

## NEW BOOKS

THE TURK IN FRENCH HISTORY, THOUGHT AND LITERATURE (1520-1660). By Clarence Dana Rouillard. No. 13 in *ETUDES DE LITTERATURE ETRANGERE ET COMPAREE* directed by Paul Hazard and Jean-Marie Carre. 700 pp. Paris, Boivin et Cie.

In 1906, after the publication of Pierre Martino's *L'Orient dans la Litterature Francaise au XVIIe et au XVIIIe siècle*, Brunetiere wrote an article in which he denied any "oriental influence" in France prior to the travels of Tavernier Chardin and Bernier at the end of the 17th century. Two years later, Gustave Lanson took the same position as Brunetiere. How wrong they were, and how much research has advanced since those days, the book of Clarence Dana Rouillard amply demonstrates. And yet, the author strictly limited his material; from the "Orient", he excluded Far East, Persian, Arab and Moor. About the Turk, he left out all contemporary sources in Turkish, Latin, German or Italian, as well as the resources of the Archives Nationales and the Archives du Ministere des Affaires Etrangeres in Paris, and kept exclusively to published material in French found in various libraries of France, England and the United States. In spite of these drastic restrictions the quantity of facts presented in the book is impressive—such was the wealth of the field opened in 1924 by Geoffroy Atkinson, a pupil of Gustave Lanson, when he published *Les Relations de voyage du XVIIIe siècle et l'évolution des idées*.

Why the dates 1520 and 1660? The year 1520 marks the beginning of the reign of Soliman the Magnificent and the orientation of French diplomacy towards a Turkish alliance. Also the first comprehensive book dealing with the Turks, *La Genealogie du grand Turc a present regnant*, was published in 1519. And the year 1660 begins a decade of the most active French interest in Turkey, which culminated in literature with the Turkish buffoonery of Moliere *Le Bourgeois Gentilhomme* and the Turkish tragedy of Racine, *Bajazet*.

After an introduction studying the relations of France and the Ottomans before 1520, the book is divided up in four parts: historical background, portrayal of the Turk in geographical literature, result of this knowledge in the development of ideas and influence on imaginative literature. In his foreword, the author explains that he made an attempt to give a chronological treatment weaving the contacts between French and Ottomans with the results in thought and literature; it was abandoned, as the complexity of the picture would have been too greatly diminished the practical value of the work. The book as it is, with a model table of contents and constant cross references, is a wonderful instrument of work for the specialist of voyage literature and also makes excellent reading for the general public. The obvious pleasure the author derived from his research, the clarity and dexterity with which the facts are presented and arranged, the beautiful illustrations taken from contemporary publications, all this makes this work a thing of art as well as of science.

When Mohammed died in 632, he had succeeded in making tribes of the Arabs who had long lived a sleepy existence in the desert

into a nation aroused by the force of a new religion. A hundred years later the Empire of the Arabs spread from the South of France to the borders of Mongolia. Bagdad was "the seat of empire, the centre of beauty, culture and arts". But in the 9th century this Empire declined, split up into a number of States and the Seljuk Turks, from Central Asia, Moslem themselves, took possession of Bagdad and ruled Asia Minor. It was in order to free Jerusalem, the Holy City, from their detested yoke that the European Christians organized the Crusades. In the 13th century after the invasion of the Mongols with Genghis Khan the Seljuk empire in its turn was in a chaotic condition. New bands came out from Turkestan; in 1289 Osman with his followers, began to build the Ottoman empire. The Asiatic side of the Bosphorus was occupied; then the Ottomans crossed over into Europe at the call of Cantacuzenus, who was snatching the Byzantine throne from John Paleologus, and as a reward they received Gallipoli, soon to overrun the whole peninsula. Constantinople, one city, was then all the Byzantine Empire; but it was impossible to take it without sea power; the Ottomans were to conquer the whole of the Balkans before capturing Constantinople. After the battle of Kossova, in 1389, where the Serbian army was routed, the fall of Constantinople seemed imminent; the city was saved by the famous Asiatic conqueror, Tamerlane, only temporarily. In 1453 Mahomet II had ready a fleet of four hundred vessels and an army of 150,000 men. The entrance to the Golden Horn being blockaded by a huge iron chain, the Turks dragged some 70 vessels over land; the defense had to face both the sea wall and the land wall and the city fell on May 29th. The great church of Saint-Sophia became a mosque.

The fall of Jerusalem in 1078, into the hands of the Seldjuk Turks initiated the Crusades; was the fall of Constantinople to start a new effort from western Christianity against the Infidel? How was the King of France, "fille ainée de l'Eglise", going to react? Not the King, but the Duke of Burgundy took the initiative, and we can measure the distance from the days of Pierre l'Ermite. At the "voeu du faisan", held at the Court of Burgundy in 1454, the Duke and his barons swore on a live pheasant, (also on the Virgin and the Ladies) to take up the cross against the Infidel. But two years later when the Pope, Pius II was gathering crusading forces at Ancona, the Duke did not keep his vow. As for the French Kings, Louis XI showed some crusading fervor when still a dauphin; but as a King "he appeared to have no enemies, but his neighbours". Charles VIII bound to conquer Italy first concealed his ambition under a Crusader's mask; but the real end of the expedition was soon revealed. Finally, Francis I at first answered the appeal of Pope Leo for a general crusade; then a prospective candidate to the Imperial throne he had to appear as a "defenseur de la foi chrétienne"; but when Charles the Fifth won the election and became the arch enemy of France, a radical change took place: in order to counterbalance the power of the House of Austria, an effective alliance was concluded between Francis I and Soliman. The *Capitulations*, famous commercial treaty, were signed in 1526 by the Ottomans and the French. The French were granted

numerous guarantees and became the most favoured nation at the Porte; it was the beginning of centuries of close relationship between Paris and Constantinople.

From 1535 until 1640, 257 pamphlets, then used as chronicles of contemporary affairs, were published in France about the Turks. In 1640, the *Gazette of Theophraste Renaudot*, the first newspaper in France, began to appear; twice a year the full four pages of the weekly were devoted to news from Constantinople. The unbroken line of French Ambassadors residing at the Porte from 1535 on, French Commerce and French religious missions in the Levant and many unofficial travellers provided the material for these pamphlets, which, along with the books of travel and description, were the source of Turkish influence on French thought and literature.

As for literature, there may be no disagreement. Especially at the time of the idealist novel of adventures, around 1640, before the Classics impressed upon French literature a strongly psychological character, writers were looking, as they do nowadays, for "glamour" and colour. From Magnon's tragedy, *Le Grand Tamerlan et Bajazet* (1648) and Melle de Scudéry's novel, *Ibrahim ou l'illustre Bassa* (1647), it is easy to explain the popularity of the Turk in literature. The seraglio provided a wonderful background with its atmosphere of violence and dread, for the "cruel and amorous" Turk, a man of uncontrollable passion, equally formidable in hatred and love; if one adds such paraphernalia as dervish, prophet, Turkish garments and customs, the formula of "thrill" and local colour making a "best seller" is complete. But the role of the Turk in French thought is perhaps more open to question. The problem, as appears from reading our book is this. Does the knowledge of the Turks between 1520 and 1660 contribute to the formation of the critical mind that was to triumph in the 18th century? Would it be possible to compare the part played by the Turk in the French thought of that period to the role of the American "bon sauvage" of the "philosophes"? We do know that the work of enlightenment and intellectual liberation from authority ecclesiastical, political or social, began in France long before the days of Montesquieu and Voltaire; in fact, there always have been free minds in French literature, even during the Middle Ages; this being granted, we will be willing to follow with Mr. Rouillard the "leavening" influence of the Turk, but we may still reserve some objections. According to our book, as the Kings talked of fighting the Infidel and actually made alliance with him, so it was with the French moralist: he may pass a general condemnation upon the "brutal religion" of Mahomet; but when it comes to writing pages and chapters, what he gives is an analysis of Turkish ways capable of putting to shame our French civilization. The order of the Turkish Empire, both military and civil is admired; the discipline, sobriety and moderation of the Turks is stressed. There, justice is impartial and speedy; there advancement is based on merit. Daily life abounds in amenities; the bath buildings are almost as beautiful as the mosques; ice is used during the summer. People are honest, tolerant and kind. If they are not Christians, they subscribe to the main Christian tenets so that, through them, God made the seven-tenths of the world "quasi

Chrestiens", (Guillaume Postel, *De la Republique des Turcs*, 1560). Zeal in worship, fasting and charity shine among them. Briefly, they carry out the teachings of Christ better than many Christians do.

From this general picture of the Turk, based on a wealth of quotations from contemporary French writers, we understand how Mr. Rouillard is justified in his conclusion that an idea of the relativity of moral standards and even, in Charron, a disciple of Montaigne, of religions, was gained from contact with the Turk. One might even be tempted to say that the Turk was a more dangerous enemy to Church and authority than the "bon sauvage" of the 18th century: the "bon sauvage" shows that man may be good without God but the Turk demonstrates that he is good even with a false God. Still, we should like to make a few remarks. Most of these moralists protest that their picture is aimed not at Christian institutions but at bad Christians; it may be a precaution in the manner of Voltaire; but it may also be sincere. Then, it is not probable that any reader of the 16th or the 17th century was ever confronted with the wealth of facts and opinions about the Turk which modern scholarship gathers and concentrates in this book; so that the effect of the Turk on contemporary thought was in no way comparable to the steady propaganda that Voltaire carried out, relentlessly, his whole lifetime. Finally, many forces in French thought prepared the way to the triumphant rationalism of the 18th century: contact with ancient philosophers and Italian thinkers of the Renaissance, development of the scientific method, discovery of the New World which could teach the idea of relativity much better than the Turk.

In fact, it even seems strange that knowledge of the Turk may be considered as liberating. One wonders if the reader of Turkish Literature in the 16th and 17th century was not confirmed in his conviction that God and King reign supreme and that things must stay as they are. In 1721 Said-Effendi, then secretary of Embassy, future Ambassador from Turkey to France had set in Constantinople a printing press that was suppressed in 1757 and re-established only thirty years later. When, in 1765, Voltaire wanted to deride obscurantism and ignorance, he had a Turk speak against books, progress, liberty, social welfare and all the conquests of the modern critical mind.

We are convinced after reading Mr. Rouillard that Montaigne and all these who had some of his superb intellectual independence found in the Turk another liberating influence. But what about the mass of those who only want to be confirmed in their privileges and their conservatism? To them, the autocratic and even theocratic Ottoman Empire could supply weapons of a very different kind; that they hardly seized upon the occasion, that almost all the interpreters of the Turk from 1535 on, may be considered as forerunners of later rationalism, shows how the man of faith was already supplanted in France by the man of thought.

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CONSIDER HER WAYS. By Frederick Philip Grove. The Macmillan Company of Canada, Toronto. Pp. xxxii, 298. \$2.75.

This book is unique among the works of Grove. It belongs to the general class of books that satirize man in an entertaining story

in which the characters are the so-called lower animals. Its nearest literary analogues are the brilliant though brief satire of the introduction of Julian Huxley's essay *Philosophic Ants* (1922), exposing by comparison with ants the weaknesses of man's pre-scientific reasoning, and the third act of the Capek brothers' *The Life of the Insects* (1921), in which the presentation of the ant realm affords sustained satire of "man's industrial and nationalistic society with its attendant evils of mechanization, competition, and war." (Clark)

Grove's creative interest in the subject preceded these works, for *The Ant Book* is definitely mentioned in the autobiography from 1920 on. His own observations and his reading of the naturalists from Pliny to Wheeler (*Ants*, 1913) provided a mass of scientific knowledge of his vividly presented characters, though the visit to Venezuela mentioned in the Introduction seems to be a part of the fiction.

At times this knowledge gets in the way of the otherwise fascinating story, an account of a scientific exploration by an expedition of "Attiine" ants on part of the North-American continent, from Venezuela to New York and back, hypnotically transferred (since man cannot communicate by scents) from the brain of the ant narrator and leader of the expedition, Wawa-Quee, to that of the human "editor" (Grove). At other times both the scientific knowledge and the story get in the way of the satirical symbolism. When this last is to the fore, we get such delightful satire as that found in the account of the sojourn of the narrator and two colleagues in the New York Public Library and the discussion of the social significance of human "integuments" (clothes).

The conclusions reached as a result of the exploration confirm the previously held belief in the supremacy of "Attiine" civilization. The explorers found other ants that had attained to the four social orders of man, the hunting, the pastoral, the agricultural, and the slave-owning ("capitalist"), but neither man, perhaps because his society is dominated by males, nor other ants had achieved the "Attiine" level, a mastery of the fine art of living. Just how we can be wise by learning the ways of the ant in this respect is not obvious, for her interpretation of life is as thoroughly *formica* morpheic as man's is anthropomorphic.

V. B. RHODENIZER.

THE COMIC CHARACTERS OF SHAKESPEARE. By John Palmer. Macmillan Co. of Canada. Pp. 135. \$2.50.

IBSEN. By Brian W. Downs. Macmillan Co. of Canada. Pp. 188. \$3.00.

In 1913 the late John Palmer wrought a revolution in our attitude towards Restoration comedy with his *Comedy of Manners*; all recent books on the subject have been greatly indebted to him. His work on Moliere is perhaps the best book in English on the great French comic dramatist. From such criticism it seems at first sight a long jump to Shakespearean comedy, but Mr. Palmer was never a man of narrow interests. The present book consists of studies of five of the comedies; they were to be preparatory to a longer study of Shakespeare.

For John Palmer there were two ways for the comic dramatist to approach his characters. He might stand aside and view them critically, exposing to the audience their weaknesses; this is the way of comedy of manners. Shakespeare eschewed this approach; rather he has a twofold vision—if I may be permitted to change the figure. He loved his characters and so romped with them in their amusements and escapades; at the same time, however, he kept a certain detachment, so that the audience could see the absurdities of these people. The result is a very warm, sympathetic presentation of humanity that leaves the audience amused but also tolerant of mankind. For Mr. Palmer, Shakespeare achieved this dual vision mainly by the use of a character slightly different from the main group; Touchstone, for example, serves the purpose of bringing us back from the pastoral delights of Arden to the real world. From this point of view John Palmer studies not only Touchstone, but also Bottom, Berowne, Shylock, and Beatrice and Benedick.

On the vexed problem of plot and character Palmer is also very fine. He avoids Aristotle's exaggeration of the importance of plot, and the romantic over-emphasis on character. For him characters are invented to do what the plot requires, but Shakespeare also breathed life into them. "Our interest in the plot, as Coleridge says, is on account of the characters, but it does not follow that the characters are doing just as they please. Shakespeare, creating for the stage, reflects a paradox already created in the world by Providence—free will must be squared with necessity."

*The Comic Characters of Shakespeare* is a delightful work of criticism. Not only is there wisdom here, but the author has the rare gift of the perfect phrase. He can impart, as could Quiller-Couch, his delight in Shakespeare. He knew the fruits of modern research, but he wore his learning lightly, so that the essays never smell of the lamp. Would that all scholars could write with such ease and charm!

Mr. Downs' *Ibsen* is a much more academic work. The author has set out to show the various influences that played on Ibsen as a dramatist. We start with the revolutionary year of 1848, when Ibsen was just twenty, and trace through to the latest plays. Some chapters seem a little thin, but others carry weight. To the present reviewer there seemed too much emphasis on the earlier plays, which are little read to-day except by professed Ibsenites, and not enough on the more important later plays. *The Comic Characters of Shakespeare* will make the reader turn to the comedies with renewed enthusiasm; Mr. Downs' *Ibsen* will not make the reader turn to the great Norwegian's plays, but if he does read them, he will find that Mr. Downs is a very competent and judicious guide.

B. M.

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I GIVE YOU MY WORD. By Ivor Brown. Jonathan Cape, London, (6s.) and Clark, Irwin and Company, Toronto. \$1.75.

Here, once again, Mr. Ivor Brown culls flowers of words at his choice. In a few cases, the savant overrules the anthologist, and he

dries and mounts his blooms as botanical specimens; but nearly all of them are bright with life. This is Mr. Brown's third book, but not necessarily the last, on his interesting hobby, since the vast English vocabulary can easily supply inspiration for as many more.

Mr. Brown's earlier books, *A Word in Your Ear* and *Just Another Word*, offer what may be described as brief biographies and character sketches, presenting words as personalities in their own right; this one has, besides, several studies of groups or clusters of words. There is, for instance, a collection of English vituperative terms—resounding epithets they are!—and an almost parallel collection of Scottish terms, not all vituperative, which is quoted from Mr. James Bridie. The prize here is "wullie-wallocks", the Scots for a silly, effeminate boy; but outside Scotland, it might mean anything you wish. It is in the same class as Barrie's "tattie-doolie". These reverberating polysyllables are all very well in their way, but what is needed to express genuine anger or indignation is a word like a pistol-shot.

The most delightful cluster is that of words denoting bird flights, "a murmuration of starlings, charm of finches, and gaggle of geese," "the ribboning of plover", "a skein of snow-white whooper swans": A Canadian expression of this kind is "A V of wild geese".

Mr. Brown's style is lighted by the flash and sparkle of apt epigrams and creative phrases. For instance, "I refuse," he declares, "to be bullied by my own rules." Of one of his teachers he says "When he opened a book, he opened one's eyes," and of another that he had "a particular zest for a well-filed epigram". Of the word "martinet" he observes, "you can almost hear it clicking its heels." And of crooning, "The sadder grows the singer (if that be not too complimentary a word) the happier do the million listeners become amid their mush of lachrymose felicity."

The introductory essay is the best of the book, thoughtful, timely, practical, and trenchant on occasion; it includes a wise comment on educational methods and a noble tribute to teachers, both worth quoting in order to give a just idea of Mr. Brown's quality. "I understand, I hope," he writes, "the dangers of making schooling a sentimental journey. There has to be task-work and I think we shall lose a great deal by flying in panic from the old, fair-and-square examination system because of the application and hard work which it involves . . . the balance is in the old system's favour and there have been, are, and still surely will be plenty of teachers who can enable their pupils to get true pleasure from a poet as well as ninety marks out of a hundred. These are the men and women in whose hands our bounteous inheritance of words so largely lies. To them every writer should be grateful, since they determine the quality of his audience. And not writers only. The essence of living is the power of appreciation, the savouring of thoughts and things . . . If teachers are themselves good tasters and relishers of the feast and can transmit their zest to others, they are rarely gifted and great benefactors."

SISTER MAURA

DEMOCRATIC GOVERNMENT AND POLITICS. By J. A. Corry. Toronto: The University of Toronto Press, 1946. Pp. VII+468.

This book is the first of a projected series on Canadian Government under the editorship of Prof. R. MacG. Dawson of Toronto. It is a study of the systems of government in the United States, Great Britain and Canada, with contrasts and comparisons of the executive, legislative, and judicial organizations and powers in the three countries. All this is preliminary to the main purpose of the book, which is to describe present trends in democratic government, and to point out some of the problems inherent in the politics of modern democracy. The era of dictatorships, which culminated in the recent world war, brought these problems into sharp focus; they can be discussed with profit in every Canadian home, office, classroom, and legislature. As a guide for such a study, Professor Corry's book is a distinctive and timely contribution to Canadian Political Science.

When the Constitution of the United States and the British North America Act were written, their authors believed in the separation of powers, and that the best government was the one which governed the least. With the increasing perplexities of modern life, contacts between governments and individuals have greatly enlarged. The peoples of the democracies have, for the most part, lost their fear of governments, and now look upon them as fairy godmothers. Governments are required to assist, and often to replace, private enterprise; by various methods of taxation, they take from one and give to another. In short, they become veritable schoolmasters, telling the people what they must, and must not, do for their own and the national good, and demanding sufficient of the country's wealth to carry out a constantly expanding programme of economic and social services.

In these trends the author sees two dangers: a growing assumption of power by the executive branch of the government, and its allied administrative staff; and the development of new political parties each of which is seeking to sell its ideas to the voters, many of whom, while demanding more and more services from the government, are too uninformed concerning modern social and economic problems, or too occupied with the daily tasks and pleasures of life to realize what is involved in the numerous party shibboleths.

Professor Corry rightly recognizes that our age is one of centralization and specialization, but he sounds a warning that democracy is in danger from executive and administrative bureaucracy, and from the splintering of political parties which may result in weak inherent coalition governments incapable of checking bureaucracy from within and Pressure Groups from without. In both the United States and Canada, centralization of authority has meant a growing predominance of the national over local and provincial, or state, governments.

The author does not find a cure for democratic lethargy and governmental regimentation in such modern devices as Proportional Representation, Initiative and Referendum, although these may help; rather counterpoises must be sought in an informed and intelligent electorate, and more frequent consultations between governments



and representative committees and groups authorized to speak for the people. Such consultations would go far to remind members of the Executive that they are responsible to the people, and to convince those who compose the Civil Service that courtesy and reasonable information are due the public they serve.

The book has a good index, but lacks both footnotes and bibliography. Footnotes were omitted by the author so that the book would not be overburdened with acknowledgments. The same arguments do not apply to a bibliography; it is generally wise for the pioneer to blaze a trail for those who come after him.

For the book generally the reviewer has nothing but the highest praise. *Democratic Government and Politics* will arouse controversies, but it will also stimulate thinking and further investigations; it should be read by every thoughtful Canadian.

R. S. LONGLEY

THE CONDEMNED PLAYGROUND. By Cyril Connolly. Macmillans. Pp. 287.

EXPLORATIONS: ESSAYS IN CRITICISM. By L. C. Knights. Clarke, Irwin. Pp. 199. \$3.25.

Both volumes are collections of essays and book reviews written over a number of years and published elsewhere. Mr. Connolly was for many years a book reviewer on *The New Statesman and Nation*. He has a very lively style, is well versed in English and French literatures and in the classics. Fortunately he carries his learning lightly. The earliest reviews are marked by a certain sophomoric cleverness, which shows itself in the reviewer's greater interest in the way he says a thing than in the point itself. Quickly this weakness was overcome, and Mr. Connolly became an entertaining but intelligent critic. The whole of the celebrated controversy over the merits of A. E. Housman is reprinted here. Often Mr. Connolly reminds one of the small boy who delights in thumbing his nose at all respectable and conventional people. *The Condemned Playground* makes very amusing and very rewarding reading.

Mr. Knights is of the T. S. Eliot school, with a dash of I. A. Richards and Cambridge. Many of the essays appeared in *Scrutiny*, of which he is co-editor. Rightly Mr. Knights believes that the 17th century is very close to us, for it was in that age that the modern world with all its problems began; for Mr. Knights, our worst inheritance has been the divorce between feeling and intellect. Rightly, too he stresses the fact that a play is not merely plot, or characterization, or collections of poetic passages, but a unity, to be studied as such. He urges the point that good reading is the first step in critical appreciation. The essays on Shakespearean problems and on George Herbert are admirable. Excellent essays on Henry James and W. B. Yeats, and a thoughtful discussion of the proper correlation of English and History in an Honours course round out a very stimulating volume.

B. M.

TOWARDS AN APPRECIATION OF LITERATURE. By Frank O'Connor.  
Dublin: Metropolitan Publishing Company. 3/6.

This book and one by Lennox Robinson on the Theatre are the first of an *Appreciation* series. The Metropolitan Press promises others by authoritative writers on Art, Music, Poetry, and so forth. The serial format is attractive, slim and shapely, with a striking jacket design that invites explanation.

These essays of Mr. O'Connor's are fresh and refreshing. He has no school learning to speak of, but a keen eye, an alert mind, a quick independent judgment, and an abiding love of literature. He received his education from librarians, books, and authors, and rather laments it. "What strikes me most looking back on it," he writes, "is the waste, the disproportion between the modest aim and the effort involved. I know the argument that obstacles develop character, but it seems to me that character developed in that way is liable to develop all awry, and I shall continue to think so until I find some educationist who deliberately and successfully puts obstacles in the way of his students." Yet notwithstanding, the sort of education he received explains the stimulating quality of his book.

Mr. O'Connor makes his appraisal of the field of literature by a critical study of the nineteenth century novel, which he considers "incomparably the greatest of the modern arts, the art in which the modern world has expressed itself most completely." Though somewhat discursive, he is discerning and pungent. He declares, for instance, that "in ten years you may not develop a taste for Jane Austen unless you are prepared to accept lessons from her in good breeding and literary taste." "If you take," he says later, "any typical passage of Sterne, Fielding, or even Jane Austen and put it side by side with an equally typical passage of Scott, it is exactly like playing a tune on a harpsichord and then on a grand piano. The difference is accounted for by Scott's superb use of local colour, a thing that seems quite normal to us but was a marvel to his own generation." Mr. O'Connor is widely read in the great Russians—Tolstoy, Turgenev, Dostoevsky, Chekhov—and being an Irishman, he has a good deal to say about Somerville and Ross, and James Joyce. The inseparable partners, as he notes, write not merely narrative, but narrative that carries a zestful commentary. "And that 'comment'," he adds, "seems to me to be what I mean when I talk of literature; a way of describing and judging so vivid and personal that if I saw a passage in the same manner even in the wilds of Timbuctoo, I should say, 'That's Somerville and Ross!'"

As a stylist, Mr. O'Connor has a gift for creative expressions. Swift is "a raging idealist", for example, and "the Dauphine skips through Saint Simon's pages like an April day." As a critic, though perhaps not thorough, he is illuminating, as several of his gleaming judgments will show:

"The real significance of the classical languages is that our whole civilization is based on them."

"The falsification of standards of literature is what I feel inclined to call an example of the modern heresy, the betrayal of the classical heritage."

"Literature then has two dimensions, a dimension in time which is history, and a dimension in space which is contemporary literature."

"A painter can paint a good-looking poisoner without bothering his head about whether he approves of poisoning on principle, but there is always something freakish about a writer who refrains from moral judgment and feeling."

SISTER MAURA

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COLONY TO NATION. A HISTORY OF CANADA. By A. R. M. Lower, Ph.D., F.R.S.C. With maps by T. W. McLean. Longmans, Green & Company, Toronto, 1946. Pp. xiii, 600.

If it would not be lese majeste to alter the Royal commendation of Burke's *Reflexions on the French Revolution*, I should be inclined to say that this history of Canada is a good book, a very good book, and every *adult Canadian* ought to read it; for, just as King George III thought that every gentleman should read that defence of aristocracy, I am inclined to think that every Canadian should read this critical appreciation of Canadian history; but only an adult can be expected to appreciate it fully, or to assimilate the salutary prejudices and to eliminate those which are harmful, while reading it. It is a good book, because it is a self-confessed heroic attempt to achieve the impossible. It is a very good book, because that attempt may have brought achievement nearer to its goal and certainly has set an example for others to follow until that goal has been reached. The author's purpose in writing the book was to "help Canadians to some of that self-knowledge so necessary if they are to take their rightful place in the world, and still more, if they are to be a happy people, at peace with themselves."

Having this mission, this patriotic and utilitarian faith in the efficacy of history, it is obvious that Professor Lower cannot be content with an arm-chair essay for the dilettante, or with sugar-coated gobbets for the tempting of school-children, or even with an uncritical narrative for popular entertainment. In short, his history must be a history with a thesis, or rather a history with several theses: for in the beginning he confesses that strictly speaking there can be no history of Canada since there are at least two Canadas, (in a geographical sense there are at least twice that many) and at the end of his volume he admits rather sadly that a Canadian nation exists only in the wishful thinking of some of its most thoughtful citizens. Thus, the over-all thesis, suggested by the title, *Colony to Nation*, could not be maintained in spirit, despite evolution in the form of the constitution, since statesmanship was wanting to cure the Canadian community "of those schizophrenic ills, that suicidal diffusion of loyalties, from which it chronically suffers." Hence the necessity of several subordinate theses to let the people know how they got that way; and it is in these subordinate theses, in which he attempts to assess and interpret the various dynamic forces of Canadian history, that the author has made a definite, though not necessarily a definitive, contribution to social studies.

It is not that he has discovered any new facts or evolved any startling theory about this or that particular phase of our history, nor that he is always accurate in his statements about other provinces than Ontario and Quebec, if even of them, which makes this volume a creative work; but rather that he has seen meaning in and given meaning to many of the disjointed facts and isolated episodes which make up our history, and woven geography, history, psychology, economics and political science into an intelligible pattern for disillusionment or edification of the reader according to his kind.

Because of the complexity and paradoxical nature of our history and the sectionalism produced and intensified by geography, he has made many generalizations, which err on the side of over-simplification and will bear modification or revision; and, because of his temperament, he has made many more, especially in his characterization of men and groups of settlers, which reveal his own prejudices as clearly as they reveal the prejudices of those whom he describes; but every chapter, almost every page, carries some stimulating comment, which commands assent or dissent, forcing the reader to take sides on our earlier struggles and to feel a personal responsibility for moulding the future in the light of what his ancestors did or left undone in the past. This in itself, is no mean achievement; for out of the effort to modify these generalizations and to soften these harsher judgments will come that greater self knowledge which all thinking Canadians realize we should have.

The Imperialist will not approve of himself in the mirror of metropolitanism and exploitation; Montreal and Toronto may not like to have their "naturalized" metropolitanism and exploitation revealed so clearly at this time; New Brunswick may not like the wisecrack about the obscurity of its politics; Nova Scotia may not feel compensated for being demoted from a rival metropolis to an exploited hinterland by the eulogy of Tupper and the disparagement of Howe; nor will Meighen, Bennett or King be inclined to think that Professor Lower has anticipated their obituary notices. None the less, despite his obvious shortcomings and omissions and not a few errors of fact, which obviously cannot be referred to in this short notice of a long book, Professor Lower has made a distinct contribution to historical thinking and constructive statesmanship, by attempting to formulate realistically the underlying principles of our evolution and to characterize succinctly the men and peoples who have constituted and moulded our nation—our nation yet to be.

D. C. H.

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MINUTES OF THE HUDSON'S BAY COMPANY, 1679-1684. First Part, 1679-82. Edited by E. E. Rich, M.A. With an introduction by G. N. Clark. Toronto, The Champlain Society, 1945. Pp. xlvi, 378.

This is volume VIII in the Hudson's Bay Series of The Champlain Society and one of the most interesting volumes yet published in that series: for it deals with the formative years of the Company when

policy has not yet crystalized and French competition is only taking shape.

The main body of the book comprises the minutes of the London Committee between November 28, 1679, and May 31, 1682, when they meet in different inns and offices, such as the Golden Anchor, Pope's Head Tavern, the King's Head, Mr. Letten's, and finally choose a permanent home for their meetings at Scriveners' Hall. These minutes deal almost entirely with the London end of the Company's business, the purchase or hiring of ships, the selection of wares for trade with the Indians, the financial devices employed, and the disposal of furs when their ships come home, or the new ventures to be planned when their ships are lost. In this period, Prince Rupert still presides at the annual meetings and Sir Christopher Wren is an active member of the committee, often presiding in the absence of Sir James Haves, the Deputy Governor. All members of the Committee drew 6s and 8d for each attendance—a sum which does not seem excessive when compared with modern directors' fees.

In illustration of the hazardous nature of trading to Hudson Bay in these years it might be noted that the returns from the venture of 1679 were nearly £9000, from 1680 nothing, but from 1681 nearly £16000.

In addition to these minutes and the usual biographical notes this volume contains, as an appendix a very full report of conditions on the Bay at this time by John Nixon, resident governor; and an introduction by the distinguished historian of the seventeenth century, G. N. Clark, Regius Professor of Modern History in the University of Cambridge.

D. C. H.

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THE SCOT IN HISTORY. By Wallace Notestein. Ryerson Press. Pp 371. \$5.00.

Good one volume histories of Scotland are very rare, so that the present work should find a ready welcome. It is not the ordinary history of a nation. Professor Notestein's special field is English history, which naturally touches on Scottish history at many points. Moreover, Professor Notestein has much Scottish blood. For these two reasons, he often pondered the question why Scotch people were so different from the people of South Britain, and having some leisure, he proceeded to answer the question. So *The Scot in History* is not a conventional history book, but rather an examination of the origins of Scottish character.

All mediæval people lacked restraint, but the Scots seem to have been excessive in their freedom. Consequently, the country was in turmoil for centuries, with warring factions. The church gave the country little leadership. What, then, changed the Scots into the thrifty, rather dour people that the world knows? What gave them their strong sense of organization and made them a great colonizing people? For Professor Notestein, the answer lies in Calvinism. He sees many unlovely features in Scottish Presbyterianism, but he recognizes what such a stern discipline did for the Scottish people

Unfortunately just as Scotland was preparing to shed some of the harsher features, it was plunged into the horrors of the Industrial Revolution, from which it has not yet completely recovered in body or spirit.

Professor Notestein advances an interesting theory. It enables him to give coherence to a very confused picture. In the main it seems valid. It has, however, limited the work sadly in one respect. The Highlands do not receive sufficient attention; for example, the great clearances of the 19th century are not mentioned. Within its limits, however, the reader will find this a delightful and informative work.

B. M.

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THE ROAD TO NATIONHOOD. By Wilfrid Eggleston. Oxford University Press. 1946. Pp. xv+336. \$2.50.

*The Road to Nationhood*, written with a view to increasing public interest in the subject of Canadian federalism, is a portrayal of Dominion-Provincial relations, "chiefly on the financial side". It purports to be a "chronicle" of "the fiscal and economic strands of Confederation", and appears at a time when the termination of war-time arrangements has thrust forward the matter of constitutional, *vis a vis* fiscal, authority.

In this volume, Mr. Eggleston describes the origin and functioning of the Canadian federation from the "fortunate concurrence of circumstances" that ushered it into existence in 1867 to the Budget Speech of the Minister of Finance on June 27, 1946. He refers to the constitutional impasse in Canada in the 1860's, to the immediate need of finding substitute markets because of the non-renewal of the Reciprocity Treaty of 1854, to considerations regarding defence, the fate of Rupert's Land and the North-West Territories, and to the vision of a great northern empire, which were among the factors making for federation. In the light of the civil war and of "States Rights" in the United States, some of the Fathers of Confederation strongly favoured a legislative rather than a federal union in British North America.

When that was deemed impracticable because of social and cultural diversity and because of the absence of municipal institutions in some of the colonies, a centralized federal union was adopted. It was claimed that this scheme had "all the advantages of a legislative union and a federal union as well", for it had "thrown over on the localities all the questions which experience had shown, led directly to local jealousy and discord", and "retained in the hands of the General Government all the powers necessary to secure a strong and efficient administration of public affairs". In short, it was said, that "the powers granted to the local governments are strictly defined and circumscribed, and that the residuum of powers lies in the Central Government". So much for the intentions of the Fathers of Confederation.

The functioning of the federal union is the thing that really matters. Moreover, the most important aspect of the Canadian

federal system is the distribution of powers and authority between the central government on the one hand, and the provincial governments on the other. While the new constitution provided for the creation or continuance of provincial governments possessing "autonomy within a circumscribed but definite area of jurisdiction", events have resulted in changes in Dominion-Provincial relations and in the judicial interpretation of the British North America Act. With reference to the latter, moreover, it may be that the trend in the courts paralleled, or rather followed, changes in Canada itself. Indeed, Canada was formed under the threat of external aggression, and in a mood of empire building, and for a number of years the courts appeared to favour a national interpretation. Then in the 1880's, following the decline of the military danger and the onset of the depression in the 1870's, the courts seemed to favour "a very provincial interpretation, narrowing, for example, the trade and commerce power of the Dominion, and ignoring the residuary grant to the Dominion of powers to make laws for the peace, order and good government of Canada, while on the other hand they expanded the property and civil rights clause in provincial powers until it became almost a residuary grant". For a time the First Great War called forth a strong national unity. This was followed in the twenties and thirties by another revival of provincialism, and with the outbreak of the Second Great War by another upsurge of national sentiment.

Constitutional authority depends upon fiscal authority, and consequently the division of revenue-raising powers is important. At the time of Confederation the public-finance figures of Nova Scotia were used as a basis for computation. In 1864, Nova Scotia's revenue was estimated to be \$1,300,000, and her expenditure to be \$1,222,355. But over 90% of Nova Scotia's taxation revenue came from customs, which had to be turned over to the new national government. It was estimated that Nova Scotia's local expenditures after Confederation would be \$667,000 but that the local revenues would be only \$107,000. To meet the deficit direct taxation and an extension of the municipal system were proposed. But these proposals were then politically impracticable, for direct taxes were highly unpopular and municipal institutions could not be established overnight. Another proposal was that the provinces should be allowed to retain some powers of indirect taxation, but this was unacceptable, for it would give the provinces the power to interfere with inter-provincial trade. The problem came to this, *No subsidies, no Confederation*, and so, through necessity, rather reluctantly, it was decided that subsidies should be granted. To adopt the principle of subsidies to balance the budgets of the provinces would mean a *per capita* subsidy grant of 38 cents for the province of Canada, \$1.33 for New Brunswick, and \$1.70 for Nova Scotia. But this per capita disparity was deemed out of the question, for it was thought that all provinces should receive strictly equal treatment. If all provinces should receive \$1.70 per capita, Ontario and Quebec would receive a subsidy of \$4,250,000, when it appeared that they could get along with less than a million dollars from such a grant. Such a subsidy, moreover

would leave the Dominion Government insufficient funds for its requirements.

Deadlock was reached, and concessions were necessary. Finally Nova Scotia undertook to try to get along after Confederation on \$371,000, a reduction of nearly \$300,000 from the actual cost of strictly local matters in 1864. If Nova Scotia could get along on a local expenditure of \$371,000, and local revenues were \$107,000, a subsidy of \$264,000 would be required. Accordingly, 80 cents *per capita*, which would produce this amount, was used as the basic subsidy rate for all the provinces.

This was, indeed, as Mr. Eggleston states, a heroic gesture of frugality on the part of Nova Scotia's delegates. Moreover, "the proposed settlement for Nova Scotia and New Brunswick was impossibly tight inasmuch as the proposed subsidy to them both was twice increased before Confederation, and in the light of the fact that Nova Scotia ran a heavy deficit immediately after Confederation, and was compelled to conduct an aggressive campaign for "Better Terms" almost before the ink was dry on the British North America Act".

Soon the Industrial Revolution and the transition from the "negative" to the "positive" state caused greatly increased governmental expenditures. Seventy years after Confederation the annual outlay of all governments in Canada was 40 times what it had been in 1867. Moreover, in the light of their "frail revenue base", a disproportionate part of this vast increase fell upon provincial and municipal governments. The difficulties of the provinces resulted in several upward revisions in subsidies. Special grants were also made by the Dominion for specific purposes. The impact of the world depression imposed new burdens on provincial and municipal governments. In these circumstances the lack of a co-ordinated policy and the improvised arrangements failed to provide a permanent solution and had deplorable consequences.

The need of a thorough investigation of the question of the division of powers and responsibilities was obvious. A Royal Commission was appointed in 1937. After a two-and-a-half years' examination and study of the economic, social and fiscal story of Canada from 1867 to 1939, the Commission presented its report. Its recommendations included proposals regarding provincial debts, relief for the employable unemployed, allocation of taxation powers, subsidies and grants. There had been some criticism of the Commission, and at the Dominion-Provincial Conference in January, 1941, opposition to its proposals was such that it was deemed useless even to recommend committees for the purpose of considering them.

In the meantime the country had gone to war, and war expenditures required increased revenue. Though the conference failed it gave the provinces advanced notice of the consequences of the taxation measures contemplated by the national government for coping with war expenditures. Within a year the Dominion and the provinces signed war-time tax agreements. In some cases the agreements were signed with reluctance, but it was a time when other interests were subordinated to the main aim of winning the war.

By the time another conference met in 1945 for the considera-