

NEW BOOKS

THE CONSERVATIVE MIND. By A Gentleman with a Duster, Author of *Mirrors of Downing Street*. Mills and Boon, Ltd. London. 1924.

This is a collection of personal sketches by a familiar hand. They have neither the novelty nor the arresting vividness of those by which the artist first won his fame, and in comparison with the men depicted in *Mirrors of Downing Street* these figures are pale shades. To draw the authentic likeness of Mr. Lloyd George or of Lord Balfour might well call forth powers that refuse to act when the subject is the Duke of Northumberland or Sir William Joynson-Hicks.

But the "Gentleman with a Duster" had a real purpose which lights up his enterprise, though its material be somewhat commonplace. He is not interested in Sir Philip Lloyd-Greame, Captain Algernon FitzRoy, Mr. Oliver Stanley and the rest, as men of striking personality or force. They are rather chosen as examples of "the Conservative Mind," and are used to illustrate those characteristics which the writer regards as constituting the essence of Conservatism. His concern is to show how high is the ideal of that political group above the pedantic and inhuman doctrinaire Liberalism on one side and the fraudulent mask-wearing Socialism on the other. The main thesis of the book is that the British conception of government is being preserved only by that party of which Mr. Stanley Baldwin is the highest representative. For in it alone do we see real sympathy towards Labour, and enthusiasm for social progress, combined with fidelity towards the ancient institutions of the realm, and a resolve to fight those disintegrating forces that have placed covert Bolshevists in a place of temporary power. Thus the various men whose temperament is here analyzed are taken as typifying—with varying degrees of success—a great redemptive project. But, as the writer remarks, "not every Conservative uses his brain, and not every Socialist shows his hand."

Liberalism, we are assured, is a spent force, so that the real choice lies between Conservatives and Socialists. Mr. Lloyd George "may always be sure of triumphal processions and requests for his autograph", but "he is extremely unlikely to become possessed, in the next few critical years at any rate, of the latchkey of Number Ten". "Modern Socialism is a mushroom forced by Russian atheism on the dunghill of German economics". We are asked to believe that the British people has entrusted its destinies for a time to men who are not only enemies of their country's best interest, but dishonest and lying enemies; that the Liberals who shrink from following them are the real authors of such disastrous public complaisance as gave such traitors their opportunity; and that none but the Conservatives can prevent a national *debacle*.

Regarding the wisdom or unwisdom of so grim an analysis, this

is not the place to speak. It is at least a piquant argument that conducts to a result so saddening, and the "Gentleman with a Duster" can always bethink himself of excellent phrases whether of panegyric or of reproach. He employs his somewhat unexciting Conservative representatives as a medium through which his own gospel may be preached, and it is safe to guess that some of them will be surprised by the clarity of reasoning here attributed to their conscious or sub-conscious minds. If this is not what they meant, it is what they should have meant—what they meant by implication, if not explicitly. But though such method may yield admirable homiletics, it spoils the charm of portraiture.

In truth these portraits, with the exception of a few, are not good, though the sermonizing is impressive. It is not, of course, the writer's fault, though it is to his disadvantage as a literary artist, that the men he here selects as apostles of truth have a personal interest so much slighter than those he has branded as apostles of error. Orthodoxy, Julia Wedgwood once remarked, is always uninspiring. Quotations from Disraeli abound, as was fitting in the work of one who has just Disraeli's purpose of revivifying the Conservative party. It is thus not out of place to remind him of the impatient question of Coningsby, "How can I uphold Conservative principles until I know what they are?" Nor can it be said that—beyond a pious affirmation of "principles" whose practical outcome remains unspecified—the "Gentleman with a Duster" has answered this question quite satisfactorily to enquiring minds of his own time.

H. L. S.

EDUCATION AND LIFE. Addresses Delivered at the National Conference on Education and Citizenship held at Toronto, Canada; April, 1923. Edited by J. A. Dale, M. A.

This is a volume rather difficult to review, because any estimate of its contents is almost bound to err either on the side of vague generalities or on that of excessive quotation. In outline, as stated in the announcement, the book deals with two aspects of the relation between education and personal character, and the value of sound citizenship in building a great nation. The ground covered is thus parallel to that indicated by a programme of study of the *Ethics* and *Politics* of Aristotle, (1) The good for man (2) its condition in the State. The educational material chiefly discussed is literature and history. Of the twenty-five addresses (exclusive of prologue and epilogue) here printed, four are in French. In the prologue Mr. Vincent Massey, President of the National Council of Education, welcomes the delegates to the Conference and sets forth the aims of the Council. There are in all four addresses by Sir Michael Sadler, "Tradition and Freedom," "Personality and Character," "Education and Life," "A Liberal Education and its Cost". Those who have heard Sir Michael Sadler will know what to expect in his treatment of these topics, and they will not be disappointed. Among things worth quoting are: "History proves that a great movement for the enlargement of educational opportunity

is a stabilizing, not a revolutionary force." "That he should feel responsible and free seems to me the primary condition of the due discharge of the teacher's duty." "Doing your duty, especially when you hate having to do it, is the doorway to reality." "The mother tongue is the medium through which technical mastery is first achieved. It is the medium in which individuality can first show itself and be nursed to strength." "We cannot have good education and spend money like water on some of the things we have been spending it on". Whatever Sir Michael says is clear and suggestive.

Sir Henry Newbolt speaks on "Literature and Humanity" and "Literature and the Bible." The latter address is especially timely and necessary. Every teacher knows the appalling ignorance of the Bible that now constitutes a real obstacle to the intelligent study of history and literature. "It is the greatest thing in the inheritance of our race, and the one which of all others should be faithfully handed on to posterity." The key to "Literature and Humanity" may be found in the statement "The unity we desire is the unity of the human spirit." Sir Henry Newbolt's idea is, of course, that much help toward this goal is to be obtained from the study of literature. President Tory discusses "The Valuation of Education" and "Education and Self-Control." One of the best things in the volume is Principal Hutton's "History and Humanity." "Anyone can see, of course," he says, "that self-sacrifice has its limits. But everyone sees not less clearly but more clearly that the doctrine of the Cross remains the headstone of the corner." "All Education, history included, depends for value on religion." It is good to be reminded of these facts. "Every historian more or less consciously adopted a provisional and tentative philosophy of life, but it failed him when he touched the largest problems of life and history." Rev. F. X. Mascotte has an interesting, though slight, discussion of the topic "L' Histoire du Canada et la Formation du Citoyen Canadien." Dr. Coleman in "Geography and Humanity" says of geography that, properly taught, "it will, while still a science, deserve to rank as not the least among the humanities." Rev. Canon Chartier, in "L' Enseignement de la Littérature" lays his finger on a weakness when he says "Nos lacunes sont plutôt l'absence d'esprit critique et le défaut de mesure." Professor Hansen of Paris speaks "Du Rôle de L'Intelligence dans la Formation du Character." "On nous dit aujourd'hui qu'il vaut mieux avoir 'second class brains' que 'second class character.' Mais l'humanité menacée n'a pas eu pour la défendre trop de cerveaux de première classe, et ils se sont trouvés être des 'first class characters.'" Sir Arthur Currie has a brief but significant address on "Literature and Life." Rev. Canon Cody speaks of "The Intrinsic Value of Personality." His definition of "teaching of a worthy kind" is good: "Truth given through personality." And "the teacher makes the school," if dogmatic, is dogma of the right sort. One of the most entertaining and stimulating addresses is "Literature and Leisure", by Dr. Gordon J. Laing. He insists on the great and beneficent change that must come over Canadian life if people would spend their leisure hours in reading good books. He thinks also that people should attempt some writing. "I am inclined to think that in this world to-day there are as many

persons who could write but don't as there are persons who can't write but do." Lord Robert Cecil on "The League of Nations" says of the work of the League "It is the greatest of all educational causes." There are other good things: but there are limits to the space of this *Review*.

On the whole, though optimism should perhaps always be suspect, the book here reviewed goes to show that there is still some hope for civilization. It is good to see the teaching profession exalted, and necessary to have its members better equipped. The temperate humanism that informs these addresses provides the proper method by which to meet the vagaries of the faddist and the stolidity of the Philistine.

E. W. NICHOLS.

LIFE AND SCIENCE. By David Fraser Harris, M. D., D. Sc., Professor of Physiology in Dalhousie University, Halifax, Nova Scotia. Andrew Melrose, Ltd. London and New York.

The pleasure with which the friends of Professor Fraser Harris have learned from time to time of his continuous return to health and strength has been clouded by the news that his medical advisers think he is not yet sufficiently recovered to undertake the strenuous work of his department, and that he has resigned his chair. This is a great grief to the university which loses so gifted a teacher, and to the wide circle of friends who will miss so charming a companion. Sorrow, therefore, is mingled with the satisfaction and pleasure we find in perusing this latest work from his pen.

Those who have read his work on "Nerves", in the Home University Library, or the volume in which he expounds his views on Functional Inertia, or, at the least, his occasional contributions to this *Review*, are well aware of his literary ability. His style is most attractive; his choice of words, the construction of his sentences, his apt quotations, his firm grasp of his subject, make this book a fascinating volume which will not disappoint those who look forward with pleasant anticipation to his writings or lectures.

Dr. Fraser Harris has special gifts as a teacher. He has the gift of focussing upon his own chosen subject of Physiology light from all sciences, from History, Biography, Literature and Art. And then with equal facility he reflects light from the innumerable facets of his special subject—from chemical, physical, biologic and psychic phenomena—upon all the conditions and activities of our existence, on problems of health and disease, of manners and morals. He has also a quite unusual power of simple and lucid exposition, the ability to interpret to non-professional readers the bearing of scientific discoveries and theories on these many problems of human life and thought.

The general reader, weary of the ephemeral fiction of the day, will find here truths stranger than fiction and told in a literary style which makes the mere reading a pleasure. The teacher, eager to enlist the interest of his pupils in Nature-study, will find here a magazine of

information and a model of simple scientific teaching which can enthrall the most restless boys. Parents, watching with anxious interest the development of their children in mind and body, may find many wise hints in the chapters dealing with psycho-physical interaction. The preacher, desirous of comforting those who are perplexed and overborne in the troubles of this mortal life by directing their attention to "the supra-material order of existence,"—in the phrase of the Psalmist, looking to the hills from whence cometh help—will find here a companion, a master in biological science, and a Christian philosopher who can survey with composure and hope the dim horizon of things as yet unrevealed, and for whom *manet immota Fides*.

Each chapter of the book opens a door into the wonder-world of Life and its mysteries. It would be difficult to say which is the most interesting chapter when all are interesting. But nothing could well be more interesting or more useful than the chapter on "How we defend ourselves". It would be good policy for the Education Department, or the Public Health authority, to have this chapter published as a handbook. All intelligent young people are interested in "how" and "why"; this is a most illuminating description of Nature's way, and of the principles which guide the medical profession in curative and preventive medicine. In these days of feverish activity and restlessness, when both in work and in play a reasonable activity has been shouldered aside by violent and spasmodic exertion, the era of the quick lunch and the night club, these chapters on rhythm, especially that on "Sleep, life's great rhythm," give food for serious thought. The chapter on "Nerves and Nervousness" is a pleasant reminder, to those who have read it, of the author's book on Nerves, probably the most successful attempt yet made to popularize the scientific knowledge of the nervous system.

It is, perhaps, the last chapter, that on Science and Faith-healing, which recalls most clearly to us the memory of our friend upon the platform. In the easy, simple, well-arranged language, the skilful marshalling of facts, the deftness with which conflicting or confused theories are disentangled, the sparkle of dry humour, the mental equilibrium in which judgment is given, we can hear Professor Fraser Harris "resting his case" for "the unconquerable mind of man."

JOHN STEWART.

LETTERS OF ANNE THACKERAY RITCHIE. With Forty-two Additional Letters from her Father, William Makepeace Thackeray. Edited by her daughter, Hester Ritchie. The Ryerson Press. Toronto. 1924.

In mid-Victorian days a story or essay by "Miss Thackeray" was sure of a warm welcome from a large circle of readers. That her fame to-day is over-shadowed by that of her great father may be one reason why her writings are less sought for now than are the works of some of her contemporaries who had less literary ability. It seems a pity that a novel like *The Village on the Cliff*—with its charm of style,

its skilful delineation of French country-life and scenery, and the real beauty and truthfulness in the characterization of the two girls whose lives and loves react upon each other—should not be familiar to the present generation. But delightful though her published works are in the recollection of those who read them long ago, the volume before us shows that the author herself was something finer than anything she wrote. It is the worthy record of a woman who was not only the inheritor of rare talents and high artistic ideals, but possessed in her own right an unusual nobility of soul, uniting a serene breadth of outlook and a quick and kindly humour to a warm and generous sympathy with all human suffering and weakness.

Many who take up this volume may think that its most valuable part consists in the forty-two letters (which except for a few extracts are here published for the first time) of William Makepeace Thackeray. Here, as the editor says in her preface, "we find an account of his own and his children's daily life, his work, his outlook on the world, and his inner thoughts." But precious though everything must be that came from the pen that wrote *Vanity Fair*, the father's letters are hardly as charming as are those of his daughter. Indeed Anne Thackeray may now rank among the best of letter-writers. To correspond with her must have been a delight. If her letters have not the bitter-sweet pungency of Mrs. Carlyle's or the brilliant vivacity of Madame de Sevigné's, they have a cheerful brightness that makes them very pleasant reading, and at times they present people, scenes, and events with the clean vividness of a dry-point etching. This, for example, is a suggestive vignette of Renan:

At Madame Mohl's we found Madame Bodichon and a circle of ladies and gentlemen, and a little round sort of flapping man who talked most beautifully. This was Renan. I like him so much better than I expected, because I see, though it's partly put on, yet it is instinctive real feeling which makes him sentimental. He gives lectures on Hebrew, and old Mr. Mohl gives lectures on Arabic and Persian, and another slightly younger Professor lectures on Latin and Greek. They seemed to me like a set of old grammars walking about. But Renan is like a very fat ill-bound grammar and dictionary all put up together.

She writes to her husband from Switzerland:

How I wish one could send all that one sees to you and to all other hard-worked people who really want it! I should like to send you a pine tree and a bunch of wild strawberries, a valley of sloping, nodding flowers with thousands of glittering spiders' webs, the high up snows and far below lakes, and yesterday's yellow evening, dying rather sadly behind the pine ridge and the misty Stockhorn.

Few women, or men either, have been intimate with so many really distinguished people as she. The Carlyles, the Brownings, Darwin, Tennyson, Henry James, Millais and Watts enjoyed her friendship. The list of those who subscribed to the fund for presenting her with her portrait by Sargeant contains the names of almost all who were prominent in literature or art at that time. Of some of these friends of hers there are interesting details given. Miss Ritchie has performed her congenial task with perfect tact and good feeling; the book is one for which we owe her thanks.

E. R.

OXFORD STUDIES IN SOCIAL AND LEGAL HISTORY. Edited by Sir Paul Vinogradoff, Corpus Professor of Jurisprudence. Volume VII. Early Treatises on the Practice of the Justices of the Peace in the fifteenth and sixteenth centuries, by Miss B. H. Putman, Ph. D., Lecturer at Mt. Holyoke College, Mass. Clarendon Press.

With Justices of the Peace we are so familiar that we are prone to regard them as part of the natural order of things. But in reality they are an institution peculiar to the English system of self-government, and rightly to be regarded as among the most remarkable creations of the English administrative genius. To see them in their true historical perspective we must lift our eyes to some far off things. In the beginning was the conception that every householder had his peace; and to break it, to quarrel in his house, was an offence against him. The King's Peace was simply the same thing on a grander scale. It covered originally only the king's palace and its verge (three miles and a fraction), the king's highways (ancient Roman roads), the boroughs, the members of the king's household and such other individuals as he chose to give it. Then, in the 13th century, the King's Peace came to be regarded as covering the whole land, a remarkable development due to no legislation, but to a collusion of plaintiffs and the King's Courts. Henceforth whoever did violence to his neighbour not only wronged his neighbour but committed an offence against the king, so that he became liable to a double penalty. Then, with this notion established, came the establishment of special "Keepers" of the King's Peace, men specially commissioned in each county to see that breakers of that Peace were arrested and brought to book. But they were only *keepers*, not judges. After about a hundred years (in the reign of Edward III) came the next step of giving these "Keepers" authority to try the smaller offences, and they were then called "Justices". Later on, by successive statutes more and more authority was given to them—to deal with offences against the Statute of Labourers, against the regulations made for the sale of ale and bread, and against other statutes.

In the 15th century we find manuals compiled for the use of such "Justices", manuals containing a summary of the statutes they were required to administer, forms for their use, and the like. It is with the history of these manuals and treatises that Dr. Putman's book deals. Her work is done with painstaking care and thoroughness, and cannot fail to be of very great interest to the law librarian. By it he can, if he is curious, trace the ancient and honourable genealogy of his row of Justices Manuals—from Stone's Manual (now an old book in its 54th edition) back to Burns (1754), thence back to Michael Dalton (reign of James I), thence back to Lambard's *Eirenarcha* and Fitzherbert's *Loffice* (reign of Henry VIII), thence back to the anonymous "Boke" of 1506. But even behind the "Boke" of 1506 Miss Putman goes, and shows that much of the material in the "Boke" and in its successors was taken from a course of fifteen lectures ("Readings" they were called then) given by Magister Thomas Marowe in the

Inner Temple in 1503. Of some human interest is the circumstance that after 400 years Magister Marowe gets the credit which was his due, and from a source at which he well might have marvelled could he have foreseen,—at the hands of a learned lady Doctor who herself gives "Readings" in a Ladies' College established in that New World which had been discovered only a decade before he gave his own Readings in the Temple.

D. A. MACR.

ULSTER AND IRELAND. By James Winder Good. Maunsel and Co., Ltd. Dublin and London.

This book, although now scarcely to be called "new", has come very recently into the present reviewer's hand, and it seems opportune to draw attention to it because Mr. Good has there contributed so much to a problem which has of late become new once more. He has given us indeed a work of very striking merit, that should be read by all who desire an historical key to the present controversy between northern and southern Ireland.

The writer is by birth a Munster man, but he is an Ulster man by virtue of long residence in Belfast where he won high reputation as a journalist. He understands intimately the issues with which he deals, for his diligence in investigating the records of the past has been notable, and he has the direct knowledge of an eyewitness regarding developments—both northern and southern—within the last twelve decisive years.

It is Mr. Good's main contention that the strife of "Ulster" against the rest of Ireland is to be interpreted by historic causes far deeper than those of sectarian bitterness between Protestant and Catholic which serve the turn of party disputants. The glib popular explanation, incredible by reason of its very simplicity, is here examined in the light of successive phases of the secular conflict, and the reader at a great distance from the actual scene could hardly be directed to a more acute or more fully informed analysis—within short compass—of the motives really at work. Beginning with the story of the Ulster Plantation, and closing with a section on "Ulster as it is", the book presents within less than three hundred pages just those salient points which it is most instructive to consider.

A high merit of the work lies in the fact that it is free from that virulence by which Irish discussion has often been disfigured. The writer can enter sympathetically into various moods of mind quite different from his own, and can recognize the complete personal honesty of those whose projects he must condemn as disastrous. His book, though full of argument that able and sincere men may dispute, is thus an invaluable storehouse of facts and a real guide to further enquiry. It is written in clear and vigorous style, sparkling with Celtic humour, and—whatever we may think of its inferences—it is an addition to critical literature of which Mr. Good's countrymen may well be proud.

H. L. S.

HELIODORA AND OTHER POEMS. By H. D. Jonathan Cape. London, 1924.

Among the ultra-modern poets, whose attempts to develop a new technique have given rise to that "free verse" which to the conservative reader is a stone of stumbling and a rock of offence, there are several whose work is of unquestionable value,—whether we regard this as because of, or in spite of, the metrical methods they use. Such a one is the writer who employs the initials "H. D." as her *nom de plume*. Her verse is so far from being "free", in the sense of a lawless disregard for technique, that its fault lies rather in a too exacting and sophisticated nicety of diction, and a somewhat meticulous polish. The result, however, in the case of some of the poems in the present volume is a finished product of great beauty and charm. We are offered here an attempt at a modern reproduction through the English language of the lyrical spirit of the Greek poetic genius. There are several poems that are an enlargement of the Sappho Fragments. Another includes translations of the opening lines of the *Garland of Meleager* and the poem of Nossis in the Greek Anthology. There is also a translation of the beginning of the first Book of the *Odyssey*,—not one of the author's most successful efforts, in the present critic's opinion. But there is perhaps no poem in the book which does not contain stanzas, or at least lines, that are a delight to read. The verses entitled "Lethe", though by no means the most remarkable in the collection, may serve to indicate something of the quality of this poet's work:

Nor skin nor hide nor fleece
 Shall cover you,
 Nor curtain of crimson nor fine
 Shelter of cedar-wood be over you,
 Nor the fir-tree
 Nor the pine.

Nor sight of whin nor gorse
 Nor river-yew,
 Nor fragrance of flowering bush,
 Nor wailing of reed-bird to waken you,
 Nor of linnæ,
 Nor of thrush.

Nor word nor touch nor sight
 Of lover, you
 Shall long through the night but for this:
 The roll of the full tide to cover you
 Without question,
 Without kiss.

E. R.

THE UNHEROIC NORTH. Four Canadian Plays. By Merrill Denison. McClelland & Stewart. Toronto.

There has been in Canada hitherto so little dramatic writing of any value that this volume of clever and well-constructed plays may form an interesting and noteworthy mile-stone in the development of our

national literature. It consists of three one-act comedies, and a tragedy, longer and more ambitious. All the four have been acted with success. Mr. Denison's characteristics in play-writing are a vigorous uncompromising realism, and a vein of satire, keen and ironic rather than humorous. It may not be altogether fanciful to find in his work the influence of both Ibsen and Strindberg. His scenes are laid in the back woods of northern Ontario, and he draws no flattering picture of either place or people. His tragedy "Marsh Hay" shows us an ignorant and immoral community in a hopelessly dull environment, where family life is ugly and sordid. Even in his comedies a sub-acid flavour can be detected. There is, however, a tonic quality about Mr. Denison's writing that is the more welcome in contrast to the cloying and sugary sentimentality which, under the guise of "optimism", has been the curse of so much recent American and Canadian literature.

E. R.

THE PHILOLOGICAL QUARTERLY, Vol. III, No. 2.

THE SOUTH AFRICAN QUARTERLY, Vol. VI, No. 1.

The first of these two journals is published at the University of Iowa, and is devoted to philology as that word would have been understood by Eratosthenes or Wolf. In "Silius the Reactionary" Professor C. W. Mendell attempts to mitigate the severity of criticism usually bestowed upon the author of the *Punica*. As in order properly to judge of his arguments it will be necessary for someone to study Silius Italicus, Professor Mendell is not likely to encounter opposition from any large number of scholars. His article, however, is full of interest, and may provoke some to read what few can re-read. Professor Mendell is not an extremist, but an advocate of fair play. "Let it be admitted at once", he says, "that the poem is not essentially a great one. But at the same time let it be also recognized that it is no abysmal failure. It has real excellence".

Professor Goetze, of Freiburg, contributes an article with the euphonious title "Grundlagen des Geistigen Lebens in Fruhneuhochdeutscher Zeit". The intellectual life of Germany in the sixteenth century is interesting, but Professor Goetze has not added much to our knowledge of it. There are some good observations. Speaking of German humanism in contrast with Italian, he says: "Nicht das Maecenatentum einzelner hochgebildeter Hofe, die es in damaligen Deutschland nicht gab, ist sein Kern und Mittelpunkt, sondern das *Schulwesen*". And of Erasmus: "Erasmus, der einzige der grundsatzlich Neues zu sagen hatte, war vollig Aristokrat, sein Geback war zu fein und zu kraftlos fur den Magen der Menge".

Professor S. T. Williams, in "Macaulay's Reading and Literary Criticism", is concerned with Macaulay's informal comment, letters, marginalia, etc. There is nothing distinctly new in Professor Williams's criticism, but it is well to be reminded again of Macaulay's existence and value. He remains for the majority of youthful readers the best introduction to literature and history; and most of the elders can learn

from him. M. C. Baudin, of Miami University, writes on "Le Suicide dans le Drame Français Contemporain". Suicide is a rather dull topic, whether on or off the stage, and the only observation worth quoting seems to be: "Quand un personnage s'est tué afin de se tirer d'embarras, nous nous demandons si du même coup il n'a pas tiré d'embarras l'auteur de la pièce". Claude L. Finney, of the University of Iowa, says: "I have found that Shakespeare exercised a paramount influence upon the substance—phraseology, imagery, ideas, and facts of information—of all of Keats's poetry". He then proceeds to show Shakespeare's influence upon *Hyperion*, of which he remarks: "Its style and scope is Miltonic, but its substance is essentially Shakespearean". He does not tell us how "facts of information" differ from other facts.

There is abundant room for *The Philological Quarterly*, and it is a creditable production.

In *The South African Quarterly* Arthur Shearly Cripps, the South African poet, discusses Southern Rhodesia and the Native Reserves, offering a plea for legislation to prevent the native from being alienated from his land. "Quite a number of us", he says, "do not want this race of husbandmen and herdsmen to be divorced from that soil on which they lavish such a real, if in part uninstructed, affection from generation to generation". Professor John Clark, of the University of Capetown, writes on The Poetry of Arthur Shearly Cripps. The present number contains only the first instalment of his criticism, and the verse discussed is devotional in character. Such specimens as are offered show taste and sensibility, but no great poetic power. Perhaps the best is from "Good Friday":

Thou sayest that sad day "I thirst" again,
 And I, remembering how to ease thy pain
 Some harsh-faced Roman, stained and seared with war,
 Gave Thee his vinegar,
 (And earned a fuller comfort than he gave)
 Go forth to seek for Thee at Thy behest
 Not only such suave souls as please me best,
 But rough, sour souls that Thou didst parch to save.

The criticism is instructive. But no man should be allowed to write such English as Professor Clark offers in the following passage:

Benediction, a poem on sunrise after night-travelling, is remarkable for its conceptivity, surprise-thought, sonancy, and epithetisation.

This is as bad as it could be.

The editor writes about "The Examination Fiend", and points out the difference that should be made between a general course leading to a school-leaving examination and a specialized course leading to the university. This is another effort to solve the problem that all makers of High School curricula must face. Professor Stockley, of Cork, contributes a sympathetic study of Gray's Odes. He concludes: "Gray, who never spoke out his thoughts, nor all his poet-mind; Gray, so humorous, so satirical, so fine in judgment; so sensitive, but,

naturally, so enthusiastic. His age, the world that was his, the critical-unfeeling, or learned-unthinking world, it killed a piece of him, and made him hyper—that is, truly only half—refined". R. S. Green discusses "The Purpose of Pictorial Art", and Professor Hoernlé "The Politics of Education"—really a review of *Essays in the Politics of Education* by Professor Clark of Capetown. To review a review is a thankless task, but Professor Hoernlé makes it appear that the book is worth reading. There is an anonymous article on "Christian Martyrs of To-day", discussing conditions in Russia. Herbert Tucker's poem, "Annus Mirabilis", owes its existence and its title to the fact that its author witnessed two springs in one year,—one in England, and one in South Africa. C. T. Champion contributes translations of various epigrams on Myron's Heifer in the original metres of the Greek Anthology. Some of his pentameters are rather skilful, e. g.,

Surely a hide of bronze has been put on this heifer to clothe it,
Or does the bronze itself nourish within it a soul?

This magazine is interesting. It gives us an idea of what other British folk are doing in a corner of the world of which most Canadians have probably a rather meagre notion.

E. W. NICHOLS.

THE CANADIAN JOURNAL OF RELIGIOUS THOUGHT. Published bi-monthly. Vol. II, No. 2. The Ryerson Press. Toronto.

This journal is intended to be a magazine for the expression of Canadian thought on social, political, educational and moral questions from the religious point of view. Its appearance may be taken to indicate that this young country is beginning to find its own voice in matters religious and theological, instead of having to listen always to older and sometimes much wiser people in other lands. Undoubtedly a journal of this kind, well-edited and managed, is much to be welcomed in Canada. *The Modern Churchman* suggests that it is not unusual to think of this country as being twenty years behind Great Britain in theological and Biblical knowledge. If that judgment be correct, we may rejoice all the more at the launching of *The Canadian Journal of Religious Thought*, with an editorial board comprised of distinguished scholars belonging to the Anglican, Methodist and Presbyterian Churches. The aim of the journal is set forth by the editors as follows:

The founders of this magazine desire that in its pages honest men may honestly say the things they believe without any mumbling or fear. They cherish no cheap ambition to create a journal that shall be called radical or extreme; but they do hope to help in the establishing of one that shall place a premium upon frank, straightforward, unequivocal presentation and discussion. They believe that the greatest of all heterodoxies is the heterodoxy of the heart that is not valiant for the truth that it accepts and claims to live by.

The chairman of the Editorial Board is the Rev. P. M. MacDonald, M. A., a Nova Scotian, and an alumnus of Dalhousie University.

In the July-August number, Old and New Testament problems are discussed by Prof. I. G. Matthews of Crozer Theological Seminary, Prof. John Line of Mt. Allison University, and Mr. W. T. McCree of Queen's University. The longest of the contributed articles is by Prof. W. C. Kierstead, of the University of New Brunswick, and Dr. Trevor Davies of Toronto writes in a very interesting way on "Simon Peter, a study of the Sanguine Temperament in Religion." The subject of Religious Education is discussed in an editorial, and in a more elaborate way by Mr. Frank Langford, and the chief literary contribution is an article by Mr. M. B. Donaldson on "George Herbert and his Poetry." "The First Prayers of the Roman People" is the arresting title of an all too short article by William J. Rose. The book reviews are numerous, and on the whole well chosen. All people who are interested in the advancement of Biblical studies and the progress of religious reflection—and who is not?—will wish God-speed to *The Canadian Journal of Religious Thought*.

H. A. KENT.