

NEW BOOKS

THOMAS CHANDLER HALIBURTON. A Study in Provincial Toryism.
By V. L. O. Chittick, Ph. D. Columbia University Press.
New York, 1924.

Scholarship in Canada is an unregarded, stunted, but hardy product. For the student of Natural Science, adequate laboratories exist; but where are the libraries and other facilities for the Canadian scholar who desires to make researches in any other field? In nine cases out of ten he is forced to study abroad. And when his work is done his highest reward is a handful of reviews, with the recognition of his guild brothers. He may count himself fortunate indeed if he is not out of pocket by his desire to know and to make known. Still, the strange urge towards knowledge persists. Still in spite of difficulties and discouragements an elect few ply the homely, slighted scholar's trade.

Such a scholar is V. L. O. Chittick, graduate of Acadia and Doctor of Philosophy of Columbia. He has found his appropriate task in a minute and exhaustive study of the first Canadian writer to achieve success in England and the United States. One of the curiosities of literature, to be noted by some future d'Israeli, is that a Halifax lawyer—contributing papers to a Halifax newspaper—created a literary figure which at once leaped into fame. That celebrity has continued for well nigh a century, as is attested by the recent publication of two volumes of selections from Haliburton's works, and by their favourable reception. In that time, myths and misconceptions regarding the author have sprung up; little authentic information has been available; and a critical estimate did not exist. Now Dr. Chittick has produced the definitive study of Haliburton; he has supplied the sifted information, he has swept away the misconceptions, and his critical vigilance over the man, his work, and every possible fact or judgment relating to either, never for one moment sleeps or nods. Henceforth no one will venture to write on Haliburton or on Nova Scotia politics in the nineteenth century without using this monumental work of Dr. Chittick.

It is difficult to over-praise his industry. This treatise represents the patient labour of years. The author has not left a stone unturned. Every scrap of printed or manuscript material in books, pamphlets, newspaper files, in Nova Scotia, the United States, Great Britain or the Continent, which in any way relates to Haliburton's activities, has been hunted out, scrutinized, and used. Not content with such evidence, Dr. Chittick has applied to living men and women who can throw the faintest light upon any aspect of his subject. Equally laudable is his clearness of arrangement. Despite its bulk, and it runs to nearly seven hundred pages, this huge treatise is eminently readable because the multitudinous facts are so admirably grouped under their right rubrics, and because the argument advances logically step by step

from first to last. It is superfluous to add that every source and statement is thoroughly documented, that there is a complete bibliography and an ample index. Those who differ with the author will be forced to quarrel with his authorities. This study is, in fact, a model piece of research, with very few rivals in the whole range of American biography.

Nor has Dr. Chittick been ploughing the sand or winnowing the east wind. He has done far more than give us the doctrine of the enclitic *De*. His results are exceedingly important. He has given us the whole story of Haliburton and of every one of his works. Long disputed or doubted points, like the authorship of *The General Description* and the origin of his quarrel with Howe, are settled once for all. Incidentally, Dr. Chittick has written an indispensable chapter of the history of Nova Scotia. Those who are crying out on the backwardness of the Mayflower province would do well to read Chapter VIII, *Provincial Politics*, and realize out of what a pit they were dugged, and from what a Slough of Despond their ancestors were dragged by Haliburton and Howe. Admirers of Howe will have more reason than ever to admire that true patriot and statesman. Dr. Chittick's final summing up of Haliburton will not altogether please unreflecting and ill informed followers of Sam Slick; but the facts on which this judgment is based are beyond dispute. Perhaps the most indisputable of his statements will arouse the fiercest controversy, the first sentence of his first chapter—"From the time of its permanent occupation by the British, Nova Scotia has been more truly New England than New Scotland."

Archibald MacMechan.

WHAT I REMEMBER. By Millicent Garrett Fawcett, J. P., LL. D.
T. Fisher Unwin, Ltd. London. 1924.

Among the volumes of personal reminiscences which are now almost too plentiful, few are better justified than this one. Mrs. Fawcett was the sister of Elizabeth Garrett Anderson, to whose brave and arduous pioneer work was mainly due the opening up of the medical profession to the women of England; she was the devoted wife of Henry Fawcett, that wonderful blind man whose heroism in overcoming the obstacle of his misfortune and gaining for himself a position of first-rate influence and usefulness made him one of the most interesting figures of his time; and she is the mother of Philippa Fawcett, who as a brilliant young scholar at Cambridge won the distinction of being "Above the Senior Wrangler." Moreover, in her own person she stands as the finest and worthiest representative of modern English womanhood, and as the most judicious far-seeing leader in the movement for the emancipation of women. Her special interest was in the attainment of the parliamentary suffrage for women, but she had too broad and clear a vision to ignore the equal importance of that industrial, moral and educational uplifting of her sex which made such rapid advance during her lifetime. The wide range of her

activities and the large number of distinguished men and women with whom these brought her into contact have provided her with ample material for the present volume. Some of the anecdotes relating to the earlier stages of the feminist movement are amusing enough. After a speech by Miss Rhoda Garrett a newspaper comment was as follows: "The lecturer, who wore no hat, was youthful *but* composed, feminine *but* intelligent." When a member of the Society for Promoting the Employment of Women suggested to a male hair-dresser that women might be taught this occupation, he answered "Impossible! Madam, it took *me* a fortnight to learn it." Mrs. Fawcett's account of the fifty years' struggle for woman suffrage which came to a successful close in 1918 is full of interest. As is well-known, she herself and the Society of which she was the head disapproved strongly of the methods employed by the Militant Suffragettes as led by Mrs. Pankhurst and her daughter. Yet she does full justice to the sincerity and self-sacrifice of these women, and indicates the injustice and cruelty of which they were the victims,—considerations which may well mitigate their condemnation by the fair-minded. In fact, Mrs. Fawcett usually shows considerable generosity in her judgment on her opponents. This is noticeable in the case of Mrs. Humphry Ward, the most able and influential of the Anti-Suffragettes. Here is a pleasant and readable book, which should be enjoyed by all who are interested in the history of the social, moral and political changes of the last fifty years.

E. R.

THREE MEASURES OF MEAL. By Professor F. G. Vial, B. D.,
Oxford University Press. 1924.

The gifted author of this delightfully written "Study in Religion," is a professor at the University of Bishop's College, Lennoxville, and his work is one of the most thoughtful and scholarly that has ever come from the pen of a Canadian theologian. The title of the book hardly does justice to its rich contents, for it requires explanation more than it incites to investigation. On examination, however, it is found to be most appropriate, and the explanation of the title reveals the wide range of its author's thought and scholarship.

The Three Measures of Meal are the three great human factors or elements represented by the Hebrew, the Greek and the Roman. The process of preparing one of these "measures" to receive the "leaven" is carefully sketched in each of the three parts of the book. While this work is done with a thoroughness that reveals wide reading and familiarity with the results of modern research, it is done only to make as clear as possible the addition to these "three measures" of the "leaven" which the author calls the "Vital Force," that transformed the mass until all three measures were alike leavened and ultimately merged in the Christian Church. To quote the author's words:—"The Vital Force is everything which is involved in the career of Jesus of Nazareth, who He is and what He did (or is generally supposed to have done) either by His visible or invisible presence."

This brief interpretation of the theme reveals its scope and suggests a most absorbing enquiry, and the book is just that.

In the course of his searching historical review of each of these great human factors or elements in the history of religious thought, one is made acquainted with their outstanding aspects. In his study of the Hebrew measure, Professor Vial gives, for the first time in such a survey, due importance to Jewish Apocalyptic. Profiting by the recent exhaustive studies of Canon Charles and others, he shows how it was in circles largely controlled by Apocalyptic ideas that the forces which were to regenerate the world had their origin.

Then come the Hellenizing influences, represented first in Philo the Jew, who began to combine the Jew's ethical interest with the intellectual ardour of the Greek.

The Greek, as the second measure, is studied with an ease and freedom that manifest a wealth of classic lore. The author does not hesitate to run counter to the accepted estimates of Greek schools of philosophers, and in his survey of the spiritual qualities of the Stoic he enters the lists against some modern scholars.

Passing to the Roman, as the third measure, he enters upon the period of religious re-adjustment. With its genius for organization and its essentially legalistic system of thought, the Roman was a potent factor in determining the course of events that made for the recognition of the force determining the developments that took place.

Obviously such a study as Professor Vial has made, if well conducted, must have great value in introducing the reader to the great subject with which he deals. It is a pleasure to welcome his book, and to commend it as one that will supply a great need. Very few are so versed in the wide subject with which he deals that they will not find the horizon of their thought enlarged, the process of thought stimulated, and the data with which to think greatly increased by this charmingly written work. The notes indicate authorities in which subjects may be examined, and there will be no ground for surprise if the book takes a permanent place among introductions to the history of Christian thought.

Arthur H. Moore.

THE ROMAN QUESTIONS OF PLUTARCH. A New Translation, with Introductory Essays and a running commentary. By H. J. Rose, M. A., (Oxon).

To the reading public, Plutarch is chiefly and properly known as the biographer *par excellence* of the ancient world. The translation and discussion of the Roman Questions furnished by Professor Rose remind one again of a statement of Jebb concerning the *Moralia* generally: "In the miscellaneous and delightful gossip of these pieces Plutarch appears, to use Joubert's phrase, as the Herodotus of ethics." The introduction consists of five essays: (I) The Sources of the *Quaestiones Romanae*; (II) Date, Authenticity, and Method of Composition of the *Quaestiones*; (III) Plutarch's Attitude toward the Roman Religion; (IV) The Oldest Stratum of Roman Religion; (V) Some Difficulties

in the "Questions." Essay IV is of particular interest. The work is well documented, with references to authorities, ancient and modern, and the notes are helpful. On the whole, the book can be accurately judged only by a student of Roman religion, as the translation is merely the starting-point for Professor Rose's comments; but even a layman in that field can see that it is a sound and valuable piece of work.

To the style of his translation, Professor Rose says, he has tried to give a faintly archaic tinge, "as a sort of indication of the flavour (*sic*) of Plutarch's Greek." As a fair example both of Professor Rose's style and of some of the problems that Plutarch found it worth his while to discuss, one may choose Question LXXV and its answer:

Q. Why did they not extinguish a light, but leave it to die out of itself?

A. (a) Did they reverence it as akin and closely related to the everlasting and inextinguishable fire? (b) Or is this another symbol, teaching us not to destroy or make away with any living thing that does not harm us, fire being like a living thing? For it needs food, moves of itself, and if put out utters a sound like the cry of a slain animal. (c) Or does the custom teach us that when we have enough and to spare of any necessary thing, as fire, water, or any other things, we should not spoil it, but let all use it who need, and leave it for others when we no longer want it ourselves?

E. W. Nichols.

THE HISTORY OF THE UNITED STATES POST OFFICE TO THE YEAR 1829. By Wesley Everett Rich. Harvard University Press 1924.

This book is one of the Harvard Economic Studies. It fully maintains the reputation of that series for thoroughness of research and accuracy of statement. All those interested in the promotion of the study of Economics must regret that no further work will come from Dr. Rich's pen. An attack of influenza carried him off while in a training camp of the American Army.

Dr Rich traces the growth of the postal service in the United States from the earliest attempts of the colonial governments to provide for the transmission of official correspondence. In 1692 the post was granted as a monopoly to a favourite of the British Court named Neale. The gift was of very doubtful benefit to the colonies, and still more doubtful to the recipient, since it drove him into bankruptcy, and after his death the monopoly was surrendered. This was followed by a period of direct administration of the colonial post as a branch of the British Post Office which was, on the whole, a success. The versatile Benjamin Franklin played a considerable part at this time, and Dr. Rich throws some interesting sidelights on his character.

He was anxious to acquire the office of Postmaster at Philadelphia, because it would help him in obtaining news and increasing the circulation of his newspaper. Franklin therefore "accepted readily," as he says himself in his *Autobiography*. Some years later, on learning that

the Postmaster-General was ill, he hastened to present himself for this office by writing to influential friends and offering a considerable price for the post. His efforts were not in vain; for when his expectations were realized and the Postmaster-General died, he obtained the appointment. During his term of office he instituted important reforms which may perhaps excuse some indelicacy in his method of securing preferment.

The United States Post Office proper dates from the Revolution. Dr. Rich describes in some detail the gradual extension of the service to the west and south as settlement of the country advanced, and changes in the organization of the Department which from being a subsidiary of the Treasury became an independent branch of the Government with its chief sitting in the Cabinet. The inevitable attempts of politicians to use the service as a means of patronage and their inevitable success in those attempts are also discussed. Change in financial policy making the Post Office not a revenue-producing institution, as it was during colonial days, but a branch of the public service barely paying expenses, is approved.

One should not expect to find in a Doctorate thesis on Economics ambitious discussions involving large questions of principle. It is better that such work should generally be kept within narrow limits, and close to the facts. But every intelligent study must teach some things of general interest, and it should be the chief aim of the thesis to present those lessons clearly. Too often they are smothered under a mass of detail, much of which is of no interest except to a few specialists. One may think that the present painstaking study suffers somewhat in this way.

W. Russell Maxwell.

ITALIAN SILHOUETTES. By Ruth Shepard Phelps. Alfred A. Knopf. New York. 1924.

Adequate criticism in the English language of modern Italian literature is rare, and Miss Phelps's book really supplies a want. She gives us intelligently written essays on the lives and the writings of thirteen Italian authors, all, with the exception of Carducci, either now living or but recently deceased. Carducci is known by report all over the civilized world; but his poetry is in spirit and in form so essentially Italian, and it may be added is so difficult for the non-Italian student, that it is doubtful if he is much read outside of his own country. Papini, however, is read in translation throughout all English-speaking countries and has numerous English admirers, while Pirandello, by name at least, is widely known as a writer of vivid stories as well as of original and strikingly unconventional plays. Miss Phelps gives translations, often very satisfactory ones, of specimens of the work of most of the authors of whom she treats, so that even those unacquainted with the Italian language get some idea of their respective styles and subjects. To all who are interested in present-day conditions in Italy this book will be welcome. It is only by learning

something of the intellectual and artistic outlook of the people that a comprehension of these problems can be reached.

E. R.

SONGS OF SERVICE AND SACRIFICE. By W. G. Jordan, B. A., D.D., Professor of Hebrew Language and Literature, Queen's University, Kingston. James Clarke & Co., London.

The veteran Professor of Old Testament Literature in Queen's University seems to lose none of his vigour and energy as the years pass over him. His volumes on the Psalms and on the early narratives of the Old Testament have already received well merited praise, and now he has given us a study of that fascinating Figure in Isaiah XL-LV, "The Servant of Jehovah." From the time of the Ethiopian treasurer until our own day, students have kept asking "Of whom speaketh the prophet this,—of himself or of some other man?" Quite recently two notable scholars, one a German and the other a Norwegian, have maintained that the poet-theologian is speaking of his own sorrows and sufferings. Another well-known German identifies the Suffering Servant with Moses. Dr. Jordan does not hold with either of these, but rather prefers the national interpretation which makes the Hebrew nation the Servant. He contends, however, that the real fulfilment of the prophet's expectations is the one found in our Lord:

It must be admitted by all who are not blinded by prejudice or carried away by anti-Semitic fury that in the main the claim has been fulfilled, that history is an illustration and a justification of prophecy. Judaism in its later days did not always rise to the height of this great argument, but it did a great work in preserving for us such precious things from the past and preparing the way of the Lord. It proved to be a longer, more toilsome and prosaic task than the prophet had dreamed of; but men were found who could learn to labour and to wait, and the long day was not without its brilliant heroic hours. The prophets who taught that splendour of ritual and abundance of sacrifice is not sufficient for the true God had not laboured in vain. They builded both better and larger than they knew, and out of their stern efforts there came a contribution to the life of humanity which we learn to value more highly as we enter more deeply into the meaning of history.

The classic passage, of course, is Chap. LII; 13 to LIII; 12, which describes the suffering and the glory of the Servant, the redemptive power of vicarious suffering. That the purpose of suffering is redemption did not dawn upon most of the saints of the Old Testament. The author of the *Book of Job* found no such explanation, much less the author of *Ecclesiastes*. It is in this that the author of Isaiah XL-LV comes nearest to the Gospels and to the central Figure they describe:

Christian interpreters find that in one life with which we are familiar this prophecy was not only realized but enlarged, transformed, and glorified. They find in Jesus Christ the ideal Sufferer who combined in fullest measure the worship of God and the service of humanity. In Him the love of men becomes the centre of religion and the supreme sacrifice to God.

Dr. Jordan is not only an exact scholar, but a preacher as well. The chapters of his book are not sermons, but sermons will form themselves in a preacher's mind as he reads. And that, after all, is the best kind of homiletic reading.

H. A. Kent.

THE PARISH REGISTER OF KINGSTON, UPPER CANADA, 1785-1811.
With notes and introduction. By A. H. Young. Kingston,
Ontario. The British Whig Publishing Co., Ltd.

Professor Young's careful edition of the Kingston Parish Register is a by-product of his studies for his *Life of Bishop Strachan* which is to appear shortly. Besides the transcript of the Register itself, there is an extensive introduction, which sketches the lives and activities of the more important parishioners, and gives interesting details in regard to the building of the church and the parish finances. The life of Dr. John Stuart is treated fully at some length, while distinguished figures like Bishop Strachan, John Toronto, and Sir Richard Cartwright are given extended notice. Under "Prices Current" interesting items are included relating to the cost of various articles and services. Thus (in 1800), five shillings was paid for digging a grave, and half of a gallon of spirits cost but 7s 6d. Thirty-one days' board for a certain Mrs. Whitney cost but £1, 11s. The volume is carefully indexed and contains a map of Kingston made in the year 1815.

J. F. Cahan.

THE REV. JOHN STUART, D. D., U. E. L., OF KINGSTON, U. C.,
AND HIS FAMILY. A genealogical study. By A. H. Young,
Kingston Whig Press.

This book is the genealogical history of a family which has been closely identified with Canada during the last one hundred and fifty years, and counts among its members many who have been eminent in the Church, at the Bar, in the Army, and in administrative positions in the government of the country. By his first wife the Rev. John Stuart had five sons and three daughters, all of whom with the exception of one daughter married and had issue. He had no children by his second wife. The family has an extensive English connection by the marriage of Dr. Stuart's great grand-daughter—Sophia Mary McNab—to Viscount Bury, afterward the 7th Earl of Abermarle, who had ten children; and an extensive French-Canadian one by the marriage of another great grand-daughter, Suzanne Lauretta Stuart, to The Hon. Louis Beaubien of Quebec, who had twelve children. Sir Campbell Stuart, managing director of *The Times*, is a great-great-grandson. The pamphlet contains a sermon by Dr. Stuart, and a Eulogy on his life preached by Bishop Strachan.

J. F. Cahan.

THE THEORY OF GOOD AND EVIL. By The Very Rev. Hastings Rashdall, D. Litt., F. B. A., Dean of Carlisle. Two Volumes. Second Edition. The Clarendon Press, 1924.

A melancholy interest is attached to this publication, because it did not issue from the press until after the death of its gifted author. It is a new edition of a book that has long held distinguished rank among English ethical treatises. Twenty years have passed since the world of criticism first welcomed this *Theory of Good and Evil*. Since then, controversy has raged over some of the positions which Dr. Rashdall took up after long reflection and defended with extraordinary skill. The book is now republished, with very slight changes from the author's hand, for it remained to the last an expression of his deepest thought on the great subject with which it deals. Nor has any criticism altered very much the first estimate that was formed of its immense value in analysis, in illustration, and in manifold provocativeness to enquiry.

A reviewer to-day has no need to raise once again the issues of that old debate. But a word of appreciation should be said about a departed teacher. In his own style of writing Dr. Rashdall had no contemporary peer among English moralists. He combined powers that are not very uncommon separately, but whose union in the same writer is rare indeed. With encyclopaedic knowledge of the history of ethical speculation he united a wonderful gift of clarity in style. One might quote passage after passage from his works in which it would be hard to say which element was the most notable,—the closeness of reasoning, the fullness and accuracy of detail, or the lucid eloquence of form. No man realized better the intense relevance of history and philosophy to the problems of life, and none showed more convincingly how the light of theoretic principles may be brought to bear with advantage upon the dark enigmas of conduct.

Dr. Rashdall's death is indeed a heavy loss to British criticism. But his books will be his lasting memorial. And in none, perhaps, more clearly than in *The Theory of Good and Evil* has he given us his characteristic ways of thinking. It is the ripe product of a mind of singular richness and compass.