NEW BOOKS

REBIRTH AND DESTINY OF ISRAEL. By DAVID BEN GURION. Philosophical Library, N. Y.

The English reader who has been attracted by the title of this book and has paid a high price for it will begin to read it with pleasant anticipation and finish it with a sense of relief. It is not a book that will appeal to everybody—in fact it was not intended to appeal to everybody, as is evident from the large number of unexplained foreign words which convey no meaning to the English reader and yet seem to be of prime importance. For example, constant use is made of such words as Aliyah, Halutiziuth, Agudath Israel, Galuth, Kibbutzim, Yishuv, and many others, and if the reader does not understand their meaning in contemporary Israel it is just his misfortune and evidently does not concern the translator. Because this book is a translation, a very fine and admirable translation, made under the supervision of Mordekhai Nurock, Minister of Israel in Australia, who has managed to capture the majestic beat of the original Hebrew and convey to the English mind something of the grandeur of the ancient language of Moses and the Prophets, as that language is spoken and is the common tongue of the State of Israel today.

"Rebirth and Destiny of Israel" is a collection of addresses given by Prime Minister David Ben Gurion on many occasions but dealing, for the most part, with matters of immediate concern to the citizens of Israel, intended to inspire them to work and fight for the improvement and security of their home-land. Behind these stirring addresses one senses something of the tremendous struggle of the pioneers of Zionism and the herculean task of housing, feeding, protecting and educating the hundreds of thousands of immigrants who have flocked into the new State, arriving there in poverty, sickness and want, from lands where life has been unpleasant and dangerous, hoping at last to find some peace of mind and security of body in the Land occupied by their ancestors two thousand years ago.

One cannot imagine a more fearless, capable and devoted leader than the author of these addresses. He has raised his eyes to the far horizon and caught a vision of the Land of Israel, seen by the prophet of old, as a fruitful and pleasant home where "They shall sit every man under his vine and under his fig tree, and none shall make him afraid." At times his references to other lands and other leaders and other religions are not complimentary and may be prejudiced, but that is partly because he has not always received all he hoped and asked for. Even the people of his own race would not give him unqualified support in all his views, particularly the millions who live in the free countries of the world where they enjoy equal rights of citizenship with fellow-members of the State, possess a fair share of its wealth and comfort and are free to observe the religious customs peculiar to their faith, like other people. Mr. Ben Gurion expresses his idea of Christianity on pages 323-325. The passage is too long to quote, but some idea of its nature may be gained from a statement on the same subject on page 413: "The sublimated love to which Christianity was bidden did not pledge it to deeds, and so became illusory".

This book should be read by all Jews and some Gentiles, and whether or not the reader agrees with all the author says, at least he must admit that he knows how to say it.

W. W. CLARKSON

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TIDEFALL: By THOMAS H. RADDALL, 309 pp. McClelland and Stewart $3.75.

This novel continues Mr. Raddall's more recent vein of fiction, as in *Pride's Fancy* and *The Nymph and the Lamp*, with sensation and raw violence against a back-drop of modern Nova Scotia, rather than the interweaving of fiction with substantial history as in *His Majesty's Yankees*, *Roger Sudden*, and most of the superlative short stories. His period now is the depression of the early thirties, his principal scene a fishing port at the mouth of Fundy, and his central character a sea-captain without a certificate who has made a quick fortune, as reckoned by village standards, by running various kinds of contraband in the Caribbean and the Gulf. Sax Nolan is a fast man with a dollar and a hard man in a tussle. He returns to the scenes of his youth—where somewhat implausibly he has been completely forgotten in less than twenty years—becomes the local squire and shipping magnate, and marries a girl with "class". So far, life had been "some kind of tough game that he'd find a way to win." With marriage the tide of "tough tricks and smart encounters of his way to fortune" begins to turn against him, until finally he is outguessed and overwhelmed by the sea that had given him his brief spectacular run of authority and success.

Mr. Raddall, as always, is a master of prose, vivid and accurate in description, swift and economical in narrative. He knows his scenes, more especially the woods and shores of Nova Scotia, to the last essential detail, and he can describe a fishing-cove or a radio shack, a tramp-steamer or an abandoned house, so that we have the smell and the feel as well as the sights and sounds. He even admits us, Kipling-wise, to some of the secrets of his craft when his heroine, having deserted Sax, shows her lover-to-be how to tell his story of the North West Passage. Mr. Raddall does not, however, allow himself to become merely the prose-poet, the artificer in words: to repeat the early and often-quoted praise of Lord Tweedsmuir, he has "a plot which issues in a dramatic climax. . .the rare gift of swift, spare, clean-limbed narrative."

These words apply as much to the present novel as to the earlier stories to which they referred, and *Tidefall* will unquestionably increase Mr. Raddall's large and discerning body of readers. It may still be permissible to hope, without being selfishly parochial, that he will not forget that with his very special gift of story-telling he has unique knowledge gifts and opportunities for applying it to the rich storehouse of earlier Nova Scotia history from which his reputation was established.

C. L. B.

THE ARTIFICIAL BASTARD: A BIOGRAPHY OF RICHARD SAVAGE. By CLARENCE TRACEY. University of Toronto Press (in co-operation with the University of Saskatchewan). Pp. 164. $4.50.

In 1698 a "bumbling piece of legislation. . .dissolved a miserably unhappy marriage, but at the same time created an artificial bastard

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by attaching the stigma of illegitimacy to a child born in wedlock, and deprived him by law of his natural right of inheritance." Richard Savage, poet and playwright, noted conversationalist and convicted murderer, friend to Thompson, Pope and Johnson, was, pretended he was, or thought he was this artificial bastard: "Thus, while *legally* the Son of one Earl, and *naturally* of another, I am, *nominally*, Nobody's Son at all: For the Lady, having given me *too much Father*, thought it but an equivalent Deduction, to leave me *no Mother*, by Way of Ballance.—So I came sported into the World, a Kind of Shuttlecock, between Law and Nature."

Professor Tracey in his first chapter examines the evidence, and, although like Boswell he "vibrates in a state of uncertainty" over the truth of Savage's claim to be the natural son of the late Earl Rivers, he concludes that an "unbiased reading of Savage's story leads one to the conviction that, whatever the truth may have been, Savage believed what he said. Such consistency and pertinacity as he displayed through twenty-eight years, to say nothing of his success in convincing almost all his contemporaries, would have been possible only to a scoundrel of genius or to a man who honestly and deeply believed in himself. The second alternative appears with Savage to be the more likely one, for again and again throughout his life he betrayed extraordinary ineptitude for political and social strategy. His was not the stuff out of which plausible impostors are made." Dr. Johnson also accepted Savage's claim as sincere and honest: "His veracity was questioned, but with little reason; his accounts, though not indeed always the same, were generally consistent."

As the title of this book indicates, much of the interest aroused by the life of Savage is the result of the romantic mystery attached to his birth. This is not, however, by any means the only source of interest. As Professor Tracy points out," A biography of Savage has the great function of opening up a fascinating chapter in the social and literary life of the eighteenth century. Savage knew everybody and in one lifetime experienced nearly every way of life open to a man of his time. He was taken up as a fad in fashionable circles and caressed by exalted personages; he was pitied and mothered in his misfortunes by frustrated women; he was saved from the gallows by the queen; he was execrated by members of the literary rabble for his lack of respect for themselves; he was supported financially by some of the most responsible men in England. In his imagination he was by turns a peer of the realm, a divinely inspired bard, and a statesman of creative talent; and he wasted his life hoping for the millenium that never came. In all of these things, he was a man of his time, living, thinking, and feeling under all circumstances as only a man of the eighteenth century would."

For much of his information, Professor Tracy has gone to the works of Savage, quoting liberally and aptly to show "how fully occasional all of Savage's works were". The poems and extracts of poems included as evidence bear out Samuel Johnson's criticism: "Of his style, the general fault is harshness, and its general excellence is dignity; of his sentiments, the prevailing beauty is simplicity, and uniformity the prevailing defect." Savage's poetry, however interesting and useful it may be as autobiography, is now seldom read, although

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his pathetic and romantic history has been immortalized by Johnson's *Life of Savage*.

Professor Tracey's book has a number of interesting sections: the discussion of the theatre of the time, life in London, Wales and Bristol, literary patronage, the Johnson-Savage relationship, and the strange friendship of Pope and Savage. The book is a good example of successful literary sleuthing, written with lively wit, understanding of and tolerance for human frailties. In the style of his book, Tracey has something of the eighteenth century's own urbanity and respect for the right way of expression.

I would suggest that those who want to know Savage and his times read both Johnson and Tracy. Johnson's inaccurate but vivid account of the man with whom he had spent many cold and hungry nights supplies the life and colour that Professor Tracy's clear and accurate book sometimes lacks, in spite of its many excellent qualities.

A. R. B.

OUR SENSE OF IDENTITY: A BOOK OF CANADIAN ESSAYS. Edited: By MALCOLM ROSS. Ryerson Press. Pp. 346. $5.00.

All Canadians and all those interested in Canada and Canadians should read this book, which, Professor Ross tells us, planned itself: "*Our sense of identity*. That was it! *Who* we are, *where* we are." He finds that our "hostility to power" has led us to resent and resist "the power of the alien—whether direct political power or the more insidious power of caste and the snob cult. . . .Schooled for so long in 'hostility to power' we have learned to live with power, warily but not fearfully. As for fear, is it not the case that our door to the 'stepmother' (the United States) is more open than is hers to us?"

"We are inescapably, and almost from the first, the bifocal people. The people of the second thought. To remain a people at all we have had to think before we speak, even to think before we think. Our 'characteristic prudence' is not the Scot in us, or the Puritan, or the 'North Irish'. It is this bi-focalism, this necessity for taking second thought, for keeping one foot on each bank of the Ottawa." Canada is not only two-dimensional, but multi-dimensional; there has been an "actual movement from the dual irony to the multiple irony, from the expansive open thrust of the French-English tension to the many-coloured but miraculously coherent, if restless, pattern of the authentically Canadian nationhood. . . .The ghosts that walk our Canadian lanes crowd in on us from every nook of place and time. Our sense of time becomes multi-dimensional. Our sense of place, enlarged first by our own largeness, but the endless open horizon of our land, shatters all horizons."

The product of ever-present tension, the Canadian sense of identity is dynamic, not static. It changes and develops, has a "motion in which nothing living is left behind or lost. It is this motion which is so often missed by those who find us 'dull' or 'provincial', by those who try to appraise us, statically, at any point in the line of march, by those who would assess us by blindly inappropriate comparisons with other (and obsolescent) cultures."

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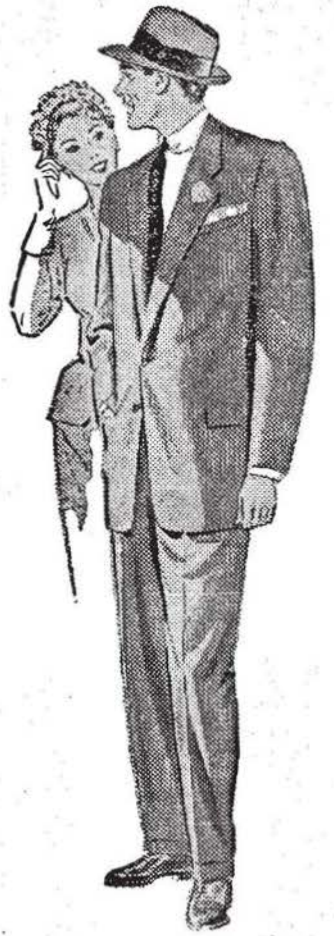

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To illustrate his thesis that we have acquired a sense of our own identity Professor Ross has selected forty-four essays—not all, as he points out, answering to the formal limits of the traditional essay—that are divided into six sections, each of which "opens into the next. *Who we are, where we are*: *The Two Nations*: *The Larger Mosaic*: *Faces and Figures*: *Arts and Letters*: *Views and Values*." Some of the essays are about Canadians—Mackenzie King, Leacock, MacMechan, Dafoe; others discuss peculiarly Canadian problems—the Massey Report, Canadian Art and Canadian Criticism, the Canadian personality; others have a wider scope—*The Comics and Culture*, *The Function of Criticism in the Present Time*, *The Nature and Function of the Humanities*.

Among the authors included we find Howe and Haliburton, Callaghan and MacLennan, Lower and Underhill, Leacock and Phelps, Frye, McLuhan and Woodhouse, and many others equally well known. Perhaps there have been some omissions, but the variety and richness of what we have make this an important and valuable book, whether or not we agree with Professor Ross's stimulating discussion of Canadianism.

A. R. B.

STUDIES IN MODERN EUROPEAN LITERATURE AND THOUGHT. (General Editor: DR. ERICH KELLER). ROB LYLE: MISTRAL; MARTIN TURNELL: RIVIERE; IRIS MURDOCH: SARTRE. Bowes and Bowes, Cambridge. (In Canada, British Book Service Toronto)

Almost accidentally three thin but well packed books in the excellent series of Studies in Modern European Literature and Thought, under the direction of Professor Keller in the University College of Swansea, reflect three fundamental facets of French thought.

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Rivière, on the contrary tries from the beginning of his literary career to enlarge his *Weltanshaung*, to deduct from his analyses général, practical and theoretical consequences.

At last Sartre, who like the old Voltaire uses every literary means to elucidate his philosophical theory from different points of view, is no more and no less a traditional rationalist and moralist than every other French writer.

Thus, three fundamental facets of French thought and writings: conscious limitation, brilliant but painful development of the universal outlook and finally rationalism and moralism are studied by three critics of different temperament.

Mr. Lyle in his study on Mistral, written with this exceptionally subtle gift which Pascal called "the order of the heart", has revealed

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with precision but, without pedantry the poet's integrity, who by his exemplary life, his homeric and lyrical poetry has elevated to the rank of a literary language an almost forgotten dialect. And not only that. He tried to revive and to regenerate the faith in the cultural, if not historical, mission of France.

Mr. Lyle's translations seem to be excellent but, evidently they are not able to render the specific beauty of the little known *langue d'oc*.

Mr. Martin Turnell tries to give a portrait of Jacques Rivière as objectively as it is possible for an Anglo-Saxon critic who writes about a foreign writer. However he falls very often into the same controversial mannerism which is found in his *Novel in France*. Mr. Turnell condems the love for abstractions and generalizations which is as thoroughly and traditionally French as beefsteak in English. But he commits the same *crimes* when he writes, not without brilliance: 'The neat formulas of Boileau's *Art Poëtique*. . . . . .the aphorisms of the Seventeenth-Century moralists, the political theorising of Rousseau. . .cannot be divorced from the facile slogans of the French Revolution. . .and the supremacy of the defensive in the last war. They were all products of the same mentality.' (p. 26).

On the next page one finds an extremely penetrating observation on the nature of political (mis) conceptions, which observation is an achievement in itself, for Mr. Turnell is an Anglo-Saxon. . .

One should not blame the author of *Rivière* for these *crimes* because Mr. Turnell is a perfect "criminal" of generalizations.

Mr. Turnell presents Jacques Rivière as one of the most characteristic representative of contemporary French intellectual life. He analizes different sets of direct and indirect influence and different of extremes in three main fields of Rivière's writings: religion, politics and literature.

The chapter under the title *The Politics of a Writer*, seems to be the best one because there the author of this precise study develops many original and brilliant ideas.

Rivière's novel are not of such importance to Mr. Turnell as to be analized in detail, and he who knows them will agree with him.

If the third chapter of the study is the best, the last should be probably the most important because Rivière's critical works, as his friend T. S. Eliot wrote: '. . .combine a precision. . .with intellectual suppleness and finesse. . .'. Doubtless Mr. Turnell's essay is an excellent sample of the kind of criticism which he would like to introduce and initiate in France. The author forgets, however, that such *practical criticism* does not seem to be necessary in France, and that mere *appreciation* of any art would be an offense to the educated Frenchman. The French mentality has this strange tendency to transcend everything. However, even he who is accustomed to a more abstract kind of criticism should read Turnell's study with great interest and pleasure for he, like Rivière, tries to find the middle-way between two extremes, between abstract and practical criticism. It seems that the art of painting and that of sculpture, being more sensitive, reflected the fact that man was losing his 'totality' before literature noticed it. Modern, highly specialised sciences accomplished this work of an almost complete disintegration of the human being.

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Sartre's philosophy, explained in his novels and dramas, shows the next step of this decomposition of the human world.

Not only has man lost contact with God but, what is more and not new, he denies His existence. Man has lost contact even with his small cosmos of things, he has ceased to understand it and to understand himself.

He has to start to re-discover anew all the relations and conceptions which link him with his environment. It is a very hard task, for man is lonely and isolated from all pre-conceived ideas, he is alone among hostile objects in re-creating a world of his own from the very beginning, knowing that this world is an end in itself.

The first thing which the man of Sartre discovered, is the fact that everything is *la nausée*. (The self is odious, said Pascal three centuries before Sartre. . .). The second, is the new sense of freedom which Sartre inherited from his two German masters Hegel and Heidegger. But it is possible as well to find the prototype of Sartre's freedom in Gide's *Les Caves du Vatican*.

Miss Murdoch in her intelligent essay on Sartre distinguishes at least three stages or rather three different meanings of existential freedom in Sartre's philosophy. Her introduction to Sartrian philosophy is not only a simple explanation of its different aspects but also an excellent and penetrating commentary upon his writings.

But what about Sartre as novelist and dramatist? It seems that Miss Murdoch, who is tutor of Philosophy of St. Anne's Society in Oxford, was naturally more at home in philosophy than in literary criticism. The last short chapter of this deep but charming and stimulating essay is devoted to the aesthetic problems of Sartre's writings. But because it is not as penetrating as the preceding chapters, it spoils the harmony of this excellent study.

K. Rayski-Kietlicz

Baudelaire. By Mansell Jones. Paul Valery. By Elizabeth Sewell. Bowes and Bowes, Cambridge. (In Canada, British Book Service, Toronto.)

On the title list of the *Studies in Modern European Literature and Thought*, of which the handy fifty-page volumes offer an interesting compromise between the full size piece of criticism and the simple review article, French literature is represented by two poets: Baudelaire and Valéry.

P. Mansell Jones' "BAUDELAIRE" was written by a fervent reader of *Les Fleurs du Mal* and a man who has been studying their author for forty years. Mr. Jones is fully aware that a number of important books have been published on Baudelaire in recent years, either by scholars like G. Blin, J. Massin, J. Pommier, H. Peyre (whose *Connaisance de Baudelaire*, Paris, 1951, is excellent) or by prominent writers like P. Valéry, T. S. Eliot, J. P. Sartre and so many others. From everywhere the present essay has picked up information and ideas, to fit its own purpose.

Emphasis has been placed on the idea that Baudelaire should not be studied as a peculiar and more or less pathological "case", but as

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a poet; his importance does not lie in a Sartrean "existential problem", but in his poetry. Too many critics have turned their attention almost exclusively to Baudelaire's letters, diaries, to the various incidents of a disordered life, and have neglected the poems themselves. Such a method, in Mr. Jones' opinion, is especially deceptive as far as Baudelaire is concerned:

> "Baudelaire's psychology is insoluble on the biographical plane, because there is no discernible centre of coordination, no unification, despite the fact that he had so definite a personality: only a carfax of conflicting and frequently self-destroying impulses, relentlessly driven to seek, and perhaps ultimately finding, the one possible resolution of their discords in the diapasons and finales of the major poems."

However, if Bauldelaire's problems can be solved only on the plane of his poetry, the data are nevertheless to be found in his life and character; and the author, to explain the poet's intimate drama—"drame intime, grande source de poésie"—is actually compelled, in the first part of his book, to outline the domestic, sentimental and religious questions that usually arise when one speaks of Baudelaire. In the second half only of the essay he feels free to give himself up to his previously mentioned design, i.e. to take us back to the poems themselves and inspire us with a fresh appreciation of Baudelaire's verses, since "ultimately—and we like this statement—the test of every poet lies not in the manner of his life or in the nature of his thought, but in what he writes down."

So, let us read *Les Fleurs du Mal*, let us read them in their continuity, as Baudelaire himself invites to do, not in any order, not "like an album", but as "having a beginning and an end". Mr. Jones will guide the reader—"hypocrite lecteur, mon semblable, mon frère"—like a new Vergil through the poet's satanic world, leading us from the tormented ecstasies of *Spleen et Idéal*, which comprise more than half of the collection, to the miasmas of *Tableaux Parisiens*; then, still descending into the abyss, to the shorter final subdivisions: *Le Vin*, *Fleurs du Mal*, *Révolte*, after which comes the only remaining resource: *Death*. Death, not Nothingness. For a gleam of Grace has touched Baudelaire. His Hell, after all, is not the one where Hope should be left at the entrance gate. To die is primarily to escape, Towards what beyond? No matter. Is not the main point to go "anywhere out of the world"?

> Plonger au fond du gouffre, Enfer ou Ciel, qu'importe!
> Au fond de l'inconnu pour trouver *du nouveau*.

This well-informed, up-to-date study of Baudelaire concludes with a fair judgment, to which we agree: Baudelaire is "a major, not a great poet". Must we say that reviewing all the poems of *Les Fleurs du Mal* in so few pages was a most difficult task? Confined within such narrow limits, the remarks are necessarily restricted to the essential, with, of course, a resulting loss in originality. The author has certainly a great many things more to say, and, upon closing the book, we feel still a little hungry. At least, one of the merits of this essay on Baudelaire will be to whet the reader's appetite and induce him, if he requests more substantial food, to help himself from the main dish.

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Elizabeth Sewell's "Paul VALERY" is not a *coup d'essai* in literary criticism by this versatile author. In addition to novels, short stories, poems, Miss Sewell recently published an essay on Rimbaud and Mallarmé: *The Structure of Poetry.* Her Valéry study could be called: *The Structure of a Poet's Mind*, had it not already an excellent sub-title: *The Mind in the Mirror*, which the most particular reader will agree to be fully justified.

In fact, to speak of one mirror is not enough. From the first pages we enter a Hall of Mirrors, *une Galerie des Glaces*: In the middle there is Valéry's mind looking at itself, always thinking about thinking; then Valéry's characters, all bent over mirrors, questioning their own reflections, from Narcissus to Faust, all flashing in their faces a beam of Cartesian *cogito*, just like "Monsieur Teste": I am existing and seeing myself; seeing myself see myself, and so on. . ." All of them characters who are nothing else than the writer's images, even Leonardo, of whom Valéry says: "I dared to consider myself under his name". In that world of reflections, the reader will not fail to notice in a corner Miss Sewell, conforming to the ways of Valéry; and, ultimately, he will see his own portrait everywhere, since the only thing in question there is Human Thought.

Should we say that we are in a world of pure illusion? By no means. The present book, beneath its brilliance, offers a great deal of soundness. With subtle penetration it follows the twists and turns of Valéry's thought, guided by a reasonably strong Ariadne's clew: To a careful observer it looks as if Valéry's mind, which seems most of the time divided by introspection, was in fact perpetually seeking its own unity. And where is this unity to be found? In poetry. A tempting explanation, if one thinks of the strange duality of Valéry's work: On one hand, his prose—"Prose is never anything but a second-best, *mon cher*", says Mephistopheles in *Mon Faust*—, where dialogue prevails, a pure expression of analytic reason; on the other hand, his poems, astonishing results of a toilsome, endless struggle with les *genes exquises*, the "exquisite restraints" met in the handling of words; his poems where monologue reigns, as though poetic intuition alone were able to operate a complete mental synthesis and provide the mind with a definite feeling of achieved unity.

> "It looks as if Valery's mind at times carried on a dialogue with itself (indeed he says so in the foreword of *Mon Faust*), but at other times lost its double identity. In him, the first of these two conditions produced the prose, the second the poetry; or perhaps cause and effect worked the other way round."

Obviously it is the privileged moments of poetic creation, when the mind reaches a state of absolute transparency, that the writer evokes in "Monsieur Teste":

> "So direct is my vision, so pure my sensation. . ., so accomplished my science that I penetrate myself from the extremity of the world to my silent speech;. . . I *am* myself, I respond to myself, I am my own reflections and repercussions, I vibrate in an infinity of mirrors—I am of glass."

Of course, we shall not look for a detailed commentary of Valéry's work in this thin volume. Prose or poems are dealt with only in order

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to verify the previous assumption. Like Valéry, who was not interested in anything except "from an intellectual point of view" and whose only object was the "research into the general conditions of all thought, irrespective of its content", Miss Sewell treats her subject only from the viewpoint of mental structure. *Monsieur Teste*, the Leonardo essay, the most important poems in *Charmes*, among which *Le Cimetière Marin* and *Ebauche d'un Serpent*, and finally *La Jeune Parque*, that "complete reflection of Valéry": these are the main steps, not chronological but logical, experienced by a mind fundamentally split by self-analysis, to which only the game of poetical construction occasionally brings an eagerly desired unity. "My poetry, Valéry used to say, is "a way of living with myself."

A compact and inspiring book, rich in ingenious comparisons—e.g. a brilliant parallel between Valéry and Lewis Caroll—, where virtuosity and verbal acrobatics—I am thinking of the dazzling variations on the theme 'mirror, speculum, speculation, reflection, reflexion'—do not lessen the vigor of a seductive demonstration nor the fervor that brings conviction. We know Valéry's attitude towards critics. With an amused nonchalance, he first commented his own commentators (maybe as another mirror game). As the years went by and the tide of countless exegeses rose, he himself became unable, he says, to know any more who he was or who was concerned; hence a disillusioned epitaph: "Here lie I, killed by the others". If I were a member of the jury called to judge the present attempt at murder, I would admit Miss Sewell's innocence. And—who knows?—perhaps Valéry himself would not have refused to recognize something of his own face in so genuinely a *Valeryan* mirror.

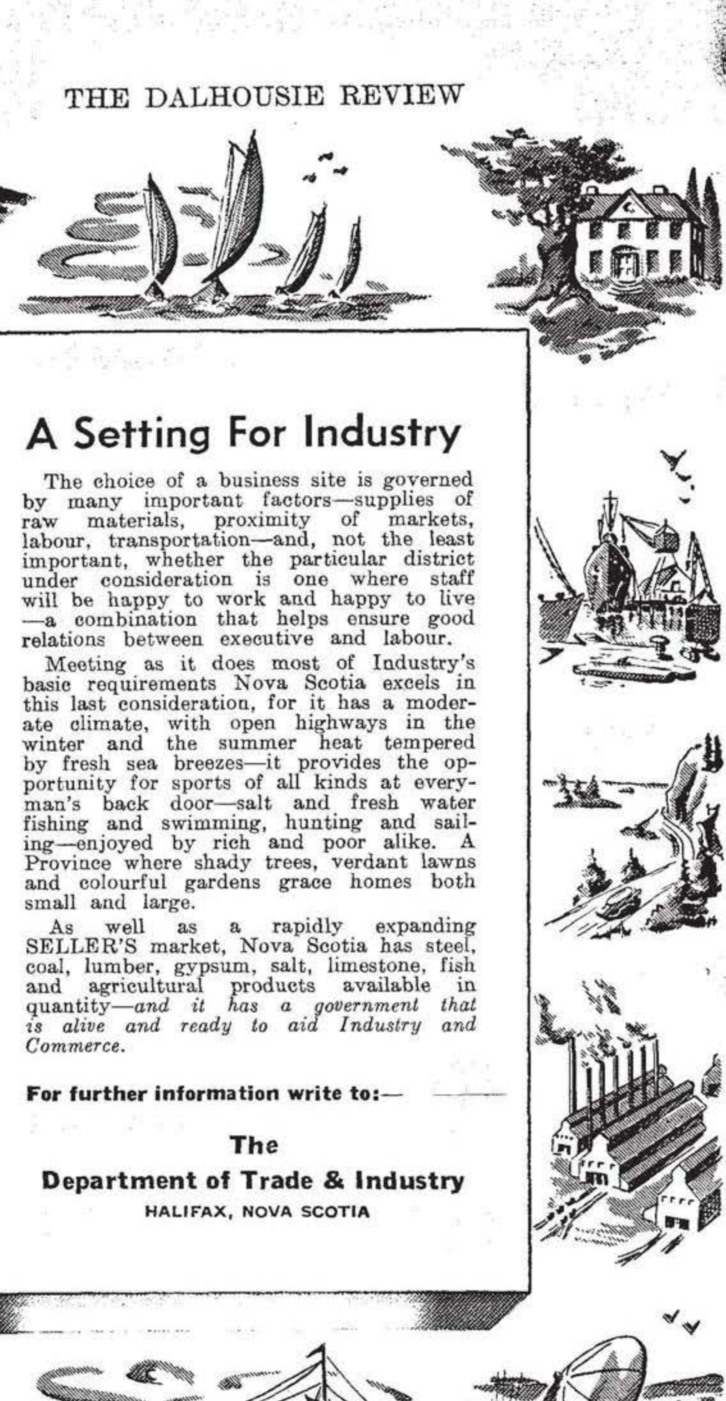
PAUL CHAVY

UNAMUNO: By ARTURO BAREA. (Studies in Modern Literature and Thought. General Editor, ERICH HELLER). Bowes and Bowes, Cambridge, England. Pp. 61. 1952. $1.25.

The lonely, perplexing figure of Miguel de Unamuno is an important landmark in the spiritual landscape of our world—and a neglected one. As Spain stands within Europe and yet apart from it, so this great son of Spain is widely known as the author of *The Tragic Sense of Life*, and yet few could claim any close acquaintance with his thought. Unamuno identified the problem of Spain with the problem of modern man. The Spanish Civil War, which gave victory to the forces that Unamuno denounced with prophetic fervour, proved his conviction to be true, for Spain in the thirties was not only the testing ground for the Second World War but also the epitome of the inner conflicts within our distracted civilization. Unamuno made it possible for us to know ourselves.

Arturo Barea does not elaborate the full extent of the lesson Unamuno has to teach us. He limits himself to giving a clear and attractive account of his life and literary output, and to indicating some of the intricate pattern of his ideas. To do more would have required a very much larger volume. A useful select bibliography of Unamuno's work, in the original and in translation, is added. This little book, one of an admirable series, is pleasant both outside and in.

K. M. HAMILTON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GERMANY, KEY TO PEACE. By JAMES P. WARBERG. Published in Canada by S. J. Reginald Saunders. 1953. Pp. 326.

This criticism of Western foreign policy, and particularly the policies of the Truman-Acheson administration in the United States, is refreshing in that it appears to be honest disagreement rather than another attempt to show the Democratic regime in an unfavorable light.

The author says that the first step toward world peace is the unification of Germany. It must have a middle-of-the-road government which would know from experience the dangers of the Extreme Right and Left.

He believes the mistaken policy was mainly that the Americans failed to realize that democratic socialism was not a step on the road to communism, and that the Truman administration was pre-occupied with what is referred to as the negative effort to stop Soviet communism by military containment.

Mr. Warberg sees Germany as the major problem in the power struggle between East and West; and the Bonn Republic, created and supported by the West, as a greater threat to world peace than a unified Germany. In his words: "To contain Russia we have brought into being a new and unpredictable Germany which may prove to be more difficult to contain than Russia itself."

The Bonn Government is examined and found reactionary. Chancellor Adenauer, by no means a liberal, is described as the most liberal member of his own government. The writer adds that while he is a decisive Chancellor, he is one of the group of political leaders under which the Weimar Republic died a slow death; and his disgust with the Nazis was caused by their lawlessness rather than any major disagreement on political doctrine.

The future course of the West German Republic was decided when the control of its government was placed in the hands of this calculating leader. The author feels that once we have made a separate peace with West Germany only the Soviet Union could hold out any hope of unification, "The one powerful magnet of political attraction to all Germans". In his view, a strong West Germany, re-armed and fully sovereign, will seek unification either by taking us into war or by making a deal with Russia. Dr. Adenauer would become a European Syngman Rhee with immensely greater resources.

Mr. Warberg feels that the Western powers must come forward with a concrete proposal for a German peace treaty leading to unification. If Moscow accepts the proposal then the first step has been taken. If not, the author adds, at least the world will know that a final great effort was made.

The writer does not mention an obvious fact. Assuming that Mr. Truman and Mr. Acheson agreed with him, they were not in a position to carry out such policies at a time when the American government was under fire at home for an apparent leniency toward communism. A gradual reversal of foreign policy is possible, but an immediate *volte-face* would have been taken as a Soviet Munich at a time when the Russians were in a far from benevolent mood. As for it being done now, with a conservative government in power in the

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United States, that would mean an even greater change of spots. The cold war, like the other inevitable constants, will probably be with us for a long time to come.

W. D. FRASER

SHANGHAI, KEY TO MODERN CHINA. By RHOADS MURPHEY. Published in Canada by S. J. Reginald Saunders. Pp. 205.

Rhoads Murphey is Assistant Professor of Geography at the University of Washington and has spent considerable time in China. His book deals with the life and development of Shanghai from the time it was opened to foreign trade in 1842 as one of the treaty ports; a move taken by the Ch'ing government in answer to requests from Occidental countries.

Factors In the Growth of a City would be just as suitable a title for the book. It describes the effects of location, transport, and population on the growth of the port since the opening to foreign commerce. Shanghai's industries, morals, and vital statistics are examined, as well as problems of food and sewage disposal.

In his summing up, Mr. Murphey feels that Shanghai will thrive again, when and if peace comes, because of the factors which caused its growth. He says that great cities do not rise by accident nor are they destroyed by whim—a feeble word for the political turmoil in Asia.

This is a technical book in that it was written for such people as economists, geographers, merchants, or foreign service officers. There is too much of the statistician in Mr. Murphey's style but the work must be judged for what it is: a research project supported by the Social Science Research Council.

W. D. FRASER

EVERYMAN'S UNITED NATIONS. Published in Canada by the Ryerson Press. (4th Edition 1953). $1.50.

This is a reference book on the structure, function, and powers of the United Nations and its related agencies. It describes the work of the General Assembly, the Security Council, and other agencies of the world organization.

The volume also deals with the U.N. as a whole in relation to Korea; the India-Pakistan dispute, Palestine, and other questions in which it has been an interested party. It also provides a detailed review of the world organization's work in the social, humanitarian, and cultural fields.

The book—which was prepared by the U.N. Department of Public Information, is not a statistical review although figures and tables are included. It gives a picture of the U.N. at work, in all its departments and agencies, and both teachers and students will find it useful.

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THE STRUGGLE FOR KASHMIR. By MICHAEL BRECHER. The Ryerson Press. (Published under the auspices of the Canadian Institute of International Affairs and the Institute of Pacific Relations).

It is in sponsoring the publication of such books as this excellent and scholarly study of the Kashmir dispute that the Canadian Institute of International Affairs performs one of its most useful services. The reader closes it with the conviction that he has been given an unprejudiced account of relevant historical facts and of the arguments by which both India and Pakistan have sought to justify their actions and substantiate their conflicting claims. Mr. Brecher has sifted the mass of government and United Nations documents and the books and periodical literature on the subject and has interviewed politicians and officials in India, Pakistan and Kashmir. He rarely offers his own opinion. For the most part he allows the antagonists to speak for themselves but he also quotes many neutral observers whose views are entitled to support. His book admirably meets the needs, down to April, 1953, of those who wish to become acquainted with the story of the conflict.

It is melancholy reflection that probably no trouble would have arisen if the Maharaja of Kashmir had promptly opted for either Indian or Pakistan. This is the opinion of Lord Mountbatten who made a special four-day visit to Kashmir in July, 1947, in a vain effort to persuade the Maharaja to accede to either country. Lord Mountbatten was even authorized by the Government of India to assure the Maharaja that if he acceded to Pakistan no objection would be raised by them. Why then is India sticking so stubbornly to her legal case based on the legal fact of accession and on the conditions laid down for the plebiscite in the accession acceptance? And why should Pakistan be equally stubborn when she accepted more unreservedly than India the doctrine that the legally constituted authorities in the Princely States, however autocratic, should exercise the sovereignty that came into being when Britain renounced Paramountcy?

These are the main questions for which Mr. Brecher has sought to find answers. What he calls a minor consideration is that of prestige. "There is no evidence," he writes, "that this occupied a place of importance in the early stages of the dispute. With the passage of time, however, the two parties have become so completely committed to their position that one of the factors that makes a solution difficult after a six-year deadlock is the feeling that their prestige and honour is at stake." But, as he shows elsewhere, the two governments have more to lose than face: public opinion has become so inflamed in both countries that it is doubtful whether the Government of India could survive a surrender and it is almost certain that the Government of Pakistan would not. The principal considerations he finds to be security, economics, and ideology and the minority problem. Although he does not purport to establish a scale of relative importance for them it appears from the evidence that he presents that security does not count for a great deal. Nehru has not stressed it for India, and, apart from the fighting qualities of the Poonchis, the possession of Kashmir would add little to the security of Pakistan from Indian attack. Eco-

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nomically, Kashmir is of more importance to Pakistan than India if only because Pakistan is poorer in natural resources. It would be strange indeed if a growing realization of the economic difficulties of Pakistan has not enhanced the economic importance of Kashmir in the eyes of the Pakistan Government, and this entirely apart from the question of the canal waters. Mr. Brecher reports that to some observers the latter question is the main reason for Pakistan's fears and intransigeance: the supply of water is vital to Pakistan and Pakistanis will never forget that the East Punjab Government stopped the supply of water for a month in 1948 and for a day in 1951. (Surely the stupidest actions in the whole history of the dispute.) Others are more doubtful. They point out that three of the six rivers on which West Pakistan's water supply depends flow from East Punjab and are in India's control whoever gets Kashmir and that Pakistan has conceded that it would not be feasible to stop from Kashmir the waters of the Indus and the Jhelum. Possession of Kashmir would give India only the power to deprive Pakistan of the waters of the Chenab (by diverting them into the Ravi). Consequently such observers believe that the prominence given to the canal waters is rather the result than the prime cause of the high tension between the two countries. Moreover, the problem of the canal waters does not explain Indian intransigeance.

We are left with ideology and the minority problem. Leading spokesman on both sides have emphasized that neither country is struggling merely for "a piece of land or a source of rivers". Kashmir has become for both a symbol and a test of the validity of the two-nation theory on which the existence of Pakistan rests. It is true that some Indians (among them Sir Benegal Rau) question the importance of the ideological factor by pointing to the existence of 12 million Hindus in Pakistan and 40 million Moslems in India. But the existence of these minorities provides at least some warranty for the good behavior of the governments and peoples of both countries that might be lacking in an undivided India. Thus the peaceful existence of both minorities under tolerable conditions of political and religious freedom would not in itself disprove the two-nation theory. Kashmir, on the other hand, challenges the validity of the two-nation theory in a peculiarly sharp manner. The willingness of a Kashmir Government, predominantly Moslem and based on a predominantly Moslem intercommunal movement long associated with the National Congress, to accede to India is a direct challenge to everything the Moslem League has stood for. What promised to be a showpiece of Nehru's intercommunalism and secularism is thus a direct affront to Pakistan and the League. Moreover, it is by no means certain that existing minorities in Pakistan and India will be left to live in peace under conditions of equality and hence neither country is willing to hand over an additional minority to the other. One possible shortcoming of the book is its failure to raise the precariousness of secularism in India and of the special position of autonomy granted by India to Kashmir. It fails, therefore, to prepare the reader for the deposition of Sheikh Abdullah last summer and the recent agreement that has reduced Indian Kaskmir to the status of a Class A state.

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To the reviewer, the most hopeful aspect of the Kashmir dispute is its promise to exemplify the French view that only the provisional is permanent. While agreement between India and Pakistan to appoint a plebiscite administrator and to hold the plebiscite would require a welcome lowering of tension, it is not unlikely that the actual holding of the plebiscite would cause passions to burst once more into flame. The wiser course might be to maintain the existing *de facto* partition in the hope that it might eventually be permanently and officially accepted by both countries. For this solution to materialize it is essential that nothing be done to disturb the present balance by India or Pakistan—or any third country.

J. H. AITCHISON

REALMS OF VALUE. A Critique of Human Civilization: By RALPH BARTON PERRY. Harvard University Press. (S. J. Reginald Saunders, Toronto). 1954. Pp. 497. $9.75.

In 1926 Professor Perry of Harvard published his *General Theory of Value*. He has now written its sequel. John Laird once described Professor Perry as a cross-country runner not content with 'sprinter's work in short articles', and *Realms of Value*, which has been expanded from two series of Gilford Lectures, is of encyclopaedic range. Twenty-three well filled chapters discuss the meaning and extent of human valuations, and then examine in turn morality, conscience, politics, law, economy, science, art, culture, history, education, philosophy, and religion. Nothing is skimped; the whole body of civilization is dissected with methodical care. And, although the *Preface* says that the book may be read selectively, the unity of approach that makes it a true critique will hardly be grasped in this way. It is almost essential for the reader to take it in its entirety. He will then find how thoroughly the framework of a single principle binds together the rich complex of material found within it.

When writing of education, the author remarks that the wise have ripeness and perspective. He himself has these qualities in no small degree, so that time and again he displays a penetration of judgment that can only be called wisdom. Dogmatisms that restrict thought or seek to abolish the complexity of life are the principal idols he would destroy, but he is an enemy of all that degrades the essential humanity of man. That morality is meaningless, that democracy can be identified with majority rule, that economics is outside the field of moral purpose, that history can be explained in terms of organism, that there is a law of progress—these are the kind of ideological bubbles he finds no difficulty in pricking. His analysis of the structure of civilization is thorough, and sometimes unconventional. He finds it necessary, for instance, to separate ethics from moral theory, assigning the former science to the subject-matter of conscience considered as a social institution and the latter to the consideration of moral principles as such. He also has a pleasant way of making a generality concrete, as when he says: "Holding the mirror up to nature" is a highly misleading description either of art or of aesthetic enjoyment itself unless

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one puts the emphasis on the "holding" rather than on the "mirror" '.

In his concern for seeing things steadily and in the round, and in his refusal to trim the living structure of experience to fit a Procrustes' bed of *a priori* thinking, Professor Perry has a strong dislike both of monistic views of every kind and of static dualisms. Man is *both* body and spirit—but 'a union, and not a disjunction'. Values should be inclusive, not exclusive; in place of a search for *the* good we should take account of a plurality of goods, and instead of wanting to know Beauty we should learn to appreciate varied beauties. The canons of social institutions are liberality and universality. The philosopher is urged to accept a union of neutralism, realism, empiricism, freedonism, temporalism, and pluralism.

This willingness to admit the full complexity of experience is the great merit of the survey of practical issues which make up so great a part of *Realms of Value*. Correspondingly, it leads to a weakness in the theoretical foundation of the work. Professor Perry describes the purpose of philosophy as 'a provisional last word'. Most philosophers will be inclined to conclude that in this undertaking he has stopped far too soon, leaving many unfinished arguments suspended in mid-air. This weakness is apparent in the central thesis of the book. When value is defined in terms of interest, when *good* and *bad* mean anything and everything which individuals are *for* and *against*, then any standard of valuation seems impossible. No vicious relativity results from this definition however, so Professor Perry argues, because the sum total of interests must be organized into an inclusive whole. On the individual level, this organization results in the integrated person with a personal will. Collectively, the same process brings about a social will to 'harmonious happiness'. And it is this larger good which puts moral judgments on a firm footing. The good can be objectively discovered by finding what produces a harmony of interests: 'Morality *is* a prejudice—a prejudice in favour of justice and benevolence. . . . It arises from the universal human situation, in which man finds himself confronted by the necessity of reconciling conflicting interests'.

Now this analysis demands to be taken further. It suggests that the necessity for reconciling conflicting interests is not just a practical necessity, for men can refuse to attempt any such reconciliation. If it is a *moral* necessity, then morality must have its own sanctions to compel us to adopt a prejudice in favour of benevolence; thus we reach a position very like the Kantian one which finds morality in reverence for the laws of the practical reason. But Professor Perry will not take this step. He dismisses Kant easily—too easily—and insists that the good is to be judged by producing results which are good, i.e. interests positively satisfied. This revised Utilitarianism is free from the psychological and egotistic hedonism which usually disfigures it, since Professor Perry makes it abundantly clear than man is free to choose in accordance with his total personal will against the soliciting of any single interest or group of interests. But there is no answer to the question of why we should choose harmonious happiness,—a remote and abstract ideal which may well conflict with the happiness within our grasp. As Bishop Butler pointed out long ago, the most immoral acts can usually be justified on the grounds of the

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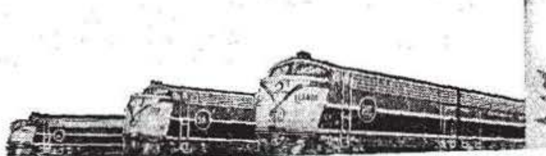

tangible benefit they bring to society at large. Butler also saw that benevolence, taken by itself, is not necessarily a moral quality any more than self-regard is necessarily immoral; hell is paved with disinterested wickedness. Try as we may, there is really no way to turn a prejudice in favour of happiness into a prejudice in favour of justice and the moral will.

It is not surprising to find that Professor Perry's convictions about moral values, which are not sufficiently grounded in a philosophical justification, should look to religion for their better confirmation. In general, the chapter on religion is the least satisfactory in the book, because religion is not allowed any independent status of its own and is viewed simply as a platform from which to proclaim a practical moral programme. Bosanquet and Alexander have found fault with the 'pretension to a religious attitude' seen in the moralistic attitude which Professor Perry adopts, where moral passion 'simulates' the religious consciousness. This identification of religion with moral endeavour looks back to William James' *The Will To Believe*. Professor Perry, who has written so ably and appreciatively of his old teacher, gladly acknowledges his influence. Nearly fifty years ago Josiah Royce wrote of James: 'I myself learned a great part of my own form of absolute idealism from the earliest expressions that James gave to the thoughts contained in "The Will to Believe". . .he himself was an ethical idealist to the core. The latent idealism of William James appears to explain Professor Perry's championship of indubitable moral standards in the context of a philosophical relativism. This particular Elijah's mantle has descended on the shoulders of another Elisha.

K. M. HAMILTON

PLOTINUS AND NEOPLATONISM. AN INTRODUCTORY STUDY. P. V. PISTORIUS. Bowes and Bowes, Cambridge, 1952. (In Canada, British Book Service, Toronto).

The author begins with the remark that "To understand Plotinus is difficult; to give a systematic account of his philosophy is well-nigh impossible." This is true: and while the author has a very good sense of the importance of his subject and of the greatness of Plotinus "whom I regard as one of the greatest idealists of all time, and perhaps the most profound philosopher of the Greek World", he probably fails to state the system clearly for many. The reader for whom he seems to write is one who has some training in the idealist systems of the 19th Century and knows his Plato, but has regarded the philosophy of Plotinus as a Platonism corrupted by oriental influences, a vague mysticism and not properly philosophy at all. Against that misconception he shows Plotinus to be in the best tradition of Greek rationalism. But most readers of the *Enneads* need other and prior help: they find questions taken up briefly and allusively which were familiar in the ancient schools of philosophy but must for us be recovered from the commentators on Aristotle and equally unknown sources; and they find it hard to judge whether Plato and Plotinus

from first to last spoke mystifying nonsense or the greatest truths. For the former help readers should consult the incomparable prefaces to Brehier's French edition; for the latter they should read and re-read the dialogues of Plato.

Pistorius believes that all before him have wrongly taken the One, the Intelligence, and the Soul to be three separate principles, where as he sees them as an absolute unity. It would be better to say with Hegel that Plotinus may easily be read this way but drew no such conclusion himself.

In general he is too prone to give his own interpretations without stating those from which he differs fully enough to allow the reader to judge between them.

J. A. Doull

The Sense of Wonder. By Bert Case Diltz. McClelland and Stewart, Ltd. $3.75.

Perhaps your reviewer may be pardoned for beginning this review with a personal reminiscence. When he first began to teach in high school he was faced with the necessity of teaching understanding and appreciation of English literature, and he didn't know what to do. So he took a poem from the School reader (it was Blake's "Once a dream did weave a shade") to his old high school English teacher, who was in large measure responsible for his own love of literature, and he asked her to tell him how she would teach it. She took it away with her and wrote out for him a detailed account of her method including all the questions she would ask, and the expected answers. Since that day he has never looked back. Her method became his method, and her single illustration taught him more about the teaching of English than all the lectures in method he had had in his teacher training course.

If Professor Diltz had lectured to him on method he would not have had occasion to ask aid of his old teacher. It delights him to see that her method (and his) is Prof. Diltz's. He would therefore urge every teacher of English, and indeed everyone who is interested in the appreciation of literature, to read Prof. Diltz's book all the way from Page 51 to the end. The bulk of it consists of detailed accounts of how certain poems, plays and short stories should be taught to a high school class. It goes without saying that this reviewer does not always agree with Dr. Diltz's methods in detail. In particular he feels that he is inclined to introduce too many facts about authors and, sometimes, to overload his exposition with too much analytical detail. It is also true that in many cases Mr. Diltz's exposition reveals to him undiscovered beauties and nuances of feeling. But the important thing is that Mr. Diltz's method is the right one and that a reading of this book, at least from page 51 on, cannot fail both to delight and enlighten.

Prof. Diltz's earlier chapters (up to page 51) which deal mainly with general educational theory, are much less satisfactory, and his criticism of pragmatism (as in his previous books) is less than adequate. This reviewer, like Prof. Diltz, finds pragmatic theory unsatisfactory,

but he respects it as a theory and is convinced that superficial attacks on it are useless. Only by exposing its roots can the reasons for its inadequacy be exposed. Pragmatism, says Prof. Diltz, "is the great divider and destroyer of standards in morals, art, education and culture. It undermines the standard of living. Instead of resolving the differences between classes of people it accentuates them by trying to force upon society its false and totalitarian concept of the equality of men". This is excellent rhetoric, but is it anything else? Pragmatism is well able to stand up to rhetoric and to thunder back its own battle-cries with equal vehemence. Only patient probing coupled with a decisive grasp of fundamentals will upset the pragmatist.

The fact is that Prof. Diltz *feels* that pragmatism is fallacious. Because he is a man of sensitivity, he feels it in his very bones. And this very sensitivity, while it prevents him from a clear analysis of the pragmatic theory, is the very quality which makes him the excellent teacher of English literature that he is.

A. S. Mowat

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i Six Nonlectures: By E. E. Cummings. S. J. Reginald Saunders. $3.85.

i by e e cummings is a socalled book that should help to dispel the once not unpopular notion that this strange individual is a nonentertainer of the miscalled masses. It consists of a series of nonlectures, delivered at Harvard University under the aegis of the Charles Eliot Norton professorship, and is in fact a most serious attempt by mr cummings to present himself as a person and as a writer. The two portraits are not parallel and coexistent: he is a boy and a young man, the son of his parents, until the moment of self-discovery; thereafter, he is an artist. "After this moment, the question 'who am I?' is answered by what I write—in other words, I become my writing. . . ."

Both aspects of the autobiography are of very great interest. In the early portion of the book, through a few brief sketches and anecdotes, cummings paints unforgettable portraits of his parents, and describes with affection and humour the quiet Cambridge of his childhood. His reading and other influences upon his education, his first awareness of the world beyond the domain of Harvard and Cambridge —all these are here. It is a brief selection from the full material of his life, but at least it is the poet's own selection of what has seemed significant.

The explanation of cummings' conception of the artist may seem to some readers a nonexplanation, because cummings, like Blake, so often proceeds by means of paradox, or through the continuous negation of accepted ideas. Nevertheless his ideas are important for an understanding of his often remarkable poems. He claims that poetry (and all art) is the product of being, as opposed to doing and knowing. The artist is one who lives, completely and fully, and recognizes the mystery of his individuality, and the mystery of all other individuals. He does not do anything; he is.

One reason for cummings' complete and bitter condemnation of communism lies in his fear of the power of this pseudoreligion to cate-

gorize and submerge the individual. But he is also aware of other forces almost equally dangerous, at work within capitalist society, forces of social hypocrisy, of materialism masquerading as idealism, and an enormous lust for knowledge and power which threaten to annihilate love and life. In such a world, it is desperately important for the artist to be true to himself.

Like the Romantics, cummings seems to believe that the artist "feels" rather than "knows", that his intuition of himself is more important than his knowledge of observable and measurable facts. When the artist has been true to himself, he may achieve "selftranscendence", though such going beyond himself also occurs because he is a lover as well as an artist. Love, like being, is a mystery whose depths and heights are immeasurably rich and cannot be sounded. Through his experience of love, the artist enters a new realm, a new mystery of nature.

The book is also an anthology of poetry as well as a brief autobiography. The author (or speaker) has placed at the end of each nonlecture certain poems from the world's literature which seem to him particularly great. And he has included in the text of the nonlectures a number of his own poems. It is interesting to see cummings in relation to the poetic tradition of the western world, where he has deliberately set himself, and to discover that he belongs there after all.

JOHN M. R. MARGESON