

NEW BOOKS

PALMERSTON, 1784-1865. By Philip Guedalla. G. P. Putman's Sons. New York, 1927.

The familiar and popular figure of "Pam", who occupied the centre of the political stage in Mid-Victorian England, has become somewhat dim and discoloured by lapse of time and the innumerable changes in national thought and feeling that have brought corresponding changes into our estimate of the statesmen of the nineteenth century. Mr. Guedalla has thus done no small service in bringing this figure once more into a clearer and stronger light. We have here a biography in "the new style". This work resembles in many ways that of Mr. Strachey, though Mr. Guedalla's analysis of character is perhaps as keen, and his humour is more kindly. While, however, there is nothing here of the ponderous dryness of the conventional political "Life", neither are we offered a mere mass of gossip and anecdote. The book is thoroughly documented, and gives a vivid picture not only of Palmerston himself, but of English and European social and political conditions from the beginning of the nineteenth century to the year 1865, when the old statesman's long life reached its close. Always definite in his aims, vigorous in his methods, and uncompromisingly English in his point of view, Palmerston is yet a difficult man to classify. Though starting his career as a Tory, he was, long before the era of Cobden and Bright, a firm believer in Free Trade. Always an advocate of the abolition of slavery and the slave trade, he yet gave his sympathy to the Southern States in their conflict with the North. A constant and most valuable friend to Italy in her struggle to free herself from the Austrian yoke, he refused all countenance to Hungarian patriots in their rebellion against the same masters. To one policy he was constant;—the dignity of England must be maintained and her interests promoted in every part of the world. His famous *Civis Romanus sum* speech was the epitome of this principle.

But many figures are crowded upon the canvass. Mr. Guedalla is no respecter of persons, and does not hesitate to poke a little quiet fun at such dignified personages as Queen Victoria, the Prince Consort, Lord Shaftesbury, and Mr. Gladstone. Nor are his hero's foibles ignored. Not only his somewhat unscrupulous disregard of the wishes of his sovereign and of the opinions of members of his own Cabinet, but his successes with the fair sex, his dyed whiskers, his huge appetite,—all find their place in the portrait. Mr. Guedalla has given us an interesting, even an amusing, book. But if some of the "jauntiness" of "Old Pam" himself has crept into it, it is none the less an important contribution to our knowledge of nineteenth century history.

E. R.

GREEK PHILOSOPHY. An Introduction. By Margaret E. J. Taylor, M.A., Senior Staff Lecturer in Classics, Royal Holloway College (University of London); sometime Lecturer in Classics, Girton College, Cambridge. London. Oxford University Press. Humphrey Milford, 1924.

This little book forms one of a new series of introductory volumes entitled the "World's Manuals", and designed to present to the educated public simple but scholarly statements in relation to the things of the mind. In the present case the subject under discussion, as is indicated by the title, is Greek philosophy. The editors of the series are to be congratulated upon their choice of a writer so well equipped both in scholarship and in power of sympathetic interpretation as Miss Taylor here shows herself to be. To give an account, within less than one hundred and fifty pages, of Greek philosophy from Thales to Aristotle, with the avoidance at once of undue superficiality and of a confusing degree of compression, is no easy undertaking. Yet the author's handling of her subject leaves in the mind of the attentive reader a clear impression of her success.

In a brief review of a book which is itself brief, any attempt to follow the author in detail would be otiose. Certain general features only will be dealt with here. Chief among these are Miss Taylor's utilization of the data available in giving a concrete delineation of the personalities and temperaments of the philosophers of whom she writes. It is difficult to over-emphasize the advantages in the way of added attractiveness which are thus conferred upon her book. Thus Heracleitus is depicted, on the basis of extant fragments of his writings, as a lonely man and perhaps not a lovable one, open perhaps to the charge of arrogance, yet intensely aware of "the common", the universal element in human life and knowledge. Or again, we are shown the strangely composite character of Empedocles, in whom poet, prophet and thinker struggled for the mastery, coupled with a tendency towards megalomania. . . . "Friends, men of Acragas, I go among you round about as an immortal God and no longer a mortal man, honoured among all, as is fitting, crowned with ribands and garlands of flowers." (pp. 34, 35) These and other direct indications of personality and character serve to give that background of living reality which is so welcome where abstract philosophical theories are under discussion.

Yet it must not be assumed that the author sacrifices philosophical exposition to her desire to render her book attractive. That succession of physical and philosophical theories extending from Thales to Aristotle, with which students of philosophy are familiar, is passed in review. The contribution of each thinker is stated clearly, and compared with those which precede and follow it. Miss Taylor, it may be added, is especially successful in leaving on the reader's mind that impression of continuity, of a progressive principle of dialectical development, which renders the growth of Greek speculation an organic unity amid all the opposition of conflicting theories which it embodies. Thus, to take a few examples, the reader is shown

wherein the "boundless" of Anaximander is a philosophical advance upon Thales's "water"; how the "philosophy of change" logically engenders its Parmenidean opposite; how the genius of Plato took up within itself the most diverse elements of earlier speculation, and so forth. These are but a few outstanding instances of the way in which Miss Taylor makes plain the unified and progressive nature of Greek philosophy.

As is natural in view of their importance, more than half this book is devoted to a study of Socrates, Plato and Aristotle. Socrates is compared and contrasted with the Sophists, and his significance in the founding of Greek ethics and logic pointed out. The peculiar nature of Plato's genius is compared with that of Aristotle, and the Platonic theory of "Ideas" brought into relation with the Socratic "definitions". Separate chapters are allotted respectively to the Idea of the Good, God and the World, and Man's Part, in which last Miss Taylor interprets Plato's ideas on education. The general character of Aristotle's philosophy is next taken up, and succeeding chapters contain expositions in relation to the Aristotelian "universals", "form" and "matter", God as the *primum movens*, and Aristotle's psychology. The account of the *Ethics* and of the *Politics*, with which the treatment of Aristotle's system ends, is perhaps the most compressed chapter in the author's book, and the one therefore which is most in need of being supplemented. A concluding chapter indicates briefly the course taken by post-Aristotelian philosophy.

The book ends with a list of "Suggestions for Further Reading", and contains as a frontispiece an enlarged reproduction of a Hellenistic gem on which a representation of Socrates is engraved. The attractiveness of this very interesting little work is also further enhanced by the inclusion of three full-page representations of the heads of Socrates, Plato and Aristotle.

N. J. SYMONS.

ESSAYS AND STUDIES. Vol. XII. By Members of the English Association.

Volume XII of *Essays and Studies*, by members of the English Association, offers, like its predecessors, a varied and attractive table of contents. One article deals with Milton's poem on Shakespeare; another suggests a new edition of Johnson's letters, and is full of interest to all admirers of that great man; and a third defends with much skill the essential unity of Spenser's *Faerie Queene*.

Of especial interest to readers in Canada is the essay on *Canadian Literature: the Beginnings*, by Archibald MacMechan. Dr. MacMechan is so well known as a writer that there is no need to dwell on the charm of his clear and easy style, and the matter of his essay is worthy of its manner. He tells the story of how the loyalists came to Nova Scotia, and how their coming was followed by a period of intense literary activity which resulted in the publication of two magazines at least, and the founding of a newspaper of more than merely local importance. "There were giants in the earth in those

days", and two of them are portrayed with a few deft touches—Joe Howe on trial for criminal libel, conducting his case himself and bringing it to a triumphant issue, thus beginning a brilliant career in which, unfortunately, his fine literary gifts were sacrificed to his political ambition; and Haliburton the lawyer, gazing with a penetrating eye on the varied life around him, marking its humour and oddities, and weaving them into his immortal stories of *The Clockmaker* and *The Old Judge*. A reference to James De Mille the novelist, and Michael Williams, author of *The High Romance*, both Maritime Province men, links the present with the past, and seems to prove the continuity of literary inspiration in this part of Canada.

M. JOSEPHINE SHANNON.

A BRITISH FUSILIER IN REVOLUTIONARY BOSTON. Being the Diary of Lieutenant Frederick Mackenzie, Adjutant of the Royal Welsh Fusiliers, January 5—April 30, 1775. With letter describing his voyage to America. Edited by Allen French. Cambridge. Harvard University Press. 1926.

This carefully edited document is one more piece of evidence showing how carefully Americans cultivate the historic sense. Even with the introduction and the long interesting letter home, the fragment of a Scottish officer's journal occupies only some eighty pages. But he had a part in a most important transaction, the march-out of the British column from Boston on April 19, 1775, to seize the store of "rebel" arms at Concord. At Concord the column met the embattled farmers, who fired the shot heard round the world. There and then was born the "gigantic daughter of the West", the modern colossus amidst the republics of the world.

Mackenzie was a sober, clear-headed Scot, a married man with a young family. Promotion had not come his way; he was nearly fifty, and had reached only the rank of lieutenant. His portrait shows a typical Scottish face, strong, reserved, sagacious, the wide mouth firmly shut. His account of his voyage in the transport *Friendship* to New York in 1773 is well worth publishing. He is the sort of witness beloved of historians,—the plain man who sets down plainly just what he sees and knows. Carlyle would have blessed his name.

The lieutenant's account of the disastrous march to Concord and the retreat to Boston is matter-of-fact. On the way back, his battalion formed the rear-guard, as trying service as can befall troops; and when their ammunition was spent, the marines took their place. The losses of the marines were the heaviest of all. That one fact is eloquent of their trial. For hours, the exhausted men dragged along with empty pouches, carrying their wounded, continually fired upon by 3,000 "rebels", and unable to return their fire. Next day, they were rated in orders for their "great inattention and neglect to the commands of their officers." They were young troops, and new to the war game.

The editor deserves nothing but praise for the way he has made this document accessible to historians. He is eminently fair, and his

notes are all useful. Particularly valuable is the contemporary map preserved by Mackenzie, showing the disposition of the forces at Concord.

ARCHIBALD MACMECHAN.

ASPECTS OF SCIENCE. By J. L. L. Sullivan. Collins. 1926.

To quote from the foreword, "Mr. J. L. L. Sullivan is a master of the difficult art of popular or non-technical science." But this book is much more than a popular exposition of science; it is essentially an interpretation of modern scientific thought, and is intended to appeal to those who are interested in scientific methods, but who have not had a scientific training. The author is concerned chiefly with explaining to his readers the principles and methods of science, and its relation to art and life. He describes in a non-technical manner the Principle of Relativity and its consequences, and gives an instructive account of developments in modern physics, with particular reference to the structure of the atom.

Science, he points out, does not lay down "laws" to which Nature must conform; it does not deal in cause and effects, but is essentially a "description" of what we find in the universe. "Science is an attempt to introduce order and coherence into the region of experience, in terms of certain fundamental entities and principles." Mr. Sullivan explains what science is and how it "works", and does so with great lucidity.

Much is said in these pages about Einstein's Principle; its fundamental importance and consequences are clearly indicated.

"Einstein's work is like the discovery of an uncharted continent... the universe and what we mean by Reality have become a profoundly different thing with Einstein's work—so different that it may take generations before the human mind has fully adapted itself to it... The whole of modern physics, in fact, has made a new way of thinking necessary." A brief account is given of the extensions to the theory made by Weyl and Eddington, and the necessary results that follow. In addition to the above topics, there are three essays of a nature more literary than scientific. One is a paper on the position of the man of science in the community, in which the views of A. D. Little are criticized, and we have a destructive and well deserved criticism of the theories of psycho-analysis.

It is difficult for the reviewer to do justice to such an excellent work. To the scientist as well as the layman it should prove of great interest and value.

J. H. L. JOHNSTONE.

GEORGE AND MARGARET FOX. By W. King Baker. Routledge.

Mr. Baker belongs to a Quaker family which emigrated from Ontario to London, and there attained distinction in business and in politics. He has written several works of a nondescript character, and this book certainly comes under that rubric. It may be classed,

perhaps, as a dramatic poem, with commentary and narrative interludes. The writer has fallen between two stools. The prose by itself might prove of general interest; for Fox is known to this age, if known at all, by Carlyle's flaming characterization in *Sartor Resartus*. But of the verse the most tolerant critic can say only what Dryden said to Cousin Swift.

ARCHIBALD MACMECHAN.

INTRODUCTION TO MODERN PHILOSOPHY. By C. E. M. Joad.
London. Oxford University Press. Humphrey Milford.
1924.

Mr. Joad's aim, as stated in the Introduction, is to give "a short but comprehensive account of the most important developments in modern philosophy . . . in language which will be intelligible to ordinary persons." With this object in view, he selects the following subjects for discussion: Modern Realism, The Philosophy of Mr. Bertrand Russell, Neo-Idealism, Pragmatism, and The Philosophy of Bergson. A chapter is devoted to each. The book is therefore obviously one which has been made possible only by a considerable degree of selection and compression. While this is inevitable in a small manual devoted to a large subject, Mr. Joad nevertheless achieves a high degree of success in his undertaking. His exposition is throughout clear and concise. Notwithstanding the difficulty of the subjects treated, it is remarkably devoid of complication and obscurity. One lays down the *Introduction* with the feeling that the author is both well versed in his subject and gifted with no small measure of skill in expounding it.

If there is any suggestion to be made, it may be this. Although the omission is stated as intentional, there is reason to regret that a chapter has not been inserted on the views of English Idealists such as the late Mr. F. H. Bradley and the late Dr. Bernard Bosanquet. Since all the philosophical theories dealt with here are either qualified developments of the metaphysic of Absolutism or else reactions against it, an addition of this kind would, in the opinion of the present reviewer, have still further increased the value of Mr. Joad's work. More especially is this so in relation to the author's treatment of the views of Croce and Gentile. That part of Mr. Joad's exposition constitutes (with the possible exception of the chapter on Mr. Russell's philosophy) the hardest section in his book. This is doubtless due in the main to the abstractness and complexity of thought common to both the Italian Neo-Idealists; but it arises also partly from the fact that while both these thinkers stand in the closest relation to Hegel and his English followers, Mr. Joad's references both to Hegel and to the English Idealists are of a somewhat abbreviated character. Able though it is, his exposition of Neo-Idealism might, therefore, possibly have been assisted by a special introductory chapter of the type suggested.

For the rest, there is nothing but praise for this little book. The author's method is in each case to bring into prominence the distinctive

features of the theories included in his survey. Attention is then shown to those aspects of each theory which are chiefly open to criticism. Thus after stating concisely the views shared by all types of philosophical Realists, Mr. Joad proceeds to differentiate among the particular views respectively entertained by Realists of different schools such as Meinong, Alexander, and the American group. A separate chapter is devoted to the Realism of Mr. Bertrand Russell, special attention being given to his book *The Analysis of Mind*. The chapter on Neo-Idealism deals with Croce's identification of philosophy and history, and his use of the terms "intuition" and "concept"; Gentile's philosophy is then stated, and compared with that of Croce. The book ends with chapters on Pragmatism and the philosophy of Bergson, the same principle of selective statement and criticism being adopted here as in the earlier parts. It is no small tribute to Mr. Joad's power of just and impartial treatment to say that it is difficult to discover from the present book in which direction his own sympathies chiefly lie.

Altogether this is an admirable little book; and its value is increased by the inclusion at the end of a select bibliography. It would be difficult to conceive of one more adapted to the purpose stated, or more suitable as an introduction to modern philosophy.

N. J. SYMONS.

PRIMITIVE CULTURE IN ITALY. By H. J. Rose. London. Methuen & Co. New York. George H. Doran Co.

This is a companion volume to *Primitive Culture in Greece*, by the same author, which was noticed by the present reviewer in Vol. VI, No. 2, of *The Dalhousie Review*. Professor Rose, who will be remembered by many as a former Rhodes Scholar of Canada, is rapidly winning for himself a place alongside of such distinguished authorities on folk-lore and primitive religion as Sir J. G. Frazer, Durkheim, and Nilsson. The books on the respective cultures of Greece and Italy are of similar size, treat of the same range of subjects, and are addressed to the same classes of readers. It may be that the present work will arouse the ire of the Scottish Presbyterian, as it speaks of the Sabbath as a "tabu-day" to which have been transferred many of the restrictions of primitive Judaism. And the primly old-fashioned may well be expected to shudder over the author's contention that the Italians never attained to the "Greek victory over prudishness", that is, he explains, "over the uneasy feeling that nakedness is magically dangerous." But even as we are wont to grant the verse-maker a certain poetical license, so also we ought to afford the writer on folk-lore some measure of anthropological freedom.

One cannot accuse Professor Rose of lacking a full degree of British fair-play in his characterization of the ancient Italians. But his book will make strange reading to the man of culture who remembers only the eulogy which the classical commentator of his school days used to heap upon the Romans. Still more will it astonish him who has steeped himself in those numerous recent essays which attempt to

appraise—not infrequently in a wholly forced and laboured manner—the amount of our debt to ancient Rome. After all, Professor Rose had best be regarded as an incurable Hellenist, in whose eyes the countrymen of Cicero and Vergil were possessed of an unpleasantly barbarous, and even savage, element. In his concluding chapter, which contains “some negative considerations”, and whose details are of interest to the professional scholar rather than to the general reader, he uses freely the rod which has been kept in pickle throughout.

The author agrees with a large, and perhaps increasing, group of scholars who deny to the Romans any artistic merit whatsoever. And he speaks, in a tone which carries no little conviction, of the so-called Roman arts as being but an offshoot of a universal and “standardized” art which had been the fruit of the Hellenistic age. The matter is open to controversy: but the writer goes much further, and stigmatizes the Romans as the prime borrowers of the ages. From Etruria they took whatever she had to give, and from Greece whatever they could assimilate, but “from many races less gifted than the Greeks and farther off than the Etruscans they adopted whatever seemed good to them: here a sword of Spanish fashion, there a Carthaginian system of rural economy, or again a Gaulish vehicle or an Oriental food-plant.” Strange as it may appear to one well versed in Caesar’s *Commentaries*, they were even pitifully weak in the art of war till they somehow blundered into a reasonably good method of attack and defence.

How then, if this is in any way true, did the Romans make any progress in the path of achievement? Professor Rose finds the answer embedded in certain clearly defined racial tendencies. Their virtues, such as they are, were those of the savage, and at these virtues only the civilized man who is himself without sin may well cast a stone. Their intensely practical minds likewise stood them in good stead, and their very powers of assimilation tended to the steady and rapid enrichment of a culture which was basically sound so that, as the author aptly remarks, like the tree in Vergil, it “ marvelled at new leaves and fruits not its own.”

But if the reader has made friends with the Romans early in his life, and would hear nothing which might tend to mar his affection, he may omit this last chapter. The rest of the book is free from generalizations; ground of doubtful solidity is thus avoided. It makes excellent reading, being well-balanced, thoughtful, stimulating, and full of many sorts of curious knowledge.

A. D. FRASER.

THE EARLY ENGLISH TOBACCO TRADE. By C. M. MacInnes.
Kegan Paul. London. 1926.

Dalhousians may well take pride in the fact that a fellow graduate of their institution has written this excellent monograph, and that, too, without the aid of a faculty which most writers deem indispensable. The credit is due primarily, of course, to Mr. MacInnes himself, but he will probably not begrudge the honour reflected on his *alma mater*.

His chapter on "The Discovery and Spread of Tobacco" serves as introduction and background to the succeeding chapters on the English trade in which the author's special interest lies and where his contributions to the subject are original. Use of tobacco had to struggle against deeply rooted prejudices for recognition in the circles of officialdom and the Court. It was justified at first on grounds which were not the real ones; as, for example, that it was a medicinal herb necessary for the successful treatment of a multitude of common ailments. Attempts at justification on this ground were obviously open to attack and the controversy went merrily on, both sides confidently appealing to medical evidence which would appear fanciful to even the dullest practitioner of to-day. Meanwhile, the use of tobacco steadily increased because, whether medicinal or not, its use was pleasant.

All this is strongly suggestive of the kind of sophistry which is now current on this side of the Atlantic in another debate similar in many ways to this one which stirred Stuart England. And it throws into relief the same inhibition against avowing as a motive for doing anything the mere fact that it is pleasant. Perhaps the outcome of the tobacco controversy may afford some comfort to those who hope that the other matter may finally be resolved on considerations of net utility rather than on any others, medical or clerical.

The other chapters treat of "The Home Trade in Tobacco", tobacco growing in England, and the colonial and foreign trade. It is interesting to note that while the colonial trade was often regulated for the advantage of the mother country, in the case of tobacco important domestic interests were sacrificed for the benefit of the colonial trade.

It would have been interesting to the student of public finance to have had a more detailed account of the effects of the various rates of duty imposed upon tobacco on the public revenue, and particularly on the amount of smuggling. At other points, too, the book could be made more valuable to the economist by the addition of data. But it is a valuable contribution to English economic history even without these, and should be welcomed.

W. R. MAXWELL.

A JAPANESE DON JUAN, AND OTHER POEMS. By John Paris.
W. Collins & Co., Ltd. Glasgow, Sydney, Auckland.

This is a book of verse consisting of two dramatic poems and a number of shorter pieces that treat of subjects varying from a mother's lament for a dead child to an attempt of an Australian aviator to cross the Atlantic. Besides the longer dramatic poem that gives its name to the whole collection, a number of the shorter pieces have a Japanese flavour. Amongst these may be mentioned *Yokohama—Before the Earthquake*, *The Willow Pattern*, and *Yoritomo*.

The longer dramatic poem, *Don Juan*, is a sort of allegory with a setting in a Buddhist temple. There are three chief characters: Narihira, the Don Juan of the piece, typifying sensual love; The Girl, a type; and a Buddhist priest. The priest convinces Narihira that renunciation of his selfish passions is the only way of life by which peace may be attained. Narihira is apparently convinced of the truth of these words. He goes out from the temple precinct, after having laid his bow and arrows and a certain seductive magic flute on a water trough in the temple. In a little while he returns dressed in a monk's cream-coloured gown. The little drama comes to an end with Narihira, supported by a chorus of monks, chanting

Somewhere beyond this world redemption lies.

The other dramatic poem, *A Case for the Defence*, is called by the author a modern mystery play. A man who occupied a high office in the earthly life, no less than that of the premiership of Great Britain, comes before the bar of the Recording Angel, and in extenuation of a serious breach of the moral law pleads his subsequent good conduct towards those who have suffered through his action.

The book, which has 126 pages, is neatly bound in blue cloth with a pasted-on paper label.

W. D. MACFARLANE.