

NEW BOOKS

VALLEY OF BONES*

This work represents the completion of a notable undertaking. Sir Ernest Barker was its moving spirit and was sponsored by the British Minister of Education in 1942 who acted as chairman of a board of eight Allied Ministers of Education resident in London at that time under conditions of siege. Each contributor was allowed a free hand to treat his period according to his own judgment and authority; one feels that what over-all editorial policy there was was set by time and circumstance. The conscious attempt of the writers to avoid national bias and prejudice, to keep to 'objective history', has been fairly rigidly maintained throughout. One welcome departure has been to treat North and South America as 'the overseas growth of Europe', and 'an American scholar, Mr. Geoffrey Bruun, born in Canada of British and Norwegian ancestry, has brought the perspective of the New World to his contribution of Europe during the nineteenth century'. (Preface, vii) In the European inheritance no country is too insignificant for mention, nor are its own important developments slighted; space is saved by disregarding the details of the wars, however momentous, which have involved Europe and the world. The results of wars and their causes have been faithfully assessed, but the chief emphasis has been placed on the effects of modern technology and its threat to the traditional humanist conception of the individual's personal dignity.

The three volumes are divided into seven parts. The first, on European prehistory, is contributed by Professor Gordon Childe; the second, divided into two parts—'Greece and Rome' and 'The Jews and the Beginnings of the Christian Church'—are written by Dr. W. W. Tarn and the Rev. C. H. Dodd respectively. Part III, by Professor Ganshof, of the University of Ghent, deals with the Middle Ages; Part IV, by Sir George Clark, with 'The Early Modern Period'. Two Sorbonne professors, Paul Vaucher and Daniel Mornet, write the two parts of Part V—'Political, Economic, and Social Development in the XVIIIth Century' and 'The Development of Literature and Culture in the XVIIIth Century'. The American professor Geoffrey Bruun contributes 'The Nineteenth Century (1815-1914)' as Part VI, and Professor Edmond Vermeil of the Sorbonne the final part, '1914-50'. Sir Ernest Barker concludes with a 'Review and Epilogue'. To question the authority of these authorities would require a board of authorities. The only complaint the reader can have with them is the brevity of their contributions, a complaint which pays them a compliment, considering that the three volumes comprise altogether about 1300 pages of reading. The volumes bear the Clarendon Press distinction of good paper, clear type, and presentable binding; there are some typographical errors. Each volume is well illustrated with maps, documents and reproductions, and each has

*THE EUROPEAN INHERITANCE, in three volumes. Edited by SIR ERNEST BARKER, SIR GEORGE CLARK, and PROFESSOR P. VAUCHER. Oxford, at the Clarendon Press, 1954. (Oxford University Press, Toronto) \$21.



its own index. This work is obviously intended for the intelligent layman's possession.

But the editors would catch the layman young.

. . . The work has been planned to meet the needs of students in the upper forms of secondary schools and in the early years of university courses.

In Britain, where the students remain longer at school than they normally do on this side of the Atlantic before proceeding to university, *The European Inheritance* can be offset by a healthy interest in outdoor sports and thus could be safely introduced to the upper forms; but as a text to be assigned university students who are normally so desperately bent on making this a better world to live in, it is to be feared that its cumulative effect would increase the suicide rate among undergraduates. From prehistorical times to the edge of post-historical doom European life is portrayed as one mess leading to a worse. The whole work seems to have been planned for a climax—the abyss—over which Sir Ernest Barker ('the last of the Victorians') has been chosen by his European colleagues to throw a rotten plank to entice the coming generation to move forward to the promise of—well, its inheritance. If Gulliver could have put these volumes into the capacious grasp of the King of Brobdingnag, Swift would have been hard put to it to find the word for that intelligent monarch's explosion. But the young know not how to explode, even the intelligent undergraduate. Conceived in the gloom of war and published under the threat of atomic reprisals, a dark foreboding hangs over the pages of *The European Inheritance*. National bias and prejudice are removed, one might say, at the expense of the human spirit. Two mighty and implacable world-powers, Russia and the United States, glare at each other over the Valley of Bones. As a propaedeutic to Existentialist philosophy *The European Inheritance* is to be warmly recommended for the setting of human despair.

The historical judgment of the editors and authors is not for a moment called into question, but the wisdom of promulgating human history among human beings is to be questioned. This work is obviously meant to be of practical social and political benefit, and is, as a matter of fact; but it is privative rather than constructive. All human institutions and ideologies are found wanting, and wanting to an appreciable degree—capitalism as much as communism, democracy as much as fascism or despotism, free trade as much as protection, technology as much as primitivism. The alternative to traditional humanism, as handed down to us from Greece and by the Christian Church, is—as Professor Vermeil and Sir Ernest Barker warn us—technological serfdom; but again one has to observe that out of the loins of humanism came modern science and its concomitant applications to industry and agriculture. Furthermore, as the statistics show only too clearly, a reversal of the process back to humanism—in its pristine Graeco-Christian worthiness—would threaten the lives of several hundred million breathing souls, so that technology cannot be dispensed with by waving a creed at it. Yet this is all these two gentlemen have to propose as a hope of saving the in-

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dividual from sinking to nullity. There is a kind of romantical suffering in writing 'objective history'.

This work is too important, however, to be shelved with a cynical shrug. The reader, of whatever colour of prejudice, cannot blink the facts; worse, he cannot afford to blink them. He must come forward with proposals of his own to save Europe and mend his inheritance. This helps to give him a proper political perspective, for the whole history of European mankind leads relentlessly to political action. It also inspires patience—patience in the present instance with Russia—from the Western experience of living back-to-back with Eastern Europe through centuries of time, when the Western Church divided from the Eastern Church, when Russia held aloof from her neighbours and Turkey encamped in the Balkans and on the plains of Hungary. There is nothing new in the present division of Europe into two opposed camps. What presses upon the individual, however, is the threat to his humane individuality as he is caught between these two camps and is mobilized for his own defence. He thus must decide how he will be mobilized, for he cannot escape mobilization (or regimentation) in some form or other. The democratic state can mobilize as forcibly as the totalitarian state. Thus for the undergraduate or Sixth-Former bland phrases about the virtues of democracy or the superior efficiency of 'mangerial rule' run counter to the text-book and his own common sense.

It seems to the present writer that what *The European Inheritance* offers is the academic world, a world of speculation deliberately set aside by the practical mind to weigh practical proposals without running the risk of engaging human hopes in definitive solutions or stultifying the political reality. If the Continent of Europe (including the British Isles) is being treated more and more by its own inhabitants as the Valley of Bones, nothing can be lost by turning the Valley into an academic world—set aside for that purpose by Russia and 'Overseas Europe', particularly the United States. Attempts have already been made to erect such an academic world, in setting up The League of Nations, then later The United Nations, and more recently the Constitution of Strasbourg. These 'academies' have failed through lack of 'the secular arm', a military force at their disposal. To-day the situation is reversed: 'the secular arm' has no institution, properly speaking, to defend. In other words, the European world has an instrument of government with no authority to use it. The situation is thus anomalous. An academic authority could be instituted to advise measures for constitutional government. The military might is there but the civic command is almost totally absent. What we have inherited from our history is THE CITY EUROPE, but we treat it as if it were all suburbs and policed from the suburbs. Yet the suburbs look to a centre that isn't there. This is the anomaly of the present situation, and it would seem that at least an academic centre, protected on all sides by the suburban armies, could be set up to enjoy perfect freedom and flourish in talk. For suburban talk is not free, and what there is of it seems idle in a world of political pressures. If free talk could be instituted as the unique privilege of the Western tradition, a new cheerfulness would arise from the Valley of Bones.

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The point is, that if a university instructor is to adopt *The European Inheritance* as a class text-book he will have to come out of his academic shell and propose the possibilities of some resurrection of hope out of the bones of history: his only alternative is to preach hope or expound nihilism in all its vicissitudes. For the young are committed to their inheritance, and thus the title of this book carries with it a sombre ambiguity. If this was the aim of the editors, to force the issue, in their despair they may have succeeded. Their work is for responsible citizens, but even the irresponsible will be fascinated by what their tradition has in store for them.

R. C. CRAGG.

THE NEW ENGLAND MIND. THE SEVENTEENTH CENTURY: By PERRY MILLER. Harvard University Press, 1954. (pp. 528).

The appearance of a Second Edition of this fine book will serve to again bring it to the attention of students and scholars in many fields.

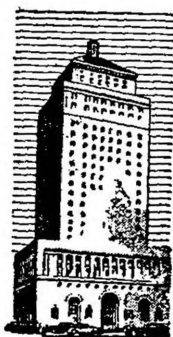
The author traces the evolution of Puritanism in New England throughout the seventeenth century showing how it was first of all a motivating influence in establishing the colony in 1620, and how the Pilgrims considered that their religious efforts in the succeeding three generations raised Puritanism to the pinnacle of the achievement of the Reformation.

The roots of Puritanism in St. Augustine with quite generous tribute laid on the Greek classicists and the measured influence of Calvinism are treated with great clarity. Perhaps the most impressive part of the book, however, is the analytical and detailed description of the Logic of Peter Ramus and the Talmic Rhetoric as well as their fundamental place in the evolution of Puritan doctrine and its enunciation. Next in importance is probably the part played by the somewhat legalistic conception of the Covenant of Grace in rationalizing the need of the practice of human virtues in the face of Calvinistic Predestination. From this is traced the fusion of theology with a particular form of church organization and government which is the essential feature of Congregationalism.

This volume is an imperative background to the student of New England history with particular relation to its social and economic aspects. The necessity of dealing extensively with Ramish Logic makes it a most valuable contribution to the understanding of an evolutionary period in European philosophy. In itself it is an outstanding study in the field of comparative religion.

This is not a book for the casual or hurried reader. It is a work "full of meat". Every page speaks with the authority of sound knowledge and good learning. Truly a book to be kept and treasured and the seed of many more books.

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ANATABAN: By MICHIO MARUYAMA. Hermitage House, New York.

Anataban, written by Michio Maruyama, and translated, with a foreword, by Younghill Kang, is accurately described in its sub-title, "The True Adventures of Twenty Men and One Woman on a Jungle Island." The twenty men were the crew of a small Japanese ship which was bombed on June 12, 1944. They succeeded in reaching the nearby island of Anataban, and although a few of them eventually fell victims to fatal disease, and some met violent deaths, the majority managed to survive at a primitive level of existence while the weeks lengthened to months and the months to years. Their exile actually lasted for more than seven years before they were persuaded to leave their refuge and return to their native land. No one who reads their story can fail to be grateful to Michio Maruyama, the "modest samisen player", for his moving account of their experiences.

The Island was bombed periodically during the war by enemy planes but the little party had a blind and unquestioning belief in the invincibility of Japan, and regarded it as deep treason for any of their number to harbour even a passing doubt about the ultimate victory of her arms. When at last they were informed by pamphlets and announcements over loud-speakers from visiting ships that their fatherland had capitulated, they refused to credit it: this was just an enemy trick to get them to surrender. When the only Japanese woman on the Island, who was there before the shipwreck, left by stealth early in 1950, and accepted the proffered hospitality of an American ship, her compatriots without a dissenting voice condemned one of their fellows, an old sailor, to death for allegedly aiding and abetting her escape. One of the remarkable features of the record however is that although patriotism was the compulsive power that kept them going, it is nowhere obtrusive or offensive to readers of other nationalities. "In this book," says Dr. Kang, "there is no note of defeat for the human spirit. Hitherto Japanese books had to end with that, or with the glory of fanatic patriotism, sometimes with both. In *Anataban* the samisen has superseded the samurai for Japanese letters, bringing an enormous advance in universality." *Anataban* is the story of human beings contriving to live without the simplest amenities of civilization, developing the intense personal hatreds and animosities that so often emerge in little groups cut off from the larger society of mankind, and bringing much of the weakness and some of the nobility of their character out in clear relief.

The most unforgettable figure in the drama is Miss Keeko, a young widow of about twenty years of age at the beginning of the narrative. Her husband had left the Island and never returned, and there was a reasonable presumption that his boat had foundered during a hundred mile voyage over treacherous waters to a neighbouring station. In the course of time she became the common-law wife of one Kusakabe Masami, the manager of the South Sea Development Company on Anataban. When the author first saw her she seemed to be a mere child, "with a candid mouth and unsophisticated tenderness." The presence of twenty shipwrecked men, some of

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whom recognized few moral restraints, on an island on which she was the only woman—"the only woman in the world" in which they actually lived—created serious complications for her and the man, Kusakabe, and as the story progresses the quiet retiring girl degenerates into a foul-mouthed addict to strong drink, goes from husband to husband, and in the end appears to all as an incarnation of the spirit of sin and evil. "From the neighbourhood of this woman," says the author, "sprang the incomprehensible calamities afflicting us. So everybody felt." The prevailing circumstances might have proved too powerful for a much stronger nature than Miss Keeko's: in her case we can trace the slow steady unfolding of a profound moral tragedy.

The book, with its happy ending for most of the party, captured the imagination of the reading public in Japan, and became a best-seller and the basis of a popular moving picture. The story is told with clear recollection and without any straining for literary effect. It cannot have lost anything in the English translation by the distinguished oriental scholar and Dalhousie alumnus, Younghill Kang, whose own English writings have received high praise from many outstanding critics.

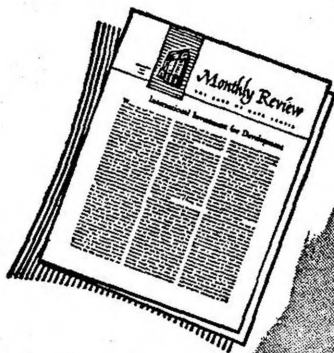
Anataban is published by Hermitage House, New York, and is illustrated by scenes from the moving picture, "Ana-ta-ban", and by actual photographs of the Island and the marooned sailors by the United States Navy.

A. E. K.

THE LOST CHURCHES OF CHINA: By LEONARD M. OUTERBRIDGE.
Westminster Press, Philadelphia. 263 pp.

Any new book which throws fresh light on China is timely today. Further, any appraisal of the problems confronting Christian missions there deals with an enterprise in which hundreds of thousands of Church members on this continent have a stake because they have participated in it through their gifts. Dr. Leonard M. Outerbridge has made a contribution to current literature on China which deserves consideration on both counts. As a missionary of long experience, as a former secretary of the China International Relief Commission, and as a scholar with a cordial interest in Chinese history he possesses special qualifications for discussing his subject, *The Lost Churches of China*.

The first Christian missionary activity in China, Dr. Outerbridge, recalls, was undertaken by the Nestorian Church in the seventh century. Although it resulted in many converts, it was suppressed in the year 845 by the proscription of all foreign religions, aimed primarily at Buddhism which tried to "usurp the prerogatives of the State." The second missionary venture was also made by the Nestorians. On their banishment just mentioned, many of them took refuge in Mongolia. When the Mongols invaded China in the thirteenth century the Nestorian Christians came with them and "almost monopolized the secretarial posts throughout the Yuan (i.e. Mongol) dynasty."



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Some of the Mongol emperors were deeply interested in Christianity, and one of them even requested the Pope to send a hundred missionaries to his court. Dr. Outerbridge holds that one of the chief reasons why a really large scale conversion of China did not take place under this regime was the intolerance of the Western Church towards Nestorian Christianity. The Mongol dynasty ended in 1368 and the Nestorian Church in China perished with it. A young Franciscan mission suffered the same fate.

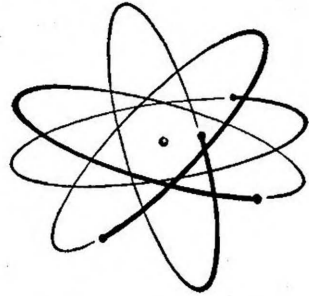
The third significant attempt to win China to Christianity was made by the Jesuits towards the close of the sixteenth century, but they were banished by an imperial edict in 1724. The distinction of the Jesuits was that they used the teaching of Confucius as the background for their presentation of Christianity to the Chinese. They even contended that the Church could permit ancestor worship of a kind without compromising the doctrines of the faith. A submission of the question to Rome brought an unfavourable decision.

The fourth effort to evangelize China began without fanfare when Robert Morrison landed there in 1807 and became the first Protestant missionary to that country. He initiated a movement which was to have a profound effect on Chinese life far beyond the bounds of conventional religious faith. By the middle of the century the Roman Catholic Church had returned and resumed the task which it had been forced to abandon more than a hundred years before. The missionary labours of the Churches were overshadowed and embarrassed, however, by the commercial and military engagements of European nations in the far East. The antagonism aroused among the Chinese found violent expression in the Opium War of 1841, the T'ai-Ping uprising which began in 1850, and the Boxer rebellion at the turn of the century. The last of these, under the fanatical leadership of the dowager empress Tz'u Hsi, undertook to expel foreigners, and missionaries in particular, from Chinese soil.

The notable successes achieved by the Church in China since the Boxer trouble helped to make the twentieth century the "great century" in the history of Christian endeavour. Dr. Sun Yat-sen who was named head of the provisional government after the Revolution in 1911, and Generalissimo Chiang Kai-shek, and many other leaders in public life, were Christians. The fifth expulsion of missionary forces from China resulted from the victory of Communism, which according to this book is traceable in large part to the promise made by Churchill and Roosevelt to Stalin at Yalta in 1945 that if Russia entered the war against Japan she would be given back the rights which she had enjoyed in Manchuria prior to 1904. The announcement mortally offended Chinese pride, and provoked "indignation" which developed into "blind fury" against Chiang and his Cabinet. "Like a storm sweeping into a low pressure area, Communism swept into the vacuum of a helpless and prostrated nation." Mao Tse-tung as the head of the Communist government capitalized on the grievance by getting Russia, in a magnanimous gesture, to hand back her Manchurian rights to China.

Dr. Outerbridge tells the story of the five successive defeats of the Christian Church in China because he thinks it brings out some

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of the persistent weaknesses of missionary work in that country. They include: the disregard of the congenial values found in Confucianism as a point of contact for Christianity with Chinese culture; the entangling alliance of missions with parties and factions in China to such a degree that the Church becomes involved in their downfall; the permission of policies and practices which make Christian missionaries appear as agents, or at least proteges, of foreign imperialism; dependence on extraneous factors—as the Jesuits made much of their astronomy and modern Protestant missions of their social services—instead of the intrinsic appeal of the Gospel itself; and finally, the lack of Christian unity which crippled the Church more than once in the past and confounds her witness today. If the Church will but learn wisdom from her five defeats she may avoid them in the future. “The present seeming catastrophe can become a divine instrument. The closed door in this hour only seems to close. The greatest opportunity of the centuries beckons a new missionary approach to China.”

Some readers, when they reach the end of *The Lost Churches of China* may doubt whether the author's proposals for a new strategy in missions are radical enough to produce the results that he promises, and wonder if the time has not come for re-thinking the whole question of missions at a deeper and more critical level than the Church has yet dared to assume. Further, if “Communism is a criticism of anaemic Christianity”, no new approach or policy will save the situation unless the Western Church first recovers those convictions, notoriously weak at present, which are the life blood of the faith. Dr. Outerbridge would perhaps reply that he has said these very things, at least by implication, in his exposition. He also states categorically that he is in nowise opposed to social services as a natural expression of Christian solicitude. We owe him a debt for writing this outline of the history of missions in China, and for making us conscious of the gravity of the crisis which the church in our time faces in a country which contains one-quarter of mankind; and we are encouraged by the fact that while he is fully aware of the seriousness of the set-back which the missionary cause has now suffered, he still believes that the future belongs to it. “There should be no suggestion”, he says, “of irrecoverable loss in the Churches of China.”

Arnold J. Toynbee has prophesied that several thousand years hence scholars will see that the impact of western civilization on the rest of the world was the epoch making event of the present age, because it was the commencement of the unification of mankind in a single society, and it will be apparent to them “that the importance of this social unification of mankind was not to be found in the field of technics and economics, and not in the field of war and politics, but in the field of religion.” If this is correct the book which Dr. Outerbridge has given us is exceedingly relevant not only to the future plans of the churches but to the deeper currents of modern history itself. His account of Christian missions in China should prove very stimulating to thoughtful readers.

A. E. K.

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material concerns, and a general air of optimism that extends, with reservations, into the realm of the spirit. Even Dr. Hilda Neatby was less acid than usual, though she rightly insisted that the whole conference—whether the immediate subject was population, natural resources, science, world politics or industry—reached ultimately towards questions of education in the broadest sense and of culture. The chapters are informative and carefully considered, and personal opinions are balanced by a summary of comment and discussion from the floor of the conference. There is a concluding survey by an “outsider”, Denis Brogan, which suggests, with arguments not always supported by the example of previous papers, that Canada needs to overcome her modesty and timidity and show more initiative in exploiting her luck. On the whole, the book offers solid reasons for belief in a prosperous future, with such salutary warnings as are afforded by Canadian unwillingness to buy and read books, and by the reminder of the editor, President G. P. Gilmour of McMaster, that “beyond the problems set by the physical framework and the political and economic institutions of this nation, there is the problem of man himself. . . What we now highly resolve will affect our descendants in 2003 A.D.”

C. L. B.

CANADIAN MUNICIPAL GOVERNMENT: By K. GRANT CRAWFORD.
The University of Toronto Press. \$7.50.

The local government in a unitary state is sufficiently complex to make the task of surveying it within the confines of a single volume one of great difficulty. Professor Crawford has undertaken a task in which the difficulty is tenfold—that of making a comparative survey, in a text of 370 pages, of the ten Canadian systems of local government. Inevitably his book suffers from compression. In his historical sketch (of ten provinces in a single chapter!) he can do no more than pay lip service to the proposition that “to understand existing municipal institutions it is necessary to know something of their history and development.” And this reviewer would have liked to have had his evaluation, among other things, of the operation of the city manager plan, boards of control, and the city commissioner plan in Canadian cities, in addition to a mere statement of the facts. Perhaps some space might have been saved for a more thorough consideration of important questions by the elimination of some statements of the obvious and of definitions which anyone with a nodding acquaintance with local government could be presumed to know and which are available elsewhere.

Nevertheless, it must be said at once that Professor Crawford has performed his enormously difficult task very well indeed. He sets forth, in an orderly and logical fashion, all the essential facts about contemporary local government in Canada. For that reason alone his book, easily the basic work on the subject, should be owned and consulted by everyone concerned about local government in Canada. But he has done much more than produce a book of facts. Although he does not discuss all controversial issues, he does discuss many of

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THE CHANNEL SHORE: By CHARLES BRUCE. The Macmillan Company of Canada, Ltd. 398 pp. \$3.95.

The Maritime Provinces have contributed far more than their statistical and geographical share to Canadian literature, and the tradition continues. In contemporary fiction especially, Nova Scotia has shown her power to impress upon her writers—whether native or adopted residents or expatriates—the resources of a self-contained area providing, in unity but with variety, a rich historical background, scenery which, if never spectacular, is seldom devoid of strength or charm, and clearly defined areas of population each with its distinctive marks of character, outlook, and personality. Far from all of the small province has been covered, but portions of the tapestry have been woven by Thomas Raddall, Hugh MacLennan, Ernest Buckler, Will R. Bird, and E. M. Richardson, each with a sympathetic approach to a familiar locality and its people.

To this company has been added Charles Bruce, from whom the north-eastern corner of Nova Scotia's mainland has drawn an important first novel with a background based on recollections, heightened by later homecomings, of places and persons known in impressionable early years. Mr. Bruce says that the setting of his novel will not be found on any map; and although it would not be difficult, with a little knowledge of the author and of his verse in "The Flowing Summer", and "The Mulgrave Road" to fix some points and take a few bearings, the story is devoted to the portrayal of characters that grow naturally from their soil without requiring or suggesting the use of a topographical survey. Even for Hardy's Wessex and Trollope's Barseshire the attempt to allocate every precise substitution of nomenclature may serve only to distract attention from creative art. Nor is Mr. Bruce much concerned with history, which like topography has been so well handled by others. There is sufficient to give the characters a place and derivation, but this is not an historical novel. Nor is it predominantly descriptive; this canvas is required for portraits, and Canadian fiction, like Canadian art, has already displayed the spectacular values of landscape. These omissions, or rather deductions, may appear at first to diminish interest, but they clear the way for a patiently compelling and almost Wordsworthian development of quietly powerful character against a simple and natural background. The story is one of interlocking family and personal relationships as well as of individuals, and includes three generations of farmers, lumbermen and fisherfolk from the end of the first through the second world war. The changes in social life and in rural economy are clearly shown, but the emphasis is on enduring qualities that are not affected by automobiles and electricity. The self-sacrifice and devotion of Grant Marshall might seem unrealistic to some readers unfamiliar with people in such families and communities as those of "the channel shore", but Mr. Bruce's story should bring conviction even to devotees of slick romances about selfish infatuation and selfish divorce. From recent novels in its field, *The Channel Shore* brings most closely to mind *Each Man's Son* by Hugh MacLennan. This is a compliment to each, and takes nothing from the originality of Mr. Bruce's work. It is always difficult for a reader who knows the

An architectural illustration of a classical building. On the right, a tall, fluted column with an ornate capital stands prominently. To its left, a portion of a building with windows and a balcony is visible. In the foreground, a lion sculpture rests on a pedestal. A decorative vine with leaves and berries arches over the column from the right side.

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fabric of countryside and people from which a novelist has cut the pattern of his fable to make a just estimate of its general appeal. Those who are not acquainted with Nova Scotia may be assured, for what that is worth, that Mr. Bruce has knowledge and understanding of particulars. Not too much local patriotism is required to support the belief that he has also struck through to universals, to show something of life at large by creating a world in little.

C. L. B.

HENRY MARSHALL TORY: By E. M. CORBETT. The Ryerson Press, xi, 241 pp. \$5.00.

Nova Scotia is justly proud that among her exports intellectual and administrative distinction, especially in the direction of universities take precedence over the products of economics and industry. But she could not hope to have more than one son who was the begetter of four Universities—British Columbia, Alberta, Khaki, and Carleton—and the National Research Council. From his early days as a lecturer at McGill, Dr. H. M. Tory was a restless pioneer with the imagination to see where institutions of higher learning were needed and how they could be made to serve. He had the persuasive force to encompass authority and the sinews of academic warfare, and the energy and organizing skill to build his visions into practical reality and set them to work. He kept on moving, and left others to bring to fruition the trees of his planting. In spite of the fears and opposition of detractors and opponents each of his foundations—if we count Khaki University as the forerunner of Veterans' education after the second war—has shown that he builded better than he knew.

Dr. Corbett writes with the knowledge of a close associate and the reverence of a disciple. But the story tells itself, and its impressiveness is in the record. Those who seek Dr. Tory's monuments may look around them, in many places.

C. L. B.

CANADA'S TOMORROW: Edited by G. P. GILMOUR. The Macmillan Company of Canada Limited. vii, 324 pp. \$3.50.

Since the second world war, Canada has been repeatedly taking stock of herself. Though it may argue some lack of assurance, this self-consciousness comes mainly from a feeling of increasing power and stature; and, whatever its origin, an acute awareness of self is no more to be deprecated than a too complacent taking of oneself for granted. The present symposium, reporting a conference held by invitation of the Canadian Westinghouse Company with prepared papers by Canadians of knowledge and authority in many fields recalls a similar survey, *Canada, Nation on the March*, published a year ago, but is not a repetition except in so far as different observers look from different points of view towards similar general conclusions. As might be expected, there is confidence and some complacency in

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shadows of names, the rise and decline of Fort William of the fur-trade are presented, and something of the fur-trade of Ontario is revealed. Many are grateful to Dr. Wallace for his researches relating to the story of the Nor'Westers.

C. B. FERGUSSON.

KATHERINE MANSFIELD: By ANTONY ALPERS. London: Jonathan Cape. Pp. xvi, 376. \$4.25.

The impression left after reading this life of Katherine Mansfield is that one has been watching the progress of a personality that could almost be described as psychopathic. Miss Mansfield, according to the facts presented so circumstantially in Antony Alpers' book, was a precocious and abnormally sensitive child who grew into a very strange (and clever) school girl and a precariously balanced young woman (she died at 34). However, due to the emphasis the author places upon her "disorientation and want of emotional security" and her delusion that someone could be found who would minister to her insecurity and at the same time leave her free for her art, the unorthodox aspects of her life are stressed almost beyond anything else. While admittedly it is essential to deal with the derangement in her life that came about as a result of her lack of emotional security, Mr. Alpers has made his account so concerned with these successive emotional crises that the consideration of the artist and her development has suffered somewhat.

Kathleen Mansfield Beauchamp (even her name had to be changed as a gesture of independence and defiance) actually did contrive to mismanage her life to a degree that might appear nothing short of deliberate wilfulness, or due to a plain lack of proper consideration for the accepted formulae of civilized living. But she had been conditioned by a mother who failed to give her the early affection and security a child needs and, later, by a father, who, like Poe's notorious guardian failed to recognize and adequately succour genius. She finally left his house in bitterness of heart although their mutual understanding and reconciliation was finally achieved.

Mr. Alpers describes Katherine Mansfield's early home life in New Zealand in considerable detail. He explains that his home in Wellington was within sight of the house where Miss Mansfield was born. Thus, the fact of being a fellow New Zealander and near neighbour puts the author in an excellent position to understand and appreciate this phase of his story. His method is to extend this account of the early years to show how the people and places of her childhood have been used by Katherine Mansfield in the best of her mature work.

When she was nine, the future artist in the short story began winning composition prizes at school. Mr. Alpers wonders whether, in view of these school-girl efforts being decidedly "little essays in correctness", "conventional and not particularly imaginative", they could have been really portents of the artistry to come. Or, perhaps could her vocation as a writer be said to have been decided as a result



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of the example of her father's first cousin, the Countess von Arnim, who became famous as a writer at this stage of Katherine's life? Unfortunately, Mr. Alpers has not attempted to answer these questions. By contrast, in her *Katherine Mansfield*, Miss Sylvia Berkman is always concisely aware of the roots of her subject's future artistry. In Chapter I, for example, she carefully analyses the early works, including "Die Einsame", written when Katherine Mansfield was fifteen. Used in conjunction with the facts of the disturbed childhood and late adolescence, these analyses seem to provide Miss Berkman with an adequate basis for the subsequent troubled career of the artist, a task to which Mr. Alpers never quite rises.

Miss Mansfield became progressively more difficult at home, and her non-conformist tendencies did not cease as she rose from high school, to private school, and finally to England and Queen's College, London. There, with the relative freedom of a progressive college for girls, came more assurance and a final determination never to return to what she considered family domination in New Zealand. While at this college, she came under the influence of the German master who introduced her to Symons, Pater, Dowson, Verlaine, Wilde, and other decadents. Mr. Alpers notes that "she entered the emotional anarchy of middle adolescence" under the influence of the decadents: "Don't bother me girls, I am going to have a mood." These moods repelled the "wholesome" type of girl, says the author, but he wonders just what part of them was "morbid self-indulgence" and what part just mischief? Mr. Alpers might have noticed that her life at this stage was deliberately "arranged" as Miss Berkman puts it; *fin de siècle* like the decoration of her rooms; and that her work showed this same synthetic character.

Judging from the shambles of her subsequent life, the "moods" must have been due mostly to psychological difficulties. A marriage to Mr. George Bowden, a man she didn't love, and her refusal to remain with him even on the wedding night, was followed very shortly by a liaison with another man and a subsequent pregnancy and miscarriage. Then, after her return from Germany whence she had gone to avoid scandal and where she lost her child, she met John Middleton Murry and lived with him for some years before a divorce left them free to marry.

All this had happened after she had taken her decision to remain in England and try for a literary career. Apart entirely from his frequent references to her writings, and his attempts to appraise them, Mr. Alpers' book, as we have noted, is a circumstantial record of a life singularly ill-managed. One's inevitable reaction is to wonder whether Katherine Mansfield might not have lived much longer and have turned out even more splendid work if she had been capable of living a more ordered life. Or, if she had found someone with a stronger will than hers who could have taken her in hand when she needed it—which seems to have been most of the time. In any case, Murry certainly was not that stronger one. He too was psychologically inadequate to a degree, and, in matters of daily living, a bungler. Some of the more spectacular and ruinous of their misadventures are enough to make one groan with impotent rage at the sheer wrong-



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B. M.

THE PRACTICE AND POWER OF PRAYER: By JOHN SUTHERLAND BONNELL. The Westminster Press, Philadelphia - Ryerson Press, Toronto. 1954. Pp. 93. \$1.50.

A graduate of Dalhousie and Pine Hill, Dr. Bonnell is the Canadian-born minister of the prominent Fifth Avenue Presbyterian Church of New York. His little book on prayer is made up of sermons preached at his church and over the air on the 'National Vespers' program of the American Broadcasting Company. ('National Vespers' was previously conducted by Dr. Harry Fosdick). The clear and attractive style of the sermons should make them as popular in their printed form as they appear to have been when delivered. Dr. Bonnell has chosen 'a practical and experimental approach' to his subject—his interest in pastoral psychology is reflected in most of these pages—and he has no place for 'an academic standpoint'. The final chapter answers five questions about prayer which were prompted by the preceding addresses, and it provides a good summary of the author's conclusions and a good example of his straightforward method. For those whose spiritual problems are on the practical level and do not involve ultimate issues of faith this book should be helpful.

K. M. HAMILTON.

MODERN GERMAN HISTORY: By RALPH FLENLEY. London: J. M. Dent & Sons Ltd. (Toronto: J. M. Dent & Sons (Canada) Ltd.) 1953. Pp. xii, 406. \$5.50.

This is a survey of German history from the times of the Holy Roman Empire to World War II. Written on account of "a real lack of surveys which, within reasonable length, go sufficiently far back to give an adequate historical explanation of modern developments" in German history, and because of the "desire to lay more emphasis than has often been done on the social, economic, and not least the intellectual and cultural factors which have been of such great importance" in that history, this volume is a rather cautious account of

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German history along traditional lines. It contains twelve chapters and a conclusion. About one-third of its space is devoted to the period prior to 1815, with two-thirds having to do with the years between 1815 and the outbreak of the second World War. Chapter I deals with "The Reformation Era and its Results"; chapters II and III with "The Rise of Prussia"; chapter IV with "The Intellectual and Literary Revival of the Eighteenth Century"; chapter V with "The Remaking of Germany through the French Revolution and Napoleon"; chapter VI with "Conservatives, Liberals, and Nationalists, 1815-40"; chapter VII with "The Revolution of 1848-9"; chapter VIII with "The Unification of Germany"; chapter IX with "Economic, Social, and Cultural Trends in the Middle of the Nineteenth Century"; chapters X and XI with the Bismarckian Empire; and chapter XII with "The Weimar Republic and the Nazi Dictatorship, 1918-1939."

Its chief merit and greatest value lie in the compression between two covers of a narrative of many phases of German development, and in the carrying out of the intention to deal with intellectual and cultural factors in German history. But it has certain demerits as well: being centred mainly on Prussia, it gives less attention to Austria than some would have wished; in matter and interpretation, it offers little that is new or striking; and in manner and arrangement, it falls a little short of being especially attractive.

C. B. FERGUSON.

THE PEDLARS FROM QUEBEC AND OTHER PAPERS ON THE NOR'WESTERS: By W. STEWART WALLACE. Toronto: The Ryerson Press. 1954. Pp. xii, 101. \$3.50.

This volume of eleven essays, with an introduction and a pre-ambule, is something in the nature of a series of postscripts to Dr. Wallace's story of the Nor'Westers in his "Historical Introduction" to *Documents Relating to the North West Company*, which was published by the Champlain Society in 1934. Since that time, as new information on the Nor'Westers has come to light, Dr. Wallace has endeavoured to embody it in essays, which are now brought together in one volume. These include "The Pedlars from Quebec," "Was Peter Pond a Murderer?", "The Story of Simon McTavish", "Alexander Mackenzie's Break with Simon McTavish", "Simon Fraser of Ste. Anne's", "Forsyth, Richardson and Company in the Fur Trade", "The Wives of the Nor'Westers", "Fort William of the Fur Trade", "The Story of Fort Timiskaming", "The Post on Bear Island", and "The Early History of Muskoka." These essays constitute a valuable and interesting contribution to an understanding of pioneers in and promoters of the Canadian fur-trade, in northern Ontario and the Muskoka region as well as in the West and North West. Through them one may see something of the struggle, the competition and the rivalry, and something of the success and the failure, of engaging or enigmatic personalities who had a considerable share in one phase of Canadian development. By means of them such prominent figures in Canadian history as Simon McTavish become more than mere



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headedness that brought them about. The "artistic temperament" is too often used as an excuse for failure to cope with life.

The "experience" which Miss Mansfield constantly sought in her feverish way cost her dear and did not, in the end, add as much to her stature as an artist as a calmer, materially better-ordered life would have done. This statement, of course, would be merely arbitrary if it were not for the fact of her ill-health. Several attacks of pleurisy had left her "definitely consumptive" but she was never able, in the early stages of her illness, to settle down in one place and allow herself to rest. This disease killed her finally, and one wonders what she might have accomplished if she had lived a normal number of years.

Along with his discussion of the development of her work, Mr. Alpers enters into the controversy over Miss Mansfield's debt to Chekhov. In referring to what is so often called her *dependence* on Chekhov, Mr. Alpers, while admitting that she was familiar with the Russian's work and obviously admired it greatly, holds the opinion that she simply learned from this source to deal a little more adequately with the presentation of inner characterization which became, with her own modification, her outstanding skill. Mr. Alpers deals with her *The-Child-Who-Was-Tired* as a "free adaptation" of Chekhov's *Spat Khochetsia*, "and on the face of it a straight-out plagiarism. . . ."

Mr. Alpers points out that the outstanding characteristic of Miss Mansfield's short stories is her oblique narration—what he calls "oblique impersonation, extended from a single character to a group." Where Chekhov used the external method of description, relying on types known to his readers, Katherine Mansfield, the New Zealander, could not assume this familiarity in her readers. Hence her use of individuals—her immediate family, for instance, instead of types. Mr. Alpers, however, does not explain that Chekhov's "known types" are actually universals (like Chaucer's) and hence their ageless appeal. He ignores this truth and in doing so he obscures the fact that Miss Mansfield also created characters of timeless interest not by the mere shunning of "types" but by the elucidation of personalities. This is the essence of the modern short story, and she simply arrived at it in her own way. However, Mr. Alpers is perfectly aware that she *did* achieve this perfected technique and his whole analysis leads up to and supports his claim that Katherine Mansfield, more than any other short story writer of her day, was instrumental in bringing maturity to the English short story.

The short story is immensely complicated, subtle, difficult. Mr. Alpers can be said to have provided a most valuable addition to the study matter of the medium in this careful and sensitive dissection of the career of one of its most felicitous practitioners.

R. A. O'BRIEN.



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THE CHARTERED LIBERTINE. By RALPH ALLEN. MacMillan, Toronto
270 pp. \$3.50

Carried along by the fervor of their wild-eyed crusade, the disciples of LIGHT (League for the Incorporation of Godly and Humanistic Training), did not dream that they were so many dupes, that their organization has been established by a wily entrepreneur to defeat the CBC—and if necessary the Government—in order that a Canadian network might present the contests of a ladies' softball team, the Queens d'Amour.

Garfield Smith, owner of the team, also owned or controlled a private radio station, a daily newspaper, and a confessions magazine. And Garfield Smith was an operator of devious methods to whom no obstacle was insurmountable. His support of LIGHT was well hidden for his own newspaper spoke in opposition and his financial gifts were made anonymously.

The whole thing need never have happened had CBC given him his way, but the officials were not prepared to surrender two hours of the Wednesday Night Program to ladies' softball. Garfield Smith's counter-attack changed the whole cultural pattern of Canada and provided the material for this fantasy.

Mr. Allen's story is fantasy, to be sure. It contains uproarious farce and penetrating satire. It is a very funny book, but by no means a trivial one. For Mr. Allen has deep convictions about censorship—especially censorship supported by mass hysteria.

This is not merely a good book by a Canadian author but a good book in its own right. Mr. Allen is deft literary craftsman and a master of comic invention. Here is Garfield Smith consulting with his meek assistant, Hubert Rodney, regarding "big names" for the softball team:

"Who's the most famous woman in Canada?"

Rodney shuddered and closed his eyes. When he opened them they were wild with terror.

"Kate Aitken!" he croaked fearfully. . .

"You've helped me to clarify my thinking, though, Hubert," Garfield mused. "I can see we'll have to go right outside Canada. Put these names down. Betty Grable. Lena Horne. Ethel Merman. Get reports on them all from New York and Hollywood. If any of them is over the hill or in trouble with the studios, we might be able to make a deal of some kind. See Barbara Ann Scott's agent. Who's that Chinese woman I met at Henry Luce's? Her husband was in the army. By the way, remind me to look old Henry up the next time I'm in New York."

"Madame Chiang Kai-shek?"

"That's it. A very attractive woman."

"But is she very. . . athletic, Mr. Smith?" Rodney asked hesitantly.

"Surely to God she could go in now and then as a pinch-hitter, couldn't she?"

But Mr. Allen's book is much more than a comic tour de force. Its satire contains a good deal of provocative social comment which merits our attention, and commands our attention because it is ex-

pressed in a manner both articulate and arresting. Finally, as the movies say, this is "adult entertainment."

W. G. A.

CASSELL'S ENCYCLOPAEDIA OF LITERATURE: Ed. by S. H. STEINBERG.
London, 1953. Vol. I, 1056pp. \$8.50. Vol. II, 1030
pp. \$8.50.

This extremely useful work is divided into three parts. Part I contains histories of the literatures of the world ranging from such major literary contributions as those of England, France, India, and China to the literature of the Eskimo, the Polynesian, and the Gaucho. In Part I there are also articles on general literary subjects: short story, parody, novel, essay, dialogue, poetry and poetic forms, mythological figures appearing in literature, etc. Parts II and III give brief critical biographies of authors.

Each major entry concludes with a selected bibliography, sometimes, however, with some rather astonishing omissions (*Frye's Fearful Symmetry* is not included among the Blake studies, and the most critical work on Swift is dated 1882).

All of the articles, of course, are not good, but there is an exceptionally high proportion of excellent selections. The list of contributors is an impressive one, including such well-known writers as Edith Sitwell (Poetry), E. V. Rieu (Translation), William Saroyan (Short Story), H. D. F. Kitto (Tragedy), Geoffrey Tillotson (Pope and Thackeray), Andre Maurois (Biography), Robert Speaight (Jesuit Drama), and many others who are probably equally famous as authorities on some aspect of world literature about which I am quite unqualified to pass judgment.

However, if the sections on Persian, Turkish, Ethiopian and Arabic literature, for example, are as good as those on literature in English, this is an altogether admirable contribution to any reference library.

A. R. B.

THE TWO JACKS: By WILL R. BIRD. Ryerson, Toronto. 209 pp.
illus. \$4.00.

This account of the amazing adventures of two officers of the North Nova Scotia Highlanders, who were captured by the Germans soon after D Day only to escape and join forces with the Maquis, is a tale so full of action and excitement as to require no embellishment. And Dr. Bird, wisely, has been content to tell it in straightforward fashion, as a reporter rather than as an author.

The result is a brisk and thrilling story which this reviewer devoured almost at one sitting.

For Dalhousians the book has a special interest because one of the officers concerned, Major Jack L. Fairweather, of Rothesay, N. B., is at present a student in the Dalhousie Medical School.

The two officers suffered additional misfortune in being taken prisoner by the notorious S.S. troops and the accounts of the cold-blooded methods of these in bullying, torturing, and killing Canadians are, if not pretty, certainly moving reading. In the light of recent events concerning Kurt Meyer, it is of more than passing interest to read that "it was his darlings who were killing prisoners."

The ordeal of discomfort and uncertainty as prisoners of war has its suspense for the reader, but still more breath-taking is the story of the escape and the desperate game of hide-and-seek, in open woods, in luxurious chateaux, and even in pig sheds, which the escapees and their Maquis friends played with the German patrols in Vichy France.

Although many of their companions were killed, the two young Canadians survived scores of brushes with death and returned to England before the war had ended. There, grateful authorities granted them each fourteen days' leave.

W. G. A.