

## NEW BOOKS

MY NATIVE LAND. By Louis Adamic. Harper Bros. New York and London. 1943. \$3.75.

This is indeed a timely book, exactly what was wanted for public enlightenment on the puzzles of Yugoslav party strife. On the matters at issue between the "Partisans" and the adherents of King Peter's "Yugoslav Government-in-Exile" we wanted very badly indeed an interpreting guide.

Mr. Adamic has been long known to us by his book *A Native's Return*, in which he described the Yugoslavia he found when he revisited his boyhood haunts after a prolonged period in the United States. It was the country under King Alexander, whose "authoritarian" rule had characteristics exactly like Hitler's. Here was a horrible scene of throttled liberties, of corruption rampant, of the best elements in the country paralyzed under a terrorism which the later Nazi Gestapo may have imitated but could hardly be said to have surpassed. *A Native's Return* left the reader in no perplexity as to how Mussolini found a Croat assassin quick to undertake the required job for him at the Marseilles railway station in the fall of 1934.

The present book pursues that development further. It exhibits General Mikhailovitch and his followers as agents of the would-be continuing despotism: King Peter's regime as a later stage of his father's, and the Yugoslav "Government-in-Exile" as just the old gang which meant by Yugoslavia only a Greater Serbia. On the other side it exhibits General Tito and the "Partisans" as working for a genuine democratic Yugoslavia, one which should ensure the autonomy of Croats and Slovenes over against the long dominant Serbs, and at the same time the personal rights of every Yugoslav over against a would-be dictator. "Mikhailovitch as the Yugoslav Badoglio" gives the essence of Mr. Adamic's picture.

Of course there is the usual reply—one that we always expect from the admirers of a Badoglio to the followers of a Tito. The charge of crypto-Fascism is met with the counter-charge of crypto-Communism. Mr. Adamic, too, has his sharp Italian critics, as he must have expected, for he was not slow to indict Italy's imperialism (shown even before Mussolini's time) as an outrage on Yugoslav rights. Here is controversial writing indeed, and if either pro-Italian or pro-Mikhailovitch propagandists are to prevent this publicist from convincing us, they must marshal their facts and develop their inferences with a skill comparable to his.

Most heartily do I commend *My Native Land* to every reader who needs not only a well-informed but a lucid exponent of the whole Yugoslav situation. The style is vivid and dramatic, without being thus overdone. A history of the development of Yugoslavia, such as the British, the American or the Canadian reader will not only easily but eagerly follow, is set forth in moderate compass, with a minimum of irrelevances. Perhaps most important of all, the question why Russia from the first favored the Partisans while British and Americans favored Mikhailovitch is discussed with clarity and candor. No one who desires to understand the Balkan news can afford to be without Mr. Adamic's thrilling book.

H. L. S.

**WIND OF FREEDOM.** The History of the Invasion of Greece by the Axis Powers, 1940-1941. By Compton Mackenzie. London, 1943 (Macmillans of Canada). Pp. xi, 276. \$5.00.

The earlier events of the war are already beginning to settle into perspective, so that Compton Mackenzie can write a history of the Greek campaign in 1940-41 and make an estimate of its importance. Of course, much of the political and diplomatic background of the period remains obscure, particularly the relations of Greece and Germany, but few will disagree with Mr. Mackenzie's verdict on the importance of the campaign. The Greeks exposed the hollow sham of Italian military power, and by the unanimity and courage of their resistance gave much needed moral support to the British, to the Yugoslavs and to the American public opinion. The stubborn stand by both British and Greeks in Greece and Crete imposed a delay of at least five weeks on Hitler's plans for the invasion of Russia, which may have saved Moscow in the autumn of 1941. Further, the Axis was prevented from giving adequate support to Syria and the Iraq revolt, so that the British were enabled to maintain their hold on the Middle East.

The author has, however, conceived his theme in tragic rather than historical terms, in an effort to urge that justice be done after the war. For the book is a reminder to the British people of their obligations to Greece, and a plea for the incorporation of the Dodecanese Islands, of Cyprus and of the Greek section of Albania into the Greek state. Thus there is at times an extravagance of language and a search for appropriate adjectives with which to damn Mussolini that cheapens the story of Greek heroism and suffering. Its simple recital would have been quite enough to drive the point home. Possibly for this same reason Mr. Mackenzie skates rather lightly over the question of the monarchy in Greece. George II was evidently responsible in great part for the Greek resistance to Germany, but in 1936 he had signed the decrees authorizing the Metaxas dictatorship. The republican and communist opposition to the dictator and the monarchy has revived. Certain guerrilla leaders are reported as opposed to the King's return, and it must be remembered that they are representative of a section of Greek opinion which will remain inarticulate until the country is liberated. This is not to belittle Mr. Mackenzie's plea. It is essentially just, for the Greeks deserve extremely well of the United Nations.

CARL ROEBUCK

**MORE TALES TOLD UNDER THE OLD TOWN CLOCK.** By William C. Borrett. Imperial Publishing Co., Ltd., Halifax, N. S. 1943.

Like Oliver, in the immortal Dickens romance, Major Borrett's readers (and listeners) "ask for more." He has often told us that Nova Scotia is Canada's "most storied province", and as he continues week by week calling forth an interest which never seems to flag, he



makes such a boast seem no mere wishful thinking. One wonders whether other provinces have a like reservoir of untapped historic material.

If they have, they need a Major Borrett at a radio station to rouse their people to the great adventure of their own past. Like the previous series, this set of tales is miscellaneous in character, with scenes from peace-time and war-time, from the vagaries of bygone city fashion and of piracy by sea, from the doings of Wolfe at Louisbourg and of the old captain who covered 2,500 miles in an open boat, from such exploits as that of H.M.S. *Shannon* and such diversions as those of the Studley Quoit Club. Something for everybody, well told and provocative of further curiosity about one's native place.

Major Borrett was good to hear, and he is good to read.

H. L. S.

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ON CANADIAN POETRY. By E. K. Brown. Ryerson Press.  
Pp. 157. \$2.25.

NEWS OF THE PHOENIX, AND OTHER POEMS. By A. J. M. Smith.  
Ryerson Press. Pp. 42. \$1.50.

In this stimulating essay on Canadian poetry, Professor Brown set himself three questions: What are the peculiar difficulties that have weighed upon the Canadian writer? What Canadian poetry remains alive and formative? How have the masters of our poetry achieved their success, and what are the kinds of success they have achieved? Professor Brown finds many answers to the first question: sparse population, colonialism, proximity to the United States, the appeal of the British market, etc. The second question elicits a short survey of Canadian poetry from the beginnings; to undertake such a task in fifty pages seems absurd, but Professor Brown saves the situation by a fresh approach and pointed comment. The masters considered in the third section are Lampman, Dr. Duncan Campbell Scott, and Professor Pratt. This choice of masters is in line with the ideas brought to light in the middle section of the book. No longer does first place go to Carman and the other Maritime writers. It is true that Carman and Roberts both wrote too much, but, while yielding to no one in respect for certain phases of Lampman's work, the present reviewer feels that the new master lacks the vigour, movement and life of the old favourites. Again, Dr. Scott has beautiful work to his credit, and Professor Brown makes the most of these poems, but he ignores the broad streak of sentimentality that mars much of Scott's work. Has the author been swayed a little in his judgments by his friendship with some of the writers under discussion? Is there a tendency to shift cultural leadership to Ontario? (*The University of Toronto Quarterly* is "perhaps our main critical journal".) Heaven knows we in the Maritime Provinces have been too prone to stand on our own midden and crow defiantly; it would be a pity if sound critical judgment elsewhere should be laid astray.

Minor criticisms aside, Professor Brown has written an extremely stimulating and provocative book that should be read by everyone interested not merely in Canadian literature, but in Canadian thought and culture in general.

For many years our appetites have been whetted by an occasional poem by Professor A. J. M. Smith, a Montrealer who is professor in Michigan State College; at last Professor Smith has brought out a volume of verse, so that we may now test our casually formed opinions. It may be said at once that he stands the test well: if he is one of the most difficult of Canadian writers, he is one of the most rewarding. The difficulty is not the result of mere verbal gymnastics and a desire to be obscure, but rather of the extreme concentration of the thought and language. Perhaps from his wide acquaintance with early 17th century poetry, Mr. Smith has developed his rich blend of emotion, intellectuality, and freshness of imagery. We should like to quote some of the longer lyrics to introduce new readers to his work, but space restricts us to two of the shortest:

Calvary

A gentle haggard countenance  
Under black thorns putty-pale  
Has hushed the planets' morris dance  
And rent the temple veil  
And flung the moving lance  
Of a world-destroying gale.

Here is the second:

The Lonely Land

When the wind  
bends the tops of the pines  
and curdles the sky  
from the north,

This is the beauty  
of strength  
broken by strength  
and still strong.

At last Canadian poetry has discovered the Canada that Canadian art discovered for us at the beginning of the century.

B. M.

ART AND POETRY. By Jacques Maritain. Philosophical Library, New York.

M. Jacques Maritain is an acknowledged master in the realm of philosophy and religious thought, and the wide range of his interests is apparent in the long list of books with which he is credited. In *Art and Poetry* he returns to a subject on which he had previously ex-



pressed his views in a work entitled *Art and Scholasticism*. In both of these writings he expounds the spiritual mission of art, dealing with a theme that is dear to the French mind, though treated less frequently in English philosophy. Chap. 1 contains an intimate and sympathetic criticism of three contemporary painters, Chagall, Rouault, Severini, who, according to M. Maritain, have achieved a brilliant and legitimate renown. Unfortunately for many of us who live in a city cut off from the sources of modern art, these artists are but names; but it may be stated that the aspect which appeals to our author in all these painters is their deep religious spirit. Chap. 2, called "Dialogues", grows out of some Parisian conversations and controversies. Chap. 3, "The Freedom of Song", expands more fully M. Maritain's theory of poetry as an aid in "discovering the spiritual in the realm of the senses". He writes on p. 10 "Metaphysics also pursues the spiritual, but in a very different way. Whereas it keeps to the line of knowledge and the contemplation of truth, poetry keeps to the line of *making* and the delight procured by beauty." The style is somewhat difficult, and a trifle over-refined. The going is not easy, nor could one say with the prophet "the way-faring men, though fools, shall not err therein". Nevertheless, even the stranger to such themes cannot fail to be impressed with the sense of a majestic mind dealing with lofty thought. A mis-print in the quotation at the foot of p. 85 should be corrected in a later edition.

J. W. FALCONER

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MINUTES OF THE HUDSON'S BAY COMPANY 1671-1674. Edited by E. E. Vich, with an introduction by Sir John Clapham. Toronto, The Champlain Society, 1942. Pp. lxviii, 276.

Besides the *Minutes of the Hudson's Bay Company 1671-1674*, which is the oldest document in the archives of the Company, this volume contains the Charter of 1670, accounts of the governor, deputy governors and members of committee holding office 1671-74, and of all adventurers named in the Charter, accounts of ships' captains 1668-74, incident charges of voyage to Hudson Bay 1668-72, payments made to Groseilliers and Radisson 1667-74, as well as biographical sketches of those mentioned in the documents. In an introduction of more than fifty pages, Sir John Clapham discusses the origins and vicissitudes of the Company, accounts for gaps in the records, and in general explains and points out the significance of the documents. He differs from Professor Morton as to the part played by Prince Rupert in the origin of the Company, and is inclined to think that the Company originated less in certain hope of gain than in zest for adventure, discovery, "and the outdistancing the French in Canada". On the whole, this is an interesting and stimulating volume of source material.

D. C. H.

PEOPLE'S WORLD. By A. Gordon Melvin. The John Day Co., New York.

This brightly written little book begins with a discussion of People's Rights, proceeds to an analysis of their responsibilities, and ends by proposing as the salvation of the post-war world something that looks very like American imperialism.

The discussion of People's Rights, which takes up more than half the book, is well done. It is marred by occasional statements which have cut loose and soared off on one wing, so to speak. ("Food is about the only thing that men or nations will fight for"—"Sickness comes to us not by visitation but by invitation") But the arguments are sound and forcefully expressed, and the plans proposed (such as food certificates, mass-produced houses, the National College of Education and Culture) are ingenious and thought-provoking.

The second part, with the exception of the last chapter, is excellent. Its theme is the ancient but timely one that freedom brings responsibility. Mr. Melvin hits this nail very neatly on the head when he says—"The social responsibility of the individual is to perform, in correct fashion, the tasks natural to his walk of life"; and he proceeds to rap home the lesson that this truth now widely recognized under stress of war must not be forgotten after the war in a wave of self-indulgence. As a means of keeping alive this sense of social responsibility, Mr. Melvin offers his admirable vision of a People's World. Whether the U.S.A. is the only possible leader towards its realization, and whether the methods advocated to achieve its realization are the proper ones, we take leave, however, to doubt.

A. S. MOWAT

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THE CHURCH AND THE WAR, by Arthur C. Cochrane, Ph. D.  
Nelson, Toronto.

Dr. Cochrane is described in the publisher's note as "a young Canadian theologian who has spent two years with the Confessional Church in Germany", and his book is called "the most thought-provoking work which has yet appeared on the subject" which it treats.

The author calls attention to the fact that the churches generally, and particularly the members of the sub-executive of a Canadian denomination which criticized a group of pacifists of its communion for having set forth their position in a public statement, have been content to declare their unswerving loyalty to their King and Country and pledge their support to the Empire in the present struggle. This is not enough: churches ought to give a *theological* reason for their position, and relate it to the fundamental meaning of their faith. Dr. Cochrane rejects the pacifist interpretation of the Church's duty, and devotes a chapter to an exposition of its unscriptural character; and he proceeds to offer the needed theological justification for the Church's active participation in the war against Hitler.

The kinds of justification which are forthcoming from Judaism, Roman Catholicism and humanism are unsatisfactory, he says,



because of the unsoundness of the assumptions upon which they are based. The Liberal-Protestantism position is also condemned, because it is not reached by the development of the logic of Christian belief. His own position is that the just State is ordained of God, and that the unjust State is contrary to His divine will. The just State is revealed in its maintenance of freedom, justice and peace, and concretely in its "relation to Jesus Christ, to the preaching of the word of justification". The National Socialist State has shown itself to be radically unjust by its destruction of justice, freedom and peace to the extent of robbing the Church of her freedom to proclaim the Gospel" and by its attack upon other States that make room for the Church to carry out her mission. One cannot at the same time say yes to such an unjust State and yes to Jesus Christ. Believers have therefore an unmistakable sign that Christ commands them to wage this war against National Socialism.

Dr. Cochrane is a Barthian, as his forms of expression and type of argument plainly show, and it is not always easy for one who is unfamiliar with the language and theology of Barthian thinkers to understand his meaning. The following excerpts will sufficiently illustrate the difficulties that readers of *The Church and The War* must be prepared to meet. "Jesus' meaning is this: one cannot administer justice, one cannot punish evil-doers, one cannot wage war with a so-called good conscience, or in the strength of one's conviction of being in the right. All political law and the State's enforcement of law is legitimate only on the ground of the State's justification through Christ's death at the hands of Pontius Pilate" (page 63). "I view with absolute horror the statements made not only by men in public political life but also by ministers of the Gospel to the effect that we are fighting for the *ideals* of Christianity and democracy. Let these men know and let all men know that we are fighting for the man Jesus Christ, the man of flesh and bones" (page 87). "The power granted to the State to establish and maintain justice is not grounded upon the State's natural rights or upon the fact of its creation, as again we so often hear asserted; it is grounded upon the Covenant of Patience God made in Christ with Noah after man's fall" (page 133).

Despite the many fine and arresting things which Dr. Cochrane has to say, it does not seem to this reviewer that his book will prove to be the apologetic statement for which he thinks the Church is waiting.

A. E. KERR

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BETWEEN TEARS AND LAUGHTER. By Lin Yu Tang. Longmans, Green and Co., Toronto.

Mr. Lin Yu Tang is a Chinese philosopher who has made a successful appeal to the intellectual readers of America, and who now writes a book dealing with war problems. He has strong convictions, which he expresses in vigorous language. On p. 212 he states his main thesis: "I have tried to show that war is inseparably related to power politics,

power politics to the naturalistic view of human society, and the naturalistic view of human society to the influence of scientific materialism and determinism upon the humane studies and the modern thought." In supporting these views, he traverses with skill and learning the fields of politics and philosophy. He is surely right when he reminds us that one of the evils of our age is that men are forsaking human rights and switching over to economic rights; and in general his diagnosis of our present conditions is acute and competent. When, however, he unfolds his plans for the post-war reconstruction, he is somewhat vague. Mr. Lin Yu Tang has a poor opinion of what he calls "the British way of thinking". He places Mr. Churchill in unfavourable contrast with the Presidents of China and of the United States. When he says "Today, in this war, there is only one issue—*Empire versus Freedom*", he seems to assume that Empire is a synonym for Britain, and Freedom for America. Canadians can assure him that from their point of view the word Empire has not the sinister meaning which he ascribes to it. We who live north of the United States have no cause to complain of lack of freedom, and cling to what we persist in believing is no delusion, namely that the British Empire has done at least as much for Freedom as any other nation. I would solicit a more sympathetic attitude in one who has such broad philosophical interests as has Mr. Lin Yu Tang.

J. W. FALCONER

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LYTTON STRACHEY. By Max Beerbohm. Macmillans in Canada.

This Rede lecture was delivered at Cambridge last year, and contains a very favourable estimate of a writer who has not always shown a similar generosity of judgment in his criticisms of others. Mr. Beerbohm is a caricaturist of eminence, but makes no use of this special gift in the present case. He had apparently a deep personal friendship for Mr. Strachey, and a profound admiration for his literary gifts. In this lecture the conclusion he reaches is as follows: "If I were asked what seemed to me the paramount quality of Lytton Strachey's prose, I should reply in one word, Beauty."

J. W. FALCONER

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FLIGHT FROM TERROR. By Otto Strasser and Michael Stern. Robert M. McBride & Co. New York. \$3.75

This is a lurid book, on a subject whose treatment cannot be other than lurid, if it is to set forth the truth.

It is an account of the dealings of Hitler's organization with one who had been his collaborator, but who broke away from the party when he observed its change from its original professions of National



Socialism to those purposes of treacherous foreign aggression we have come to know. The record of Dr. Strasser's continued fight against Hitlerism has been made very familiar by the vivid narrative of Mr. Douglas Reed in *Nemesis*. Here is the story of his escape, often by a hairsbreadth, from the sinister forces with which he had been for a time connected and which could not forgive his abandonment of them. The book is rich in details of persons and incidents all too close to our present dominant concern. It is not a book to be read by the nervous, or by those whose sensibility under a spectacle of horror can be soon over-strained. But some of us have become proof, through long experience, against risks of this sort, and such a display of the dark pathology of human nature as this book contains has its awakening value.

H. L. S.

MILTON AND THE PURITAN DILEMMA. By Arthur Barker.  
University of Toronto Press. Pp. 440. \$3.75.

This is a very important contribution to Milton studies; unfortunately, because of its thoroughness and scholarliness, it will probably remain a book for "an audience fit though few". Professor Barker set for himself the task of a very thorough study of Milton's prose works to see whether the charges of inconsistency and opportunism were sound, and to see what were Milton's guiding principles in his conception of religious, personal, and civil liberty. The study took him through all the pamphleteers of the period 1640-1660. He constantly compares Milton's thought with that of his contemporaries. The result is most illuminating.

Cardinal to Milton's thought was the Christian interpretation of life. For Milton the Fall and Regeneration through Christ were facts. He was concerned not with liberty, but with Christian liberty, that is, the liberty of the man who has been regenerated through Christ's saving power. This basis must be firmly realized by the student of Milton, who must avoid reading twentieth century ideas into this great seventeenth century writer. This Christian liberty has three aspects: religious, personal and civil. It was in this order that Milton approached his study of the question. First came the question of the true Church discipline, to be found in the Scriptures; in this period Milton is anti-episcopal and right-wing, but there are traces of his later radical ideas. Then because of his own unhappy marital venture he was forced to study the question of personal liberty of the regenerate man. Political developments culminating in the execution of Charles I brought to the fore in Milton's thought the problem of civil liberty and the nature of government. Always he is being pushed further to the left, from the moderate Presbyterian and conservative Independent position toward sectarian radicalism. The course is affected by three cross-currents: the transition from a faith that Englishmen had but to be shown the true Church discipline to accept it, to a realization, with the demand for restoration of the monarchy, that God's plan was thwarted by the sinful lusts of fallen

man; Milton's humanistic studies, which always left a trace of Christian rationalism in his thought; and thirdly, his blindness, which by cutting him off to a great extent from books, tended to overdevelop his belief in the guidance of the Holy Spirit, or Inner Light. Professor Barker also examines the elements in his thought that kept Milton from the sheer antinomianism of some Leftists, and what kept him from the complete separation of State and Church as advocated by Roger Williams.

The Puritan Revolution was a forcing bed of all the problems arising from the interrelations of Church, State, and the individual; that is why the 17th century is the most rewarding century for the children of to-day to study. Space precludes a reviewer's going into further detail concerning Professor Barker's extremely valuable study. The person who is interested in the 17th century for itself, or for the light it can throw on modern problems, should not fail to read *Milton and the Puritan Dilemma* slowly and carefully.

B. M.

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**THE DUKE. A LIFE OF WELLINGTON.** By Richard Aldington.  
The Macmillans in Canada. 1943. \$4.75

This is a biography of the old order, and an admirable example of that order at its best. It is free from the affectations by which the art has of late been so often corrupted—the pretence of achieving some subtle psychoanalytic exposure by which the character of the hero is shown to have been the very reverse of what it had been taken to be until the “debunking” biographer set to work upon it. The late Lytton Strachey's essays, which were never meant to be taken as biographies, set an unfortunate pattern to those who had neither his brilliant talent nor his fundamental generosity.

Here we have a study of Wellington which is also a picture of the European scene in the first half of the nineteenth century: vivid, life-like, critical. Mr. Aldington has the true purpose of making the central figure of his biography known to the reader as he must have been known to contemporaries, and he uses contemporary records with unflinching skill to produce that likeness. He shows us the evolution of the Irish soldier into the British prime minister, retelling with a clarity of exposition that never fails how the very gifts which served in one kind of work became handicaps in another. This is more than the portrait of a man: it is the illuminating re-examination of a half-century of European history, in which the French Revolution and its sequels are full of instructive suggestion for those to whom the upshot of the Russian Revolution is now presenting problem after problem.

A splendid revival of the art we “loved long since, but lost awhile”.

H. L. S.



WHAT TO DO WITH ITALY. By Gaetano Salvemini and George La Piana. Duell, Sloan & Pearce, Inc. 1943. \$3.75

This is a book by two distinguished historians, Italian by birth but American by adoption, who have a right to be heard on the urgent problem of the future of their native country. Professor La Piana emigrated across the Atlantic at a date prior to the great Fascist upheaval. But Professor Salvemini, for nine years occupant of a Chair of History in the University of Florence, adds to the authority of the scholar the appeal of one who made great personal sacrifice and incurred great personal risk in the cause of freedom. From the very beginning of the Mussolini regime he refused to concede to the tyrant even a tacit acknowledgment, and if—unlike so many others—he escaped the brutalities of Fascist vengeance, he showed himself none the less contemptuous of its menace on the spot. Harvard provided both these Italian historians with opportunity to stimulate learning on this side of the Atlantic—two more famous *emigrés* to enrich the land so hospitable to them.

It is the purpose of this book to warn British and American readers of a special risk which the authors think still impending, though Mussolini's Fascism should be definitely abolished. They wrote before the Duce fell, and had a chance only to append a hurried postscript on the great change of last summer. They suspect now a design in certain quarters, British and American, which are by no means unimportant, to establish a sort of "Fascism without Mussolini", on the plea that the Italian people are unfit for the responsibilities of such democratic institutions as are successful in Britain and America. A picture of British and American reactionaries, working through a Badoglio, a Crown Prince, a Dino Grandi, or some other whose disavowal of Fascism is purely nominal, is ever before these writers' eyes. Limitless scorn is poured on Mr. Churchill's assumption that "one man and one only" had to be eliminated from power if freedom were to be brought back. With equal outspoken candour those foreigners who have found Italy so much below other nations of either eastern or western hemisphere in powers of democratic self-discipline are invited to examine the beam in their own eye before proving over-critical of the mote in the eye of their contemporaries abroad.

This is a most rousing and stimulating book, that calls attention to issues of which we need a constant reminder. It should be read by all who desire to be shown the way in which Italian parties were related in the pre-war years, the manner in which different groups behaved towards the Fascist menace, the sources of the illusion by which Mussolini so long imposed upon an outside world all too willing to be deceived, and the moral for the coming time of decision which these somewhat remorseful recollections inspire. The authors know their subject thoroughly, and have the gift of a vivid, pungent English literary style.

H. L. S.