxford: Clarendon Press [Don Mills: Oxford University Press], 1967. Pp. lii, 295. $8.75.

John Donne: Selected Prose. Chosen by EVELYN SIMPSON. Edited by HELEN GARDNER and TIMOTHY HEALY. Oxford: Clarendon Press [Don Mills: Oxford University Press], 1967. Pp. xvi, 397. $9.25.

The twentieth century has served Lancelot Andrewes well. In 1928, T. S. Eliot in his celebrated essay upon him described his prose as "among the best of his own, of any time". W. Fraser Mitchell, in 1932, emphasized in his study of the seventeenth-century sermon that Andrewes was the chief glory of the metaphysical school of preaching which dominated the Anglican pulpit in the Jacobean and Caroline periods. Then, nine years ago, Dr. Paul A. Welsby provided him with an admirable modern biography. Now Andrewes has found in Dr. G. M. Story a meticulous and sensitive editor for twelve court sermons chosen to illustrate his best prose and to represent his range as a mature preacher. Andrewes was fifty when he entered upon the height of his career at court at Christmas, 1605, the date of the earliest sermon in this edition. He was nearly seventy when he preached the last of these twelve sermons.

This edition of Andrewes is to be doubly welcomed. Adequate examples of his prose have not been made available for almost a century. Secondly, they have received appropriate editing. Dr. Story, who has already published the sonnets of William Alabaster in collaboration with Dame Helen Gardner, has also written a useful biographical sketch of Andrewes, to which he has added a valuable examination of the literary values of his sermons.

It remains to the credit of James that he discovered, appreciated, and advanced Andrewes, who with Hooker finally was to set the norm for Anglicanism in the centuries ahead. When James succeeded to the English crown he found Andrewes as Dean of Westminster. In 1605, he promoted him to the see of Chichester, four years later to Ely, and in 1619 to Winchester. Upon the death of Bancroft, Andrewes narrowly missed elevation to Canterbury itself. James I was a theologian, a would-be poet, and a man of letters, and he so warmly admired the great learning and the literary skill of Andrewes that for many years he chose him to preach at court on the greatest festivals of the Christian year. All the sermons in this selection were preached before the king, most of them at Whitehall.

In his sermons Andrewes invariably set out the Vulgate version of his

text at the beginning, for the word play in which he, and his courtly auditory, delighted was based on the Latin text. But, surprisingly, because he was a translator of the celebrated 1611 English version, he followed this by citing the Genevan, which James had declared at the Hampton Court Conference to be of all English versions the worst. No doubt Andrewes used it because of its continuing popularity. His sermons themselves have their greatest literary value in their individual phrases and sentences, and the selection presented here contains some of the best. Reading him at length is difficult, but he is excellent to quarry from. Students of the period will be grateful for Dr. Story's careful work.

John Donne was Andrewes' contemporary. Although he was not as learned, he has however acquired a considerably greater literary reputation than Andrewes in this century. The celebrity of Jack Donne the poet has drawn readers to Dr. Donne the divine. Again, unlike that of Andrewes, Donne's prose has been found to be eminently suitable for inclusion in anthologies. Donne has also attracted in this century several editors of first rank.

Much of the material chosen for inclusion in this second book under review reflects the discriminating judgment of the late Evelyn Simpson, whose editions of Donne's prose works and, with G. R. Potter, the ten-volume California edition of his sermons made her supremely suited to the task. It is worth observation that every passage that she had marked for inclusion is printed by the editors. The selections are drawn from the *Paradoxes and Problems, Biathanatos, Pseudo-Martyr, Ignatius His Conclave, Essays in Divinity, Devotions upon Emergent Occasions* (the most popular of Donne's prose works), his letters, and his sermons. One sermon, "Deaths Duell", is printed in full. It was preached before Charles I at Whitehall shortly before Donne died and was considered by many hearers at the time, as Walton recounts, to be the preacher's own funeral sermon.

Dame Helen Gardner and Father Timothy Healy, S.J., have edited, and in some cases augmented, the selections made by Evelyn Simpson, and they have been responsible for the choice of letters. With the exception of Evelyn Simpson herself no more competent editor than Dame Helen Gardner could have been found. She edited the *Divine Poems* in 1952 and, very recently, *The Elegies and The Songs and Sonnets.* She has been a student of the period and of the poet for a lifetime. Her choice as her collaborator of Father Timothy Healy, the modern editor of *Ignatius His Conclave*, is also to be welcomed. The editorial work in the volume is a model of literary excellence.

The book itself should prove most useful, for its contents span Donne's lifetime. One moves from "A Defence of Womans Inconstancy" and "That Women ought to Paint" to the devotions and sermons. Donne was more than forty when he was ordained, and the gifts of the poet continued to inform those of the preacher. Admirers of Donne should find this book a compact source from which to draw. Even those who are not acquainted with his works may well ap-

preciate discovering in the original setting in the *Devotions* that memorable quotation, "No man is an Iland, entire of it selfe; every man is a peece of the Continent, a part of the maine . . . . And therefore never send to know for whom the bell tolls; It tolls for thee . . .".

University of King's College J. B. HIBBITTS

The Unfinished Revolution: Russia, 1917-1967. By ISAAC DEUTSCHER. New York: Oxford University Press [Don Mills: Oxford University Press], 1967. Pp. 115. $4.15.

It is fitting that Isaac Deutscher's last book should be a re-statement and in many ways a summary of his life's work. *The Unfinished Revolution: Russia, 1917-1967* is a transcript of the George Macaulay Trevelyan Lectures which Deutscher delivered at the University of Cambridge between January and March of this year. Although his many admirers will find little that is new in these six lectures, they will surely respond as usual to Deutscher's wonderful clarity and power, a clarity and power which spring from an amalgam of deep knowledge and strong conviction.

When Deutscher died in Rome this August, he left the world of scholarship much the poorer. Cultured, reasonable, and humane, he always wore his Marxism with a difference and discussed the high philosophies of state as though he breathed the clear, dry air of that argumentative paradise which Socrates anticipated in the *Apologia*.

The Unfinished Revolution is basically argument, and very good argument. Deutscher sets out to prove that the Russian Revolution of 1917 was almost entirely a proletarian revolution; that the bourgeois revolution of February was relatively unimportant; and that, in spite of setbacks and betrayals, in spite of bureaucratic degeneration and the Stalinist terror, the Bolshevik revolution does have a continuity which endures up to the present. Beyond all this, however, and motivating it, is Deutscher's belief that a universal Marxist system of socialism is the only reasonable answer for the ills of the world. There is something noble about a faith held so tenaciously against all the rude shocks which the past half century has produced.

The Russian Revolution, Deutscher admits, has by no means fulfilled all its hopes. The reasons given for this are the familiar ones: the difficulty of establishing socialism in a backward, agricultural country; Stalin's disastrous attempts to maintain the international *status quo* while he built socialism in one country first; the consequent isolation of the revolution and its perversion to national and chauvinistic aims. Yet, in spite of all this, the positive accomplishments have been

enormous and the Russian people have never lost sight of their revolutionary heritage. Moreover, according to Deutscher, the bureaucratic power in Russia is essentially brittle, for the bureaucracy, despite what Djilas has said, has not solidified into a "New Class". The bureaucrats do not have the strength of property behind them and they have not obtained the sanction of social legitimacy. Even the Russians' obsessive preoccupation with material things is, in Deutscher's view, no sign that the ideals of 1917 are permanently abandoned or that the Soviet mentality has been Americanized.

"In the United States", he points out, "the whole 'way of life' and the dominant ideology encourage the preoccupation with material possessions, while commercial advertising works furiously to excite it constantly so as to induce or sustain artificial consumer demand and prevent overproduction. The Soviet craving for material goods reflects decades of underproduction and a popular feeling that these can at last be overcome."

Obviously there is some truth in this but, to this reviewer at least, it smacks not a little of special pleading. And there should surely be a separate classification of logical fallacy for an argument which maintains that because origins are different results must therefore be different too. This Marxist bias is even more strongly apparent elsewhere in the book, as when Deutscher speaks of "the long and clever delays by which Russia's allies postponed the opening up of a second front against Hitler, while the Soviet armies were immolating themselves in battle." The fact is that the timing of the cross-Channel invasion was determined purely by military factors and that a premature invasion which resulted in defeat would quite possibly have been fatal for Russia. Even stranger is Deutscher's judgment that the Russian people, who he admits must now strive to win "freedom of expression and association", will not in this struggle be "just re-enacting one of the old battles that bourgeois liberalism has fought against absolutism; they are rather following up their own great struggle of 1917". This would make sense only if Deutscher were referring—as he most definitely is not—to the February rather than to the October Revolution.

Nevertheless, the book is full of valid insights and every page is lit from behind by Deutscher's immense knowledge of his subject. The world could do with more Marxist historians of equal objectivity and humanity.

Directorate of History, Canadian Forces Headquarters, Ottawa D. J. GOODSPEED

Jonson's Romish Plot: A Study of "Catiline" and its Historical Context. By B. N. DE LUNA. Oxford: Clarendon Press [Don Mills: Oxford University Press], 1967. Pp. ix, 415. $11.00.

Hamlet and Revenge. By ELEANOR PROSSER. Stanford: Stanford University Press [London: Oxford University Press], 1967. Pp. xiv, 287. $7.50.

Art, like Bacon's matter, must be tightly confined in order to be forced to disclose its real self. Renaissance art especially requires this restriction, for its frequently shifting ways and elusive means have long made it hard to seize. Fortunately, cornering this Proteus is by no means impossible, and, as B. N. De Luna and Miss Eleanor Prosser both demonstrate, doing so can prove most rewarding.

Jonson's Romish Plot, despite a circumlocutory, discursive, and repetitive handling, almost irrefutably uncovers the long-lost meaning of *Catiline His Conspiracy.* This meaning, hidden in a conceit so dark that it must be called not a satire but a "parallelograph", is essentially as follows: *Catiline,* far from being a tedious "classical" tragedy, is an exciting, deliberately chosen and adapted analogue to the obscure and often scandalous events surrounding the Gunpowder Plot. In thus dramatizing what was an established parallel, the man who had apparently helped to apprehend the plotters in 1605 sought in 1611 not only to comment on the main participants on both sides, but also to justify his abandonment and perhaps betrayal of his fellow recusants. Seen in this way, Rome in the play is London, Catiline is Catesby, Cicero is Sir Robert Cecil, Curius is Jonson himself, and so on. Unfortunately for Jonson, his apologia met only with scorn, and his high vindictiveness merely increased the antagonism against him. His play was understandably a flop.

All of this is learnedly and sometimes charmingly argued. Not that De Luna's findings should surprise us (after the fact), for the rare Ben was always a sharp commentator on his times. Still, we are much indebted to this first demonstration that in *Catiline* too the playwright was, as ever, "a great lover and praiser of himself: a contemner and scorner of others".

Nonetheless, one or two reservations about the book must be recorded. In the first place, it takes off far too often on tangential excursions. Almost all of Chapter III, for instance, is little more than a divagation through a forest of irrelevant "catilinarian" parallels drawn prior to 1611. Certainly its point could have been made in four rather than forty pages. And why is it necessary to trace the influence of *Catiline* on (saints preserve us!) *Venice Preserved?* Surely this is seeking out lesions on a flea. More important, though, is the constant over-indulgence in speculation and fine-spun legalism, as well as in improper appeal to audience and to author's intentions. That the later seventeenth century used *Catiline* for "anti- Papist" purposes, for example, does not *prove* (*pace* De Luna) that it is anti-Papist in itself. Nor is the tendency to turn distant similarities into precise identities any the less fallacious. Though this evidence has to be mostly circumstantial, De Luna piles up enough for it to speak for itself without having to resort to such exacerbated forensics. As for his dependence on the intentional fallacy (a concept he seems to be not too aware of), even if Jonson was in fact motivated by a desire to justify himself, it could not be demonstrated through analysis of the play. He may have started with the fable and come to appreciate the

analogues, or he may have been struck by the analogues and decided to render the fable. Either way, the parallels as such could have been quite unimportant to him, except as rich and suggestive materials for a dramatic creation. What is more, to have cast himself as the notoriously shady Curius surely showed a suspicious ineptitude, however much he might have planned to whitewash the character in the rendering. Most troubling of all, however, is De Luna's claim that understanding the allusions in *Catiline* now makes it a much finer play than is usually acknowledged. To be sure, increased comprehension may mean that some of its defects become, if not beauties, at least more effective, given their cause; but that hardly advances them much aesthetically. (Nor does the play's popularity after 1650 do anything to improve it, as the author also suggests.) Satires or parallelographs do not please many and please long because their butts can be identified but because they are in themselves respectable. This should be as true of *Catiline* as it is of *The Dunciad* or *Gulliver's Travels*. Jonson's play still smells of oil in the pejorative sense, and, ultimately, his failure to breathe life into his characters cannot be redeemed by fitting them into real ghosts. Still, *Jonson's Romish Plot* is great good fun, and, although it does not save *Catiline* from near-oblivion, it makes us look forward to seeing, if its author's hints bear fruit, what *Sejanus* is really about.

Just as revelatory, though quite different in approach, *Hamlet and Revenge* is an often exciting demonstration that the Ghost's command to take revenge is malign and that Hamlet himself is to blame for his savagery. In an exhaustive examination, which not only reconstructs a long-quiescent system of values but also examines *Hamlet* in penetrating detail, Miss Prosser requires that we cease searching for explanations outside the play and allow ourselves to respond "instinctively" to the play itself. Only thus, she insists, can we sense that Hamlet's surrender to the Ghost and to rage must lead to chaos. Certainly the Prince himself, the argument goes, is aware of the moral conflict; and not until he rejects his desire for revenge, not until he has wilfully performed a series of violent deeds, does he somehow achieve the serenity which is his salvation. In the development of these ideas, Miss Prosser displays solid scholarship together with considerable insight. Her investigation of Elizabethan feelings about revenge is masterful, and her fine explication of the play itself, undercutting as it does many a traditional view, will make her book required reading for all students of the tragedy.

In the final analysis, however, a number of key issues evade Miss Prosser. Her attempt, for example, to base conclusions on what one *senses* in the play is not entirely successful. On the one hand, she wants it both ways: here she argues that to the busy first-nighter certain subtleties manufactured by leisurely critics would be unintelligible; and there she appeals to the "alert Elizabethan" to whom "every ironic equivocation probably conveyed a rational meaning". (Besides, one

man's sugar is another man's gall.) On the other hand, Miss Prosser's practice is at variance with her theory since, despite her emphasis on the instinctive response, she often takes refuge in historical fact. Although aware of this conflict, she fails to smooth it away, but constantly allows cold logic based on external data to replace the evidence of her senses. Nor does her reconstruction of Elizabethan beliefs and conventions, though excellent, really tell us the meaning of the play that Shakespeare wrote. Since, as she herself mentions, Shakespeare's portrayal of Othello breaks with convention, why could he not have put the revenge motif to work in a new way also?

This question points up the most vulnerable aspect of *Hamlet and Revenge*: it is just off centre and in its relentless pursuit of its thesis it disregards too many ambiguities and uncertainties. Although nobody would deny the importance of revenge in *Hamlet*, revenge is so closely linked with problems of state, kingship, and Providence that to slight these in its favour is seriously to distort the tragedy. Granted that the Ghost is the linchpin, no amount of adroit manipulation can turn him into an unequivocal figure of evil; the possibility that he is being used by Providence requires amplification; and the likelihood that even first-nighters were as torn as Hamlet is needs expansion. Why, moreover, if the play's theme is so straightforward does Horatio nowhere speak up on the nature of the Ghost or on the morality of revenge? Why the mystery if there is none? Other questions abound. Is it true that there is absolutely no problem of delay, and that Hamlet's grief has nothing "unnatural" about it? Would the Elizabethan audience actually have understood "To be or not to be" as Hamlet's examination "whether or not he should effect private revenge"? And would they have shared completely the (fascinating) rejection of Fortinbras as a greedy strong man taking over a weakened Denmark without right or reason? But most basic and revealing of all, would they have accepted Miss Prosser's need to adapt the text itself here and there? Certainly it will be hard for moderns to agree to throw out "How all occasions do inform against me" because it strikes Miss Prosser as one of "many loose ends in *Hamlet*", one of "many inconsistencies that cannot be explained by the logic of the plot". She may not be wrong, but since she fails to see that the "logic of the plot" may be other than what she rigidly premeditates, the chances are she is not entirely right.

Perhaps, however, it is too much to expect that a book on the most controversial of all dramas should not itself be controversial. Miss Prosser has made a fundamental contribution to *Hamlet* criticism, and we should be delighted that, along with De Luna in his study, she has managed to find so much direction out.

University of Manitoba S. WARHAFT

The Emergence of Philosophy of Religion. By JAMES COLLINS. New Haven and London: Yale University Press [Montreal: McGill University Press], 1967. Pp. xv, 517. $12.50.

Professor Collins's virtues are rather those of gravity, fulness, balance, and moderation than of concision and instant intelligibility. If there is nothing here of startling brilliance, there is certainly nothing flashy. His book is a spacious companion-piece to his earlier *God in Modern Philosophy.* There his interest lay in the particular philosophical problem of God. Here it is the philosophical conception of religion itself. His contention is that the philosophy of religion as a developed modern discipline emerged for the first time in the years 1730-1830, the period "extending from Hume's early reflections on religious issues to Hegel's last lectures on the philosophy of religion". Hume, Kant, and Hegel remain the classic philosophers of religion. With them reflection on religion no longer consisted of merely scattered observations or of appendages detachable from the main body of their thought. Rather it was fundamental and integral, closely linked internally with methodological, metaphysical, anthropological, and ethical considerations. "With them, the philosophy of religion comes of age and takes its place among the basic parts of philosophy."

The greater part of the book is devoted, accordingly, to a detailed exposition and close analysis of the religious views of Hume (two chapters), Kant, and Hegel (three chapters each). Here Professor Collins brings to bear an astonishing wealth of scholarship, demonstrating an easy familiarity with the less often noticed primary sources and, as the footnotes abundantly witness, with a wide range of contemporary criticism. There must be very few readers who will not come upon some bit of novel information or receive some new stimulus to reflection from these instructive pages.

The concluding chapters on "The Common Issues" and "Tasks for Realistic Theism" are more speculative, more admonitory, and, therefore, more controversial. Contemporary Thomistic realists are adjured to abandon their incidental, unfocused approach to the study of religion and to follow the path opened up by Hume, Kant, and Hegel by adopting a more integrative analysis. For example, the resources of linguistic analysis and phenomenology must be assimilated but syncretism avoided. These are bravely challenging exhortations but what, one may wonder, will the result actually turn out to be? Professor Collins believes hopefully that both the metaphysical and the anthropological aspects of religion can be brought, by integrative analysis, into an orderly relationship with the practical experience of our moral life without "directly specifying them as an obediential potency for revelation and the supernatural." Perhaps they order this matter better in St. Louis but, knowing some modern departments of philosophy, one may turn from wonder to apprehension when the book concludes with the recommenda-

tion that the enterprise be undertaken "within the university situation, and specifically within the philosophy department."

University of King's College HILTON PAGE

English Criticism of the Novel, 1865-1900. By KENNETH GRAHAM. Oxford: Clarendon Press [Don Mills: Oxford University Press], 1966. Pp. viii, 148. $3.50.

Meticulous, scholarly, and unpretentious, this survey of the preoccupations and pronouncements of novel criticism in British periodicals over the last thirty-five years of the nineteenth century is valuable both as an extension of Professor Stang's work and in its own right. Mr. Graham has chosen his period well. Beginning with the last years of "mid-Victorianism" he goes on to cover the accelerated debates and experiments of the 1880s and 1890s. He has also resisted the obvious temptations which beset such a study. He shows both command and restraint in handling his impressive mass of material; his supporting quotations are brief and to the point and scarcely ever duplicated unnecessarily. Without inflating his subject or its importance in any way—"criticism" rather than the more fashionable "theory" in the title is symptomatic—he has also eschewed the pleasures of irony and cleverness at its expense. The decision to relegate Henry James to the background, despite its effect on the scope and completeness of the account, is justified in the accomplishment of the stated aim of the book: to see the criticism of these contemporaries of James "in its own right, as expressing Victorian ideas about Victorian fiction and not as mere *ur*-Jamesian fumblings or non-Jamesian irrelevancies".

The most significant feature of the period is the decisive emergence of the novel out of the shadow of poetry into recognition as an independent, respectable, and demanding art-form. De Quincey's firm assertion in 1848 of the necessary inferiority of the novel is replaced by the *Westminster*'s declaration in 1872 that "a novel is as much a work of art as a poem". Although attitudes did not change uniformly (Lang's "More claymores, less psychology" bespeaks a somewhat less than elevated, and not unshared, conception of the novel) the general shift in status is amply confirmed by the amount of serious and variedly engaged criticism in the period. The virtual disappearance of "poetry" and "poetic" with their special Victorian connotations from the vocabulary of novel criticism which accompanies this shift (Moore's praise of Zola's novels as poems is based on the rather different grounds of construction and "synthesis") is an important sidelight on the central fact about the larger context within which this criticism was conducted. As a body these reviews and articles participate in the processes of a culture re-thinking

itself and its art. This is nowhere more clearly seen than in discussions of the relationships between morality, ideas, and the novel. Grundyism is still an occasional phenomenon, particularly in the first fifteen years, and Trollope continues the "sugared pill" tradition; but a generation which had to contend with Meredith and Hardy, Gissing and Moore, the French novel and Aestheticism, had more penetrating, extensive, and emancipating questions to ask itself. The answers provided are tentative at best. As Mr. Graham remarks, these people "solved" nothing—but has anyone? In seriously engaging with serious problems, however, they worked out some important steps. Further, they had the ability to sharpen this diffused concern into perceptive discussion of more strictly aesthetic issues. In a careful chapter Mr. Graham shows that the principle of realism, for instance, is far from being based on critically innocent insistence on literal verisimilitude. Realism and "analysis" (along with the Colorado beetle a noxious import from the New World for Saintsbury) aroused, of course, controversies notoriously bedevilled by traditionalism, insularity, prejudice, and general thick-mindedness. Mr. Graham makes some interesting fresh points. The most fruitful discussions of the question of realism were centred on Howells and James; moral and national outrage usually obscured the critical problem hopelessly where Zola was concerned. Besides being a further stage in the long battle between plot and character, the resurgence of romance with Stevenson, Hall Caine, Rider Haggard, and Anthony Hope was, Mr. Graham argues a trifle over-persuasively, a fairly simple direct reaction to the "realist invasion". The assimilation of Zola into the idealist-symbolist camp by Symons and Ellis illustrates not only the strength of the idealist tradition in English criticism, but also—in the failure to extend this perception to Dickens—the strange blindness of these critics to native achievement.

A general diffusion of concern for matters of technique and craftsmanship is a corollary of the novel's gain in status, and it is interesting that these writers no longer refer the novel to epic and dramatic theory for its criteria in the way that their predecessors were inclined. They tend, rather, to look at the novel itself, and they come up, as often as not, with their criteria embedded in metaphor and analogy. Analogy and metaphor—drawn from painting most commonly (we even encounter "moral chiaroscuro")—seem to be the most widely circulated critical currency. In the hands of a Moore they can be beautifully suggestive and flexible instruments of discourse; with these reviewers they are often little more than substitutes. Mr. Graham is sometimes too ready to take the credentials of these metaphors on trust. After a detailed discussion of the tendency to separate plot from character as constituent elements, he proceeds to cite the organic metaphor as evidence of considered conceptions of unity, even when those conceptions are countermanded by subsequent analogies (e.g., the chain). Historically, surely, the evidence of confusion is important. This absence of differentiation between routine trope and significant theoretical position, like the absence of any sustained

attempt at discriminating between critics of obviously varying weight and significance, renders the study more modest than it might have been.

Some of Mr. Graham's decisions are regrettably limiting and even distorting. The occasional reference to letters emphasises the restrictive effects of his almost exclusive reliance on periodical material. This, together with his procrustean adherence to chronological limits, co-operates towards a general thinness of historical texture. Individual figures such as Meredith are drastically foreshortened, and occasionally one senses the lack of sufficiently broad significant context in discussions of general tendencies. The attempt, for instance, to synthesise the demands of idealism and realism acquires a somewhat different historical contour when we remember such observations as George Eliot's on Dante in *Theophrastus Such;* and the question of romance gains useful perspective from earlier manifestations. In covering his chosen ground as competently as he has done, however, Mr. Graham has illuminated a neglected corner in the history of Victorian taste, has convincingly shown its importance, and has provided both valuable suggestions and materials for further inquiry.

York University R. K. Biswas

Nature, Contemplation and the One: A Study in the Philosophy of Plotinus. By John N. Deck. Toronto: University of Toronto Press, 1967. Pp. xi, 131. $5.00.

Plotinus (A.D. 205-270) is one of the very great mystics in our Western tradition. Indeed many students would accept W. R. Inge's judgment that "no other mystical thinker even approaches Plotinus in power and insight and profound penetration". For Plotinus, philosophy is not primarily a matter of speculation and rational argument, but an intellectual and moral self-discipline. Its study demands an activity which is at once thought, will, and feeling.

Professor Deck (University of Windsor) presumably shares this general view of Plotinus's philosophy. It was therefore courageous of him to attempt to "provide a setting in which a modern reader can understand and evaluate" Plotinus's view of "nature as contemplator" (p. vii). So far as one can determine, the author believes that this end can best be achieved by excluding, or minimizing, the question of influences on Plotinus's thought, and by presenting it as an *argument.*

This approach, however, will almost certainly lessen the appeal of Plotinus to modern readers. Professor Deck rightly holds that although Plotinus owed much to earlier writers "he had a fresh, personal grasp of reality, and . . . his own controlling notions" (p. ix). But it does not follow that a modern reader can understand these notions without reference to the intellectual and religious

soil from which they grew. Extended references to the thought of Plato, Aristotle, and the Middle Platonists would certainly have made it easier for readers to understand, or at least to appreciate, the characteristically Greek notions of "soul", "logos", and "nature". Hence despite Deck's commendable effort to bring to light "the actual features of [Plotinus's] notions and shadings of notions" there is a serious risk that his analysis will present all the mysteries of a fossil abstracted from the environment that produced it, and in which it lived and moved.

It is also difficult to present Plotinus's thought as speculative philosophy. So far as it goes Deck's analysis is excellent: the arguments are clearly and sympathetically exposed. But this success was achieved at considerable cost. The method adopted forced the author to ignore—except for passing reference—the intuitive and volitional aspects of Plotinus's thought. Nor did it allow him to emphasize Plotinus's conviction that the aim of philosophizing is not to produce a system of thought but to induce moral and intellectual excellence.

The specific aim of Deck's work is to examine Plotinus's view of "nature as contemplator". Inspired by Plato, Plotinus held that each "level" of existence was determined by and dependent on contemplation, more or less confused, of its source. Thus discussion of any one "level" would be unintelligible without an examination of all. To achieve his specific aim, therefore, Deck was obliged to examine all of Plotinus's main doctrines: the One, Nous, "soul", "logos", and "matter".

The task that Professor Deck set for himself is well done. Because of its limited nature, however, the book will be of less interest to general readers than to those who pursue academic philosophy. Perhaps it will encourage all to turn back to Plotinus's *Enneads*.

Mount Allison University C. F. Poole

Friends, Not Masters: A Political Autobiography. By Mohammad Ayub Khan. London and New York: Oxford University Press [Don Mills, Oxford University Press], 1967. Pp. 275. $7.50.

The charismatic leader of a hundred million Pakistanis, in a spoken autobiography (tape recorded in numerous question-and-answer sessions and then edited for publication) reveals much of the last decade's improvement over the low estate of political and economic life that characterized Pakistan in 1957. But not *all* is revealed, despite the candour and openness with which are treated many of the international and political events of this period under the Presidency of Ayub Khan. For this regime has been marked with a trend towards representative, responsible, and democratic government that at best can be described only as three steps forward and two steps back.

Partition of the Indian sub-continent in 1947, leaving a thousand miles of Indian territory between East and West Pakistan was a political handicap of the first magnitude. The interruption of trade patterns, and the complex fiscal, banking, and transportation institutions that were divided between the two sovereignties, added economic obstacles to the well-being of the new State. The death of Mohammad Ali Jinnah in 1948 bereft the land of its cohesiveness. Partisanship and political bickering for a decade created the conditions which Ayub Khan turned to his personal advantage and used as a springboard to the Presidency.

Diplomacy is emphasized in Ayub Khan's own account of his stewardship. He visited Moscow to confer with Kosygin in 1965; he recounts in detail the efforts to obtain his support of China's admission to the United Nations. He makes clear that his country's entrance into the South East Asian Treaty Organization and the Central Treaty Organization was to obtain allies against neighbour India, not to oppose China, or Communism as an ideology. (This book has been banned in India.) It is here that the author's candour borders on cynicism. His comment on the value of the two pacts is that "some of the member countries might feel it their duty to express their sympathy for another member in times of difficulty; but as far as their military value is concerned, I think they are more an irritant than a help." Considering the lack of enthusiasm for action in the Viet Nam conflict under the SEATO treaty, U.S. President Johnson may well share in this opinion.

University of Maryland WILLARD BARBER

Fate, Logic and Time. By STEVEN CAHN. New Haven and London: Yale University Press [Montreal: McGill University Press], 1967. Pp. vii, 150. $5.00.

Fatalism is the belief that nothing that active agents have it within their power to do can alter the necessary course of events. Numerous scientific, political, and religious arguments have been urged in favour of the thesis; and similarly numerous objections have been ranged against it. The most convincing proof of fatalism, however, is not scientific or political or religious, but depends upon logical laws and logical inference alone. First proposed by Aristotle, the argument has been reformulated several times. Cahn's book is an examination of that argument.

The law of the excluded middle has long been regarded as a guarantee of rationality. According to this law any proposition must be either true or false. If this requirement is waived, coherent discourse clearly becomes impossible.

Now a proposition is true only if it describes what really is the case. Hence, according to the law of the excluded middle, every proposition either does or does

not describe a state of affairs. The argument for fatalism simply applies this requirement of correspondence with complete rigour. Propositions about the future, no less than those about the present or the past, must be true or else false. The proposition "there will be a sea-fight tomorrow" must be true and describe an actual state of affairs or else false and not describe one. In either case it is now true or else it is now false that there will be a sea-battle tomorrow. Nothing that active agents can do will prevent the conflict if the proposition is true or provoke an encounter if it is false.

In its various forms the argument has been frequently attacked or ridiculed. Cahn argues, however, that no objection to the argument is conclusive. Does this require the believer in free will either to sacrifice rationality or to retire from the field? Aristotle certainly did not think so, and neither does Cahn. The argument works, because it assumes that propositions about the future must be true, and if not true then false. Yet the law of the excluded middle does not require this strong interpretation. It is sufficient for logic and for ordinary discourse if the law affirms only that either a proposition or its denial is true.

Linguistically this form of the law seems only slightly diverse from the first one, but logically there is an immense difference between the two statements. To satisfy the correspondence criterion of truth, the first form of the law requires that today it be true, or else false, that there be a battle tomorrow. The second form of the law requires only that it be true today that there either will or will not be a battle tomorrow. The first form of the law presupposes that either the event or its absence is predetermined: the second form admits that what will obtain tomorrow is contingent today.

Since, as he freely acknowledges, Cahn's results confirm Aristotle's, one might hope that the book will either clarify the original argument or else develop if further. The author attempts to achieve neither result. Indeed, by confining his discussion to contemporary analytic accounts Cahn becomes so deeply enmeshed in linguistic and logical contortions that the chief point that he is striving to establish is often all but lost.

Mount Allison University GORDON TREASH

Political Theory and Ideology. By JUDITH N. SHKLAR. New York: Collier-Macmillan [Galt: Collier-Macmillan, Canada, Ltd.], 1966. Pp. 134. Paper, $1.50.

The "end of ideology" ideologues have since the beginning of this decade slowly gained an unchallenged ascendancy in the academies of this continent. Their achievement may be attributed to the alleged erosion of "ideology" in both the Soviet Union and the United States; to the relatively short history of "ideology"

in the American Republic which was presumably a post-war development; and finally, to the prevalence of pragmatic politics in Europe and America. And since the non-ideological "pragmatists" employ the tools of social psychology—a currently popular fashion—they have entrenched themselves as contemporary schoolmen and established a new orthodoxy that must be undermined.

To this work of demolition, the volume under review is unintentionally a contribution because Mrs. Shklar is sympathetic to the scholasticism which interprets ideas "in terms more in keeping with the experiences of the post-ideological world" (p. 29); but the result of her effort is the re-introduction of Marxism as the most relevant perspective for the study of society, especially when augmented with the insights of psychology.

Although Mrs. Shklar dismisses three of her fellow essayists—Hill, Macpherson, and Laski—as "crude and undialectical", and tells us that "conventional Marxist writings on the history of ideology have been neither very original nor illuminating" (p. 10), she in no way endeavours to deliver us from their vulgarization and we are merely left with an epithet. All she does is to cite Engels's letter to Mehring (1893) where Engels admits that he and Marx overstressed the derivation of political, juridical, and other ideological notions from basic economic facts and neglected "the formal side—the ways and means by which these notions, etc. came about—for the sake of the content" (p. 6). This analysis means by implication that Engels's Marxism, which takes into consideration interaction between the superstructure and the substructure, is correct and true while that of her chosen collaborators who emphasize the bourgeois character of Hobbes, Locke, and The Enlightenment is a sham.

Mrs. Shklar is, however, less critical of Mannheim's *Sociology of Knowledge*, in which he regards historical conservatism as "essentially the expression of a feudal tradition become self-conscious" (p. 100) and typifies conservatism as "traditionalistic and romantic irrationalism" (p. 101). Although she uncovers a deficiency in his emphasis on group life, she nevertheless strongly approves of his assertion that it could easily be shown that those who think in socialist and communist terms "discern the ideological element only in the thinking of their opponents while regarding their own thought as entirely free from any taint of ideology" (p. 106).

As a committed exponent of social psychology, not of dialectical materialism, Mrs. Shklar finds Walzer's essay on "Puritanism as a Revolutionary Ideology" and Hartz's "The Mentality of a Victorious Middle Class", palatable and tenable. The first interprets Puritanism as "a response to disorder and fear, a way of organizing men to overcome the acute sense of chaos" (p. 51). And the second discovers that "behind the shining optimism of Europe, there are a set of anguished grievances; behind the sad resignation of America, a set of implicit assumptions" (p. 90). The focus here is the character structure of individuals, not group life, clan interest, or economic aspirations. In other words, such psychic manifestations

as anxiety and insecurity replace the economic foundation of society for the purpose of understanding reality. The question is then what produced or caused such manifestations? Are these manifestations natural concomitants of the human condition? Are they inborn or acquired? If inborn, we can only understand their operations without being able to extirpate them; if acquired, then they are a riddle to be investigated and therefore capable of being eliminated or overcome. The authors appear to share the view that psychic phenomena are amenable to analysis, but do not seem to relate them to the socio-economic structure or suggest the source of their genesis. What they offer is a collection of anxious individuals without explaining what caused the feeling of "exile" in them or what could produce the feeling of euphoria or mitigate the conditions of their fear.

Dialectical materialism begins with the physical world from which the biological evolved; the social structure was constructed and rapidly developed as a result of the division of labour and the development of technology; and these conditions and the vicissitudes of economic life produced the psychological traits of man. Put in another way, our psychology is determined by our social consciousness, not by our metaphysical being. If this evolutionary process is false, what evidence is there to prove its falsity? If it is partially valid, what parts need further study and analysis to explain the psychic problems? Social psychology could perhaps explain to us more adequately than any other art the "mysteries" of individual life experiences, but I am not so sure of its efficacy as an instrument for explaining historical epochs. The logic of the individualist premise is certainly vindicated by social psychology; but if we are to avoid solipsism and acquire a coherent body of knowledge, or wish to understand social reality, we cannot merely rely on floating atoms. To attain this objective, only a synoptic social-science approach is of value.

Waterloo University College GEORGE HAGGAR

The Triangle of Power, Conflict and Accommodation: The United States, The Soviet Union, Communist China. Edited by JAN S. PRYBYLA. University Park: Pennsylvania State University, 1967. Pp. xi, 101.

The ten papers comprising this report, reproduced from typescript, represent the tangible product of the fifth annual conference on "Controversies in American Society", which was held last year at Pennsylvania State University for the enlightenment of teachers, administrators, and board members in American high schools. If the editor's Introduction is an accurate guide, the contributing participants were driven to their task by a zealous sense of public mission, their guns courageously locked upon a truly formidable target—the American schools themselves. These schools, it would appear, have been "somewhat reticent" in dealing frankly with

"sensitive issues in American public life," including in particular the role of China and the U.S.S.R. in world affairs. Since such caution runs "counter to the American tradition of free inquiry, unfettered discussion, and courage of thought and word", and since in future years it may also hamper the ability of young Americans "to deal intelligently and effectively with the problems, challenges, and threats of communism in its many forms", the contributors consider it their responsibility to convert their audience to a braver, more defiant course.

The authors conceive themselves, therefore, to be engaged in an exemplary destruction of political myths and a violation of educational taboos, and—given their audience and subject—they may well be right. The inevitable consequence, however, is that their papers are directed not so much to the advancement of knowledge as to the instruction of laymen, and it is by this measure that their quality must be judged.

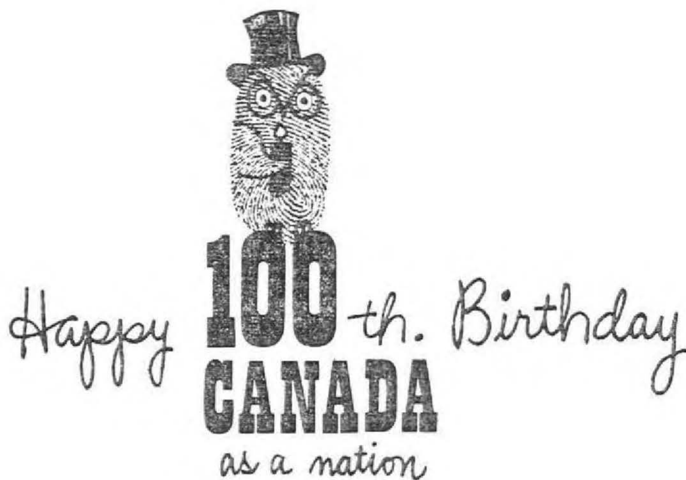
On the whole, and in view of the limitations of space (none of the papers is longer than ten typewritten pages), the contributors do surprisingly well. In particular, Roy Laird's discussion of the relationship between overpopulation, agrarian inefficiency and political revolution, Kent Forster's analysis of important post-war developments in the Atlantic alliance, George Heitmann's interpretation of the Soviet-American confrontation in the Middle East, and Harry Shaffer's comparison of the Soviet and American economic systems stand out as clear and workmanlike surveys of their respective topics. Unfortunately the four articles on Communist China are much less useful, and for this the difficulties of the subject are only partly responsible. The first of the group, entitled "Chinese Communism: An Historical Introduction", carries compression to the point of disutility by dealing with its topic in just over four pages. The other three discuss the development of the Chinese economy since 1949, and of these the first is too brief to be helpful, while the arguments of the remaining two are drowned in tedious compilations of doubtful and fragmentary productivity statistics.

These faults aside, however, the papers included in this volume probably did succeed in stimulating among the delegates to the conference a more balanced discussion of world affairs. If the contributors held a view in common, it is that severe instabilities and conflicts in political life ultimately result not from the confrontation of incompatible ideological visions, but from conditions of genuine social and economic deprivation. Perhaps this oversimplifies the case, but if such attitudes had been more widely endorsed in the United States and elsewhere during the late 1940s and after, the conduct of American foreign policy might have followed a far more constructive course. The educational experiment which this volume represents has therefore been almost certainly worth the effort.

Dalhousie University DENIS STAIRS

Little Portia. By SIMON GRAY. London: Faber & Faber [Toronto: Queenswood House], 1967. Pp. 316. $5.75.

Simon Gray's first novel, *Colmain*, was too close to Halifax and Nova Scotia, and at the same time too remote from any reasonable facsimile, to be satisfying as either fact or fiction. But, whatever it may have lacked in either realism or—except for one hilarious episode—in fantasy, a familiar setting provided a basis for concisely witty phrasing and occasionally diverting incident. In *Simple People*, his modern Cambridge seems much more true to life, even if it is a life that has greatly changed in recent years. There is more substance and better structure, with increasing skill in style and description. The best thing, to many readers, that Mr. Gray has captured from the world he knows is the distilled wit, cleverly purged of its banalities and affectations, of undergraduate phrase-making. At Cambridge, in *Little Portia*, "They could talk . . . in a kind of code; they went together down to magnificent parties in London and analysed the guests in half-sentences and three adjectives when they had returned to college". "Her fingers, which had prevaricated between his cup, his spoon, and the sugar-bowl, scampered sideways and settled like a friendly toad on the back of his wrist". When the central undergraduate lost his girl-friend to a doctor, "So check to Grahame; and mate, the following September, to Nathan Hornstein, M.D." *Little Portia* shows further improvement in craftsmanship, and while the Cambridge that he presents—or rather the aspects that he emphasizes—may surprise readers of an earlier generation, he carries more conviction and more entertainment than most of his competitors in a field that has become, as a rule, more tedious than either instructive or constructive. This—take it or leave it—is still the Modern Age, as part of it sees itself, and of which one of the characters says "It's funny, if you like that sort of thing. . . . Sexual circles round and round". The revolutions begin with a pederastic schoolmaster, and end with a liaison both smelly and sweaty—the words are insisted upon—with a young woman, a character in every sense of the word, who proves, in spite of having been picked up in a pub frequented by "queers", to be whole-heartedly heterosexual. Appropriately, she achieves the high score of seven to a page of the ultimate four-letter word, still denied to even the latest dictionaries but now the hall-mark of the beginning emancipated novelist. This is not to say that Mr. Gray is gratuitously pornographic. He may recall the inspired "typo" by which Paul West, a less competent writer in the same field, referred to a display of "public" hair. But, granted the character and the context, his young woman's language is apt. Mr. Gray sees his subject steadily, whether or not he sees life whole. The reader may be warned or encouraged, according to his taste and fancy, to know that in this book Mr. Gray has joined the popular onslaught against the Victorian convention that there are no sexual organs with the equally strained and no more defendable contemporary convention that there



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are no others. In his first novel the battle of the sexes was hilarious; in the second it was compulsive but not obsessive; if, by giving it the full treatment in *Little Portia* he has succeeded in having it put in its place, his next novel may be awaited with interest.

Dalhousie University C. L. BENNET

Canadian Books

Political Alignment: A Challenge to Thoughtful Canadians. By E. C. MANNING. Toronto: McClelland and Stewart, 1967. Pp. 94. $1.00.

In 1950, the Committee on Political Parties of the American Political Science Association reported that if the United States was to have effective government it needed political parties that would provide the electorate with a choice between genuine alternatives of action. To that end the parties had, first, to bring forth programmes to which they committed themselves and, second, to possess sufficient internal cohesion to carry out those programmes. In its blanket indictment of the existing parties, the Committee—strangely enough—did not appear to recognize that American parties were what they were because of the political and social environment in which they have to operate. Furthermore, the means that the Committee proposed to secure stronger, better integrated, and more responsible parties were thoroughly naïve and altogether impracticable.

Perhaps such a pipe-dream was understandable from arm-chair academics. But it seems incomprehensible that one of Canada's most successful politicians would, almost two decades later, proceed along similar lines. Premier Manning refers to the research that preceded the writing of his book, but the contents betray little evidence of it. Surely anyone who had delved into the history of Canadian parties would not conjure up a nostalgic past in which those parties supposedly presented the public with meaningful alternatives. The parties of John A. Macdonald and Alexander Mackenzie had, in fact, no more clear-cut differences than those of John Diefenbaker and Lester Pearson. Premier Manning's assessment of the prevailing dissatisfaction with Canadian politics and parties also leaves much to be desired. Is it due to the poor quality of leadership or to the lack of ideology in the parties? Surely it is not good enough to state categorically, as Manning does, that the primary cause is the lack of ideology.

What is the cure-all? According to the Alberta Premier, nothing less than "a rationalized, representative, two party, democratic system." To accomplish

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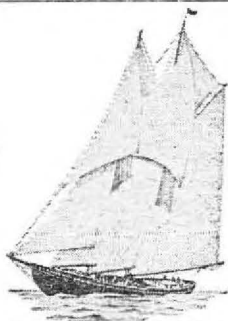

it, one of the major parties is to develop a well-defined system of meaningful principles and policies; in so doing, it will lose those of its supporters who cannot accept its new position, but it will more than make up for them in attracting the hitherto politically uncommitted. Apparently, although Manning does not say so explicitly, another party will automatically establish itself at the opposite pole.

Yet is it not a basic fact of Canadian political life that a party which aspires to be a genuine national party must largely eschew ideology, and that a party which fails to do it is condemned to remain a small splinter group? Furthermore, does not Manning himself recognize this fact when he admits that his two ideological parties would gradually converge in viewpoint and require a period of reformation and realignment? Is it practical to expect some members of the parties to take the strong, determined action that would be required periodically to effect the kind of regeneration he proposes? Democratic parties are not normally desirous of undergoing the blood-letting which such a process would entail.

Premier Manning's purpose in writing the book becomes clear when he describes the model party which he hopes to see established in Canada. It is a party which will incorporate the "social conservative" position, one "which will harness the energies of a free enterprise-private economic sector to the task of attaining many of the social goals which humanitarian socialists have long advocated." For one, like himself, who has openly deprecated universal welfare schemes and advocated the provision of welfare services on the basis of need, this would be an ideal vehicle.

In deciding which of the existing parties could be most easily adapted to conform to his model party, Premier Manning makes judgments that will win favour with none of them. The National Social Credit party, he says, "faces almost insurmountable difficulties in becoming a vehicle for national political reconstruction in the foreseeable future". The Liberal party exhibits too pronounced a "disposition towards collectivistic approaches to social and economic planning". The NDP has "a vested interest in the prevailing political drift" and "tends to extremes in philosophy and policy". The Progressive Conservative party, on the other hand, has driven out the reactionaries during the Diefenbaker era, and stands for nothing definite in philosophy or policy. Hence it would be a suitable vehicle upon which to press "social conservatism." But alas for Premier Manning! At their recent convention the Conservatives might have taken a step in the direction he wants by selecting as their leader Senator Wallace McCutcheon or even Premier Duff Roblin. Instead, they chose the pragmatic Robert Stanfield.

So far Manning's book has had one result. Coupled with other factors, it has led H. A. Olson, the member of Parliament for Medicine Hat, to switch from the Social Credit to the Liberal ranks and to that extent weakened the National Social Credit Party. The book is not likely to have any other effect.

Dalhousie University J. M. Beck

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The Armed Forces of Canada, 1867-1967: A Century of Achievement. Edited by D. J. GOODSPEED. Ottawa: The Queen's Printer, 1967. Pp. xi, 289. $6.00.

It was a happy inspiration that led the Department of National Defence to authorize, as part of its contribution to the celebration of Canada's Centenary, the publication of a history of the armed forces of Canada covering the period since Confederation. It was an even more felicitous decision that this centennial volume should take the form of a well-written and not too highly technical narrative, directed to the general reader and generously illustrated with nearly 250 photographs, maps, and reproductions of paintings, a large number of them in colour. Above all, since it was intended to be read by as many as possible of the people of Canada, it seems particularly appropriate that this very handsome publication, which must have cost many tens of thousands of dollars to produce, should have been heavily subsidized by the Canadian Government so that it could be made available to the public at the extremely low cost of six dollars a copy.

The volume is the initial production of the integrated Directorate of History, which was inaugurated at Canadian Forces Headquarters in Ottawa in 1965. To the Directorate's Senior Historian, Lt.-Col. Goodspeed, C.D., who was the prime mover and carried the main planning and editorial responsibility for the work, and to the other members of the Directorate who assisted in its preparation, the heartiest congratulations are due. The Directorate has made an excellent start.

The century since Confederation has witnessed the evolution of a colonial militia into a national army. The book traces the story of this development, and shows how Canada's national naval and air services came into being. Probably the most familiar part of the story will be the chapters dealing with the part played by the Canadian Army in the First and Second World Wars, for this has been narrated many times. Less familiar, and therefore of possibly greater interest to the majority of readers, are the accounts of what Canadian forces accomplished in the sea and sky during those two conflicts. One cannot be reminded too often of the contribution made to Canada's national status by her forces in these two wars. As Colonel C. P. Stacey, who was the Director of History while this book was in course of preparation, writes in his foreword: "The men who fought at Vimy and Falaise, who helped to keep the Atlantic sea lanes open, who flew the Sopwiths of one war and the Lancasters of another, deserve to be counted among the founding fathers of modern Canada."

There is an informative chapter dealing with the inter-war period, when—despite the frustrations arising from public apathy and governmental parsimony (aggravated by the Great Depression)—Canada's militia army survived, and her navy and air force grew towards maturity. As for the years since 1945, readers will be grateful for the description in some detail of the activities of the armed forces of Canada in many quarters of the globe in the interests of world peace—a

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story that has not previously received the wide attention it deserves. Finally, and by no means the least interesting part of the book, there is an account of the integration that took place in the command structure of the Canadian Forces in 1964-66.

In so excellent a book a reviewer can find little to cavil at. There is one comment, however, that should be made to keep the record straight. A footnote to the account of the fighting at Mount Sorrel in June, 1916, declares that "this was the only occasion in the war when Canadian guns were lost, and even these were subsequently recovered . . . ." The statement sounds very familiar, and is almost identical with one made in the Official History of the Canadian Expeditionary Force—though that source was careful to use the phrase, "guns of the Canadian Corps". The distinction is worth noting. Through most of the 1914-1919 War, the Royal Canadian Horse Artillery Brigade in France did not form part of the Canadian Corps. Such was the case on March 21, 1918, when the Germans launched the first of their great spring offensives. At the time the R.C.H.A. Brigade was in the St. Quentin area, under the command of the British Fifth Army. One of "B" Battery's 13-pounders, sited in an extremely vulnerable position as a "forward gun", had to be abandoned (with its breech block withdrawn) after the gun pit had been blown in by shellfire and all but two of its detachment had become casualties. And so a Canadian gun was lost; but sensibly by that period of the war, much of the glamour had been stripped from the outdated tradition of rating the worth of an endangered gun higher than the price of men's lives sacrificed in trying to save it.

Ottawa. G. W. L. NICHOLSON

The Return of the Sphinx. By HUGH MACLENNAN. Toronto: Macmillan of Canada, 1967. Pp. 303. $5.95.

Hugh MacLennan still fails to detach his social conscience and his increasing preoccupation with "Two Solitudes" or (*"deux nations"*) from his other responsibilities as a creative artist. As a result, *The Return of the Sphinx* is a bitter and disappointing novel. MacLennan's disenchantment with the state of the world and with the seemingly insoluble French-English problem in this country is apparent in every page. Here are sad or angry comments on modern architecture, Viet Nam, materialism, processed cheese, death by traffic, population mobility, the youth cult, and mass education. The overall theme of *The Return of the Sphinx* is the unchanging capacity of men to do themselves—and their world—harm. Separatist mania in Quebec is the principal manifestation of this theme in the book.

Alan Ainslie, whom we met some years ago as a boy in *Each Man's Son*, and his son by a French-Canadian wife, Daniel, are the leading characters; the con-

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flict between them is the core of the story. Alan, the Minister for Cultural Affairs in Ottawa, is doing his utmost to reconcile French-English differences. Daniel, resentful of things as they are, holds his father's generation to blame and, like so many young people today, turns irresponsibly and blindly to anarchy. MacLennan brings out, clearly and forcefully, good historical and sociological reasons for this painful clash, and he shows Daniel, whom he pictures as being representative of the youth of the 1960s, to be a victim of circumstance. But MacLennan is at pains to point out the futility of rebellion for its own sake; this he illustrates mainly through Alan's experience, which takes in the aftermath of the 1914-18 War, the Depression, the civil war in Spain, and the Hitler War.

As seen here, the only answer—embodied by Alan—for Canada and, ultimately, the rest of the world, is patient statesmanship informed by an understanding of history. Yet the novel ends on a hopeless note with Daniel in jail for incipient terrorism and Alan, because of his honest sympathy for Quebec and his son's antics, ousted by his fellow politicians.

The father-son conflict and the contemporary milieu of Ottawa and Montreal offer the potential for an invigorating book; but MacLennan, because of artistic flaws which have crippled all of his previous novels, has failed badly; *The Return of the Sphinx,* it seems to this reviewer, is as poor a novel as the author's disastrous third book, *The Precipice.*

Again, MacLennan has sacrificed his major characters on a thematic altar. Thematic comments, while clear and forceful, pervade the book and are made at the expense of characterisation. Alan, like all of MacLennan's heroes, is a lonely, humourless, self-tortured figure; indulging as he constantly does in thoughts or words on the human predicament, he never comes alive. Internal revelation is wooden and unbelievable with him, as it is with most of the other characters. Daniel, with whom the reader finds it extremely difficult to sympathize, undergoes frequent and baffling changes of mood and outlook which detract from his solidity. Three characters—Ainslie's daughter, a sour and dangerous French-Canadian, and a blunt, tough Ontario politician—capture the reader's interest in a mild way; they, however, are countered by other minor figures who are stillborn and disturbingly unnecessary to the story.

Structure is clumsily handled; there are far too many flashbacks, and the scene shifts frequently and jerkily from start to finish. Figurative language is employed in repetitious fashion. As in the earlier novels, Canada is pictured as an innocent at the mercy of America and the "Anglo-Saxons".

MacLennan must be given credit for his fair-minded attitude toward the Quebec dilemma, for his love of Canada, and for his sincere and honest effort to instruct the reader about the nature of contemporary life. This effort, however, is better left to the mass media and the universities. *The Return of the Sphinx* shows that Hugh MacLennan continues to confuse fiction and non-fiction; he still

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evinces a serious poverty of imagination, still insists upon teaching instead of creating. Will MacLennan's social conscience ever permit him to become an unfettered craftsman in the art of fiction?

The University of New Brunswick ROBERT H. COCKBURN

The Concept of Criticism: An Essay. By F. E. SPARSHOTT. Oxford: Clarendon Press [Don Mills: Oxford University Press], 1967. Pp. viii, 215. $5.95.

The Concept of Criticism is not a reviewable book. It defends no thesis and lays down no principles. Nothing in it could properly be called "right" or "wrong".

The author calls it an essay. It takes the form of a discussion in progress rather than of reasonings in support of a set of conclusions. At any point the reader may be asked to join the author in modifying or even refuting something said earlier. But this seemingly casual approach is deliberate, and the reader frequently discovers that something very important has been said about one or other of the persistent problems in aesthetics. For example, the problem of the "intentions" of the artist is dealt with, but *passim* rather than under a subject-heading. It would be hard to imagine that anything worth saying remains now to be said on this problem, about which there has been much excitement in the past decade.

The following quotations and summary may help to explain why it was said in the beginning that the book is not a reviewable one.

"Criticism is discourse apt to ground evaluations." The evaluations in question are evaluations of what Sparshott calls "performances". He uses the word in a specialized way: anything that is done or made by a human being and directed to a human end is a performance. A critique is a performance no less than is the performance of which it is a critique: ". . . nothing is a criticism that is not a comment on something *qua* performance, and anything whatever is a performance in so far as it is a potential object of criticism, and is taken as a performance in so far as it is criticized or taken to be subject to criticism."

In a certain sense this book is neither "done" nor "made". It is "doing" or "being made". It is a demonstration of what critics ought to be doing when they think hard about criticizing. To read it carefully is to become caught up in the demonstration and to absorb some of the intellectual impetus which it generates. If the book is a performance at all, it is a performance in progress, in which the author and the reader are partners.

Hence what is submitted herewith is not a critique but a progress report.

University of Toronto GEOFFREY PAYZANT

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Church and State in Canada, 1627-1867: Basic Documents. Edited and introduced by JOHN S. MOIR. Toronto: McClelland and Stewart, 1967. Pp. xx, 274. $2.95.

The appearance of this useful book in the year marking Canada's first century of nationhood is a welcome reminder of the length of her history before Confederation. The volume is published as Number 33 in the Carleton Library series, which includes new collections of source material relating to Canada. The materials selected here, beginning with the Charter of the One Hundred Associates of 1627 and concluding with extracts from the Statutes of the Province of Canada of 1866, cover New France, the French and British Conquest, the two Canadas, disputes over clergy reserves and rectories, and finally the victory of voluntarism. There is thus brought together here, for the first time, an important body of material concerning the relations between church and state in Canadian history.

Dr. Moir, who teaches History at Scarborough College, University of Toronto, has written a brief introduction to the selections and has provided succinct commentaries. He has also translated the French documents. Dr. Moir uses the term "state" to signify the unequal but joint sovereignty of both the mother countries and the colonies. "Church" is used in the most general sense, meaning simply a religious organization possessing an identifiable structure and philosophy. The period chosen for the documents covers only the years when a direct relationship between church and state existed, and when at least nominally there was a legal church establishment, however incomplete. The volume is designed for the use of students and only the most essential documents are included. The topic of education in church-state relations has been omitted, since the Carleton Library will issue another documentary collection concerning it.

This book consists principally of the materials from which history is written. In them the pragmatism and moderation of British rule in Canada are delineated clearly. Throughout, the importance of the state in its relations with the churches is such that the book might quite properly be entitled State and Church in Canada. The establishment and support of Roman Catholicism in effect as a state church in Quebec, and the payment of a yearly grant from government funds to its bishop, at a time when in England members of that church were under severe disabilities, and the victory of voluntarism in Upper Canada at the expense of the Established Church of England because of the pressure of Wesleyan Methodists, many of whom had come originally from the United States, are evidences of the practicality of British rule. So also was the British emphasis upon the Canadianization of the Quebec clergy. How different the course of church-state relations might have been had not the American Revolution, the Napoleonic Wars, and the War of 1812 intervened when they did. These events have had a profound effect upon the Canadian churches in their relations with the state.

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It would have been helpful to the students for whom this book was primarily edited if a page or two had been added to describe, evaluate, and locate the principal sources of material used. To the Selected Bibliography, H. H. Walsh's *The Church in the French Era*, which appeared too late for inclusion, should now be added. There are also some minor errors. For example, Charles Inglis was Irish, not American-born.

University of King's College J. B. HIBBITTS

The Political History of Newfoundland, 1832-64. By GERTRUDE E. GUNN. Toronto: University of Toronto Press, 1966. Pp. viii, 249, map. $4.75.

Abbreviated theses often do not make good books. But Miss Gunn's volume is an extremely valuable addition to the *Canadian Studies in History and Government* series. Above all, it provides the first systematic study of the three decades of disorder which followed the establishment of representative government in Newfoundland in 1832. To this end the author has focussed her attention on "the pressure and processes which ensured for Newfoundland a political story peculiarly its own."

And it is a unique story, as anyone acquainted with the experience of the other British American colonies can attest. Primarily this is because Newfoundland was an embittered little Ireland as well as a rudimentary North American colony. As such, it had the grievances and prejudices of the one superimposed upon the ambitions and frustrations of the other. All sorts of interesting people passed across the stage during these years, but none more so than Roman Catholic Bishops Fleming and Mullock, whose injection of self into the political struggle leaves the reader incredulous.

By 1865, relative tranquillity had settled upon the colony as Catholics, Anglicans, and Methodists concurred in the principle of fair representation in the composition of a ministry. Yet it was a solution which contained within itself evils of another kind. For the principle of equality between the religions was gradually extended in other directions to the grave detriment of the public interest. In time, it came to be that, if a member of one denomination received a contract from the government, members of the other religions had to be provided with some compensatory favour. According to the royal commission which investigated the collapse of Newfoundland's public finance in 1933, practices like this were an important ingredient of the misgovernment which led eventually to financial and economic chaos. Miss Gunn might have labelled her interesting, well-documented book: *Ecclesiasticism: the Bane of Newfoundland*.

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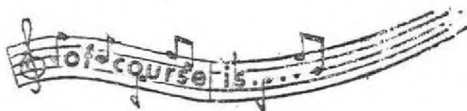

The Canadians, 1867-1967. Edited by J. M. S. CARELESS and R. CRAIG BROWN. Toronto: Macmillan of Canada, 1967. Pp. xix, 856. $9.95.

Of many "Centennial" volumes this is the most comprehensive and in many ways the most useful. Part One presents a consecutive history, usually by decades, but with chapters entitled The New Century by H. Blair Neatby, Through the First World War by Roger Graham, and Through the Second World War by Colonel C. P. Stacey. These and The 1860s by Donald Creighton and The 1960s by Laurier L. LaPierre are sufficient, without further detail, to confirm the statement by the editors that the authors are authorities in their chosen field and that "they depict the diversity and sweep of Canada".

Part Two of the volume is topical, and a sampling must again suffice to indicate the subject matter and the varied authority of the authors: The Land's Wealth by Roderick Haig-Brown, Unions and Co-operatives by Eugene A. Forsey, Religion by John S. Moir, The Fighting Forces by George F. G. Stanley. With a double system of division and classification there is inevitably some duplication, but with differences in both authorship and point of view this is no bad thing. Occasionally, even, the writer by periods is more informative on a special subject, with his assigned period, than is the author who has taken it as a special subject. In the 1920s, for example, W. L. Morton gives more space than most others to cultural and less to political influences, becomes almost lyrical in dealing with scenery, and devotes much of his space to literature although he finds little that is good and—for what it may imply—gives barely passing reference to French writers. Here and elsewhere there is much to supplement the chapters Literature in English by Louis Dudek, Literature in French by Jean Basile, The Performing Arts by Thomas Hendry, and Painting and Sculpture by Hugo McPherson. Painting is well illustrated by 43 plates (19 in colour) which compare well in both selection and reproduction, though naturally not in numbers, with those in books more exclusively devoted to pictorial art, and there are in addition several illustrations in the text from contemporary political cartoons.

Whatever the volume may have lost by some inevitable unevenness, repetition, and an appearance of disproportion according to individual interests or estimates of importance, it is not without a unity of its own imposed by the editors in a wise choice and balance of authorities who were then, with equal wisdom, allowed to write each in his own way. And whatever may have been lost from the absence of a single hand and eye is more than made up for by the variety of outlook and special knowledge of separate periods and subjects that no single author, or small group too rigidly directed, could ever hope to present. The perspective of time and the need for compression have resulted in many memorable if necessarily summary and unqualified judgments as witness, for a single example,

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Stacey's quick sketches of Mackenzie King as a war-time leader, and of members of his cabinet.

All in all, this is an appropriate and authoritative if not an exhaustive and definitive summary of Canada's first—and as some would have it her last—century.

Dalhousie University C. L. BENNET

ELEMENTARY SCHOOL

George Bowering

It's recess, rough grass ballyard
where a charade
these rural kids
watched by tall young teachers, women
keep score for Indian softball,

their, what?
charges?
do as expected, miss the ball,
the girls playing tag
in the dust, in the grass

In this place no one thinks of
far edge of prairie.

I see one teacher on the steps
of the crude stone building.
She lifts the bell
to clang.

The kids line up according to size
& march in. Recess is over.

Now they will bend over desks
as expected,
frown as expected.

The teachers have nothing to do tonight
in Oak Lake, Manitoba.

But save their paychecks to buy little second hand cars.