

Book Reviews

The Thoreau Centennial. Edited by WALTER HARDING. Albany: State University of New York Press, 1964. Pp. 119. \$5.00.

Thoreau in Our Season. Edited by JOHN H. HICKS. Amherst: The University of Massachusetts Press, 1966. Pp. 176. \$4.50.

Thoreau as World Traveler. By JOHN ALDRICH CHRISTIE. New York: Columbia University Press with the co-operation of the American Geographical Society [Toronto: Copp, Clark], 1965. Pp. xiii, 358. \$8.75.

The Days of Henry Thoreau. By WALTER HARDING. New York: Alfred A. Knopf, 1966. Pp. xvi, 472. \$9.95.

On May 6, 1862, Henry Thoreau died. On May 5 and 6, 1962, at a centennial meeting in New York City, talks were given celebrating Thoreau and his writings, and in Autumn, 1962, the *Massachusetts Review* printed a Thoreau supplement to its regular issue. Both these tributes to Thoreau have now been published as books. The ten talks reprinted in *The Thoreau Centennial* have a common scope and tone set by the occasion. They are relatively general and short, and they admit no doubt of Thoreau's greatness. Some of the essays are tributes to the man and his influence; others—by Hovde, Moldenhauer, Cook, and Jones—provide brief but very helpful discussions of characterization in *A Week*, of Thoreau's use of paradox, of Thoreau and Frost, and of Thoreau's literary stature as a moralist, a maker of *sententiae*. The essays in *The Thoreau Centennial* have the merits of the positive stance they have firmly and collectively taken.

Thoreau in Our Season, with its fifteen essays, four shorter tributes, four poems, three facsimile manuscript pages, and nine illustrations, is a richer collection, one of the most handsome and lively books on Thoreau ever published. The four poems vary in strategy: Joseph Langland's orthodox pieties, subtler recognitions by Gray Burr and Thomas P. McDonnell, and Robert Francis's illuminating "Thoreau in Italy", reprinted from the Spring, 1962, issue.

The prose varies even more widely. Martin Luther King, Martin Buber, Willard Uphaus, the Reverend Trevor N. W. Bush, and an anonymous Dane, show how Thoreau translates into action. In Mary P. Sherwood's rebuttal of Fanny Ekstrom, cult takes on and routs anti-cult, to restore Thoreau's reputation as a

woodsman. Of the biographical essays, the most moving is a reminiscence by the ninety-eight-year-old daughter of Ellen Sewall; the most controversial is Carl Bode's Freudian "The Half-hidden Thoreau." Two contributors repeat from *The Thoreau Centennial*: Walter Harding expands some remarks in his study guide to *Walden* as "Five Ways of Looking at *Walden*"; Reginald L. Cook summarizes approaches to Thoreau and *Walden*. Set side-by-side, these two essays give a convenient synthesis of the image of Thoreau celebrated in *The Thoreau Centennial*. Paul Lauter puts Thoreau into a fresh context, comparing him with the Old Testament prophets in style and attitude. This essay, "Thoreau's Prophetic Testimony", is one of the best short statements of Thoreau's "message" that I know of.

Thoreau in Our Season asks several questions about Thoreau's value as example and as writer, questions also summed up in the editor's long introduction to the reprinted collection. How good a guide to political action is Thoreau? Is he among "those selfless, disinterested standard-bearers" of civil resistance (William Stuart Nelson), together with John Brown "real men in a real world" (Truman Nelson), demonstrating "the politics of the upright man" (Richard Drinnon)? Or did he hold "an essentially child's view of political and social reality" (C. Roland Wagner)? Our answer to such questions depends on our politics and on whether we take Thoreau as a prophet of real or symbolic action.

Second, was Thoreau really a transcendentalist? If he was, and remained so, was not this his tragedy as man and writer? For Theodore Baird and C. Roland Wagner, in spite of Thoreau's literary genius, his work is fatally split between Emersonian idealism and modern physical naturalism. Baird finds this split in the later writings, when the Emersonian vision could not be sustained; Wagner finds it even in *Walden*, in which the dialectic remained flawed, contradictory, and unresolved. These heretical proposals rest to some extent on new readings of familiar passages, but to some extent they involve raising our modern naturalistic view to the order of universal truth and judging Thoreau's vision by it.

Third, was Thoreau a more complicated and twisted person than was dreamed of in any Concord philosophy? Bode and Wagner (again) insist that he was. Drawing as did Perry Miller on Raymond Gozzi's unpublished thesis, which is fast becoming the black book of Thoreau studies, they agree that Thoreau "never outgrew his mother-fixation" (Bode), that "Thoreau's central method for coping with his Oedipal wishes was unconsciously to submit to and unconsciously to avoid castration" (Wagner). This hypothesis may be valid; neither Bode nor Wagner has space to defend it. But there is reason to doubt that Thoreau's writings have the psychoanalytic meaning that Marie Bonaparte has shown in Poe's stories and poems. It may be that in *A Week* Thoreau "had symbolically castrated himself and was reaping the advantages of castration without yet being concerned with its disadvantages" (Wagner), but few will read the book as a guide to such a state of presumed nirvana. It may be that "the amount of female matter in his nature

writing is remarkable. Perhaps the most illuminating is his love for swamps" (Bode), but illuminating how? These theories may help to explain Thoreau's complex and troubled personality—for Bode and Wagner they explain Thoreau's sudden impassioned commitment to John Brown, a topic that links several of the essays in *Thoreau in Our Season*—but they describe his writings only very indirectly, and the unconscious humour of such bald statements as the above, even in context, may leave up helpless to judge them fairly.

Thoreau as World Traveler, a monograph issued jointly by Columbia University and the American Geographical Society, is a delightful and definitive book. Professor Christie has taken a truism, looked at it hard, followed it where it led him, enjoyed the trip all the way, and come up with an unshakeable truth about Thoreau's life and writing. Any reader of Thoreau notes his allusions to distant places and famed travellers and explorers, but the recurring familiarity of such allusions in the essays, books, and journals tricks us into a contempt that *Thoreau as World Traveler* should get rid of. For Thoreau lived in and through such travel writings to an extent never grasped: "I have travelled a good deal in Concord" turns out to have this meaning also. In this book, Thoreau's world of vicarious travel is profusely illustrated by summary, by quotation, and by plates and maps. It is a paradox in tune with that of the whole topic that the only two errors that I have noticed are in the map of Thoreau's actual journeys from Boston to Bangor and from Concord to Montreal.

Professor Christie gives us, by way of Thoreau's interest in them, a lively introduction to the great travellers and travel writers, especially of the nineteenth century. He also shows how Thoreau used their accounts directly in his journals and published writings, and indirectly as models—half serious, half ironic—for his travel essays and books. Professor Christie blurs somewhat a distinction I would insist on between Thoreau's "excursions" (*A Week*, *Cape Cod*, *The Maine Woods*, etc.) and his other "travels" (*Walden*, the *Journal*, etc.): the former linear and exploratory, the latter orbital and cumulative. Some of Professor Christie's comments would appear to be better suited to the "excursions". But *Thoreau as World Traveler* is always helpful and a delight to read.

Some reviewers have found fault with Walter Harding's *The Days of Henry Thoreau* for not being some other kind of book. But they are wrong, for two reasons. First, and simplest, Professor Harding has earned the right by his other work on Thoreau to give us whatever kind of biography he thinks we need. Second, someone had to write the kind of biography Harding has written before other kinds, interpretative, impressionistic, imaginative, iconoclastic, analytic, could be written.

The Days of Henry Thoreau is, first of all, a chronicle, far more than Thoreau's own *Journal*. The basic and continuing structure is, as the title implies, how Henry Thoreau spent his days from July 12, 1817, until the morning of May

6, 1862, when, after whispering the words "moose" and "Indian", he died. Professor Harding has let no special topics or literary effects divert seriously the ordered progression of Thoreau's days.

In this new account there are no revelations, no secret chapters of fleshly passion with Mrs. Emerson, say, or for that matter, with Walt Whitman—these suggestions seem not so much ill-mannered as absurd. The facts remain as they have always been: the friendship with Emerson, the brief love for Ellen Sewall, the night in jail, Apollo's service to Admetus, and so on. Professor Harding has chronicled them more generously and directly than any other biographer. Searching for all that is known about Thoreau, he has ranged from documented fact through reminiscence to gossip and fable, and some reviewers have objected. But he seems to have no choice—so little is still known—and he keeps his sources clear in convenient footnotes.

As a result the book succeeds in two ways. Although it lacks the encyclopaedic definitive bulk of such biographies as Edgar Johnson's *Dickens* or Leslie Marchand's *Byron*, reading it we feel that Harding has come very close to the kind of truth that Thoreau hunted at Walden Pond, "a hard bottom and rocks in place, which we can call *reality*, and say, This is, and no mistake; and then begin, . . ." And the simple, natural, even flat style that never comes between us and the life history of Henry Thoreau has its own triumph in the narrative of Thoreau's last months, weeks, days, and hours.

University of New Brunswick

LAURIAT LANE, JR.

The Documents of Vatican II. Edited by WALTER M. ABBOTT, S.J. New York: Guild Press [America Press and Association Press], 1966. Pp. xxii, 794. \$10.95. Paper edition \$.95.

The importance of the official documents of the Second Vatican Council should be widely recognized. The texts, now appearing in this volume admirably translated into English, have begun to act profoundly upon the six hundred million Roman Catholics in the world, including nearly half of Canada's population, and indirectly upon all other Christians. The documents themselves, the introductions to them written by leading Roman Catholic figures in North America, and the Responses provided by prominent non-Catholic figures, give evidence not only of renewal and reform within Catholicism but also of such charity and concern for other Christians, and indeed for all men, as would not have been dreamed possible a few years ago. This book is also, in its paperback edition, a bargain, selling as it does for less than one dollar.

This volume was prepared primarily for a North American audience, and the celerity with which it has appeared also deserves special mention, for the Council concluded only on December 8, 1965. This explains the absence of any designation as an "official" English translation. At the time of the book's appearance only five of the sixteen Latin texts had been printed in the official Vatican publication *Acta Apostolicae Sedis*. However, the texts distributed at the Council just before the last vote upon them, and also those printed in *L'Osservatore Romano*, were available for the remaining eleven documents and were used.

To begin with, the book contains translations of the four constitutions on the church, on divine revelation, on the liturgy, and on the church in the modern world. No other group of documents in the volume is so significant. In the constitution on the church is presented the conception of the divine society as the people of God to whom He reveals himself in love. Authority is viewed in terms of service rather than of domination, and the principle of collegiality of bishops, by which they share with the Pope in collective responsibility for the tasks of the whole church, is enunciated. Here, as Dr. Albert Outler says in his Response, is "the *fundamentum* of the other fifteen documents of the Second Vatican Council". It is the first fully conciliar exposition of the doctrine of the church in Christian history, and its truly pastoral and ecumenical spirit is of primary importance. It is also, as Dom Christopher Butler declares, "a stepping stone and not a final accomplishment." This is, no doubt, the reason that on the one hand members of the Roman Curia argue from it when they say that nothing has been changed essentially, while elsewhere in the church progressives hail it as the *Magna Carta* of a new age. The real meaning of *Lumen Gentium*, its Latin title, has yet to be apprehended and implemented. Cardinal Cushing of Boston has said, "The work of the Council has not ended. It has just begun." History's verdict on Vatican II will, it is submitted, largely depend upon the fulfilment of the promise of this constitution.

Lumen Gentium is the second longest of the documents, running to more than sixteen thousand words. The dogmatic constitution on divine revelation, *Dei Verbum*, is only one fifth as long, but it is practically as important. This is the Council's pronouncement on the Bible. Scripture and tradition are not presented here as separate sources of authority. Encouragement of Bible reading by all the faithful is joined with reminders of the importance of tradition and the value of the magisterium. This constitution will do much to encourage the revival of Bible reading in all churches, for the good example of Rome is far-reaching. The influence of a new conception of the Bible which this document especially attests may be seen in the extended use made of biblical quotations in all of them, although this use is sometimes uncritical. One can only regret, with Professor Frederic Grant, that more is not said here about solid linguistic, historical, and critical study of holy scripture in the training and life of the clergy. However, this deficiency is recti-

fied in the decree on the preparation of priests, in which it is stated that "in the study of sacred Scripture, which ought to be the soul of all theology, students should be trained with special diligence".

The constitution on the liturgy has already wrought a revolution in Roman Catholic worship. From it, the first work the Council completed, have come services in the vernacular and with much greater congregational participation. The internal architecture of new churches has been affected, and even in old ones the setting for the central act of Catholic worship—the celebration of the mass—has become more communal and so more meaningful. There is also ample evidence in this document that liturgy is to adapt itself to the state of spirituality and culture of a particular people rather than to insist upon a rigid uniformity everywhere.

The last of the constitutions, that on the church in the modern world, is by far the longest document in the book. The subjects of the first four chapters—the church and man's calling, the dignity of the human person, the community of mankind, the role of the church today—are applied in a series of pastoral considerations of such urgent contemporary issues as the problems besetting marriage and the family, Christianity and contemporary culture, socio-economic life, politics, the fostering of peace and the promotion of a community of nations. The document is addressed "not only to the sons of the church and to all who invoke the name of Christ, but to the whole of humanity". As this was the last document approved, concern for others was the note upon which the Council ended. Its importance lies in its general attitude rather than in the specific answers provided to the problems presented. The church is to learn from the world as well as to speak to it. And instead of condemnations and anathemas, as in the past, there is the recognition that the church with all Christians must bear a large measure of responsibility for the present plight of the world.

The remainder of this volume contains nine decrees and three declarations. The decrees treat the instruments of social communication, ecumenism, the Eastern Catholic Churches, the bishop's pastoral office, priestly formation, renewal of the religious life, the apostolate of the laity, the ministry and life of priests, and the church's missionary activity. The decrees vary widely in quality. Most disappointing, perhaps, are those on the communications media, priests, and missionary activity. The first suffers from Catholicism's "siege mentality" of the past. That on priests tends to uphold a double standard of Christian life, illustrated for example by the retention of the requirement of celibacy. The decree on missions restricts itself basically to "foreign missions", while the evangelistic activity of the church at home is neglected.

If these decrees are in some measure disappointing, those concerning ecumenism, the laity, and priestly formation are encouraging. The first marks the dawn of a new era in the relation of the churches to one another. Protestants will rejoice, for example, to read that "Christ summons the Church, as she goes her pil-

grim way, to that continual reformation of which she always has need". The declaration of mutual responsibility for ecclesiastical divisions, the strong emphasis upon Scripture, the insistence upon speaking the truth in love, will be warmly welcomed. The decree on the laity marks the first instance that the lay apostolate has received special emphasis in a conciliar document. The decree on priestly formation appears to this reviewer to be the most satisfactory educational statement in the book. The principles it enunciates will affect all priestly and ministerial preparation, and much for the better.

Three declarations—on Christian education, on the relationship of the church to non-Christian religion, and on religious freedom—conclude the Council's texts. All are statements of particular principles, of which the last two will be welcomed particularly in North America. Much is done here to make possible improved relations between Christians and Jews and members of other world religions. There is also the clear recognition that no true church or just government may limit or coerce the religious freedom of others.

Many readers of this excellent book will share the hope that the vision presented in these documents will be realized.

University of King's College

J. B. HIBBITTS

Human Nature in Geography. By JOHN KIRTLAND WRIGHT. Cambridge: Harvard University Press [Toronto: Saunders of Toronto], 1966. Pp. xx, 361. \$10.00.

This book is a collection of articles and addresses by an eminent geographer over a period of forty years, 1925-65. They have been brought up to date by interpolations and occasionally by rewriting, and the whole series is linked, as the title suggests, by a preoccupation with the ideas of geographers rather than with geographic facts. Most of us in our youth were exposed to geography as definite facts to be learned without questioning, but this study of the historical development of geographic concepts should rid us of any illusion that we ever know anything more than provisionally. The only variety of truth that can lay claim to being absolute is the mathematical, perhaps of that only the arithmetic, since that is an analysis of measurement and not of reality. As the author illustrates in *Map Makers are Human*, the choice and measurement of observations are done by the fallible, usually with a preferred conclusion to illustrate.

Dr. Wright unfolds his subject with admirable erudition and infectious joy in words. Although he limits his field to American geography (Canada is twice mentioned), he finds the English vocabulary inadequate even for this well-thumbed province, and he therefore invents, and fortunately defines, new words as he needs new minor concepts. So the text blossoms with *geoexotic*, *categorilla*, *bibliobiog-*

raphy, geopiety, and unnumbered others. Once mastered, these neologisms have merit in pinning down butterfly concepts for more ready identification, and, if most of these ephemerisms fail to attain to dictionary fossilization, they will yet have pleased both the inventor and the reader. A "categorilla" is one of those magnificent generalizations so valuable in teaching and so fatal to understanding. "Geopiety" is a type of reverent geographic explanation, such as: ". . . the beneficent Providence which has made a great river to flow past every large city." It is not surprising that American, and particularly New England, geography should for long have been written with confident insight into the designs of the Creator, but the study of *The Open Polar Sea*, a series of triumphs of the will-to-believe over the observed facts, does even more to shake one's trust in human intelligence. It is interesting that this subject, seemingly settled by the polar explorations of a century, has been reopened, at least for prehistory, during recent years.

The seeker after geographic facts will find few in this book, for that is not its intention. These are studies of the history of geography, chiefly in America, and of the relationships of geography to its related fields, to so many, in fact, that one wavers between the feeling that geography is the study of everything and that it is just a name where many subjects meet. Yet this is the state of every subject today, and the growing points are chiefly where the fields overlap in the most complex way. Dr. Wright seems well aware of this, and his stress upon the importance of imagination as against the patient collecting of facts is a trumpet call to action. I cannot say that I think that this book should be required reading for all students of geography, since I fear that it might help them to fail conventional courses, but it might inspire some to such improbable researches as *From "Kubla Khan" to Florida*, which traces the original site of *The Wanderings of Cain* and of "Alph, the sacred river", to remote parts of Alachua County. Life is most valuable when it is enjoyed, and the author writes as one who has enjoyed life and geography together.

Wolfville, Nova Scotia J. S. ERSKINE

The Achievement of William Faulkner. By MICHAEL MILLGATE. London: Constable [Toronto: Longmans Canada], 1966. Pp. xii, 344. \$10.00.

This is a very intelligent and useful, almost indispensable book. Professor Millgate cuts clear of the schizophrenia of much Faulkner criticism, which tends to run back to gossip or forward to metaphysics; he provides the essential information, much of it new and all deftly arranged, and his interpretative comment on the novels and stories is generally perceptive, sometimes startling, once or twice profound, as if in a flash of intuition he has got his man just right. A page of Millgate is worth twenty of Cleanth Brooks; if I had to cut the shelves of Faulkner scholia to the bone (and it might be a good idea), I should save this book and Olga Vickery's *Novels*

of *William Faulkner*. It would hardly be necessary to save James B. Meriwether's *Literary Career*, since, with due acknowledgment, Professor Millgate has employed the determining facts and conclusions of that study.

There is a no-nonsense tone about the whole work, and not least in its organization: the career, the work (novel by novel chronologically), the achievement. The last is brief, and rather disappointing—most of the good things have been said already in the comment on the novels—but Professor Millgate sets Faulkner firmly in the European rather than the purely American tradition (helped by Faulkner's early remark that Mark Twain was a "hack writer", which, except for *Huckleberry Finn*, is of course true), and ends by comparing him with Dickens, a good firm statement.

Professor Millgate has made extensive use of the important Faulkner collections at Virginia, Princeton, and Yale, to mention only the major sources of his research in published and especially unpublished materials, and he has done some thorough literary detective work. And not only literary: he can be amusingly punctilious in establishing exact or approximate dates for Faulkner's numerous comings and goings from Mississippi as well as bibliographically adept in tracing the sequence of manuscripts and typescripts which lie behind the published texts of the novels and stories. As interpreter, he does not choke his readers with a bewildering explication but expands their attention (if not always their sympathy) by suggestive analogues: *Sanctuary* with *Measure for Measure*, for example; *Absalom, Absalom!* with *Jane Eyre*; *Light in August* with the rites of Diana (via *The Golden Bough*); and the progress of Addie Bundren with the stages in the burial of Queen Eleanor. (There is no good book without a little mischief in it.)

Faulkner is one of the most thoroughly documented of twentieth-century writers; in later years he supplied a good deal of this himself, in seminars at Virginia and in Japan, in interviews and letters. Some of these remarks are just polite, some leg-pulling, some confessional; many go to the heart of the matter. One of them in particular (and Professor Millgate makes careful use of this material) is a main clue not only to *The Sound and the Fury* but to all his work: "It's best to take the gesture, the shadow of the branch, and let the mind create the tree." Different minds make different trees. In *Absalom, Absalom!* we see the process at work; as Professor Millgate acutely observes, Quentin's problem in that book is a "literary" problem. All Faulkner's major figures are initiated, so to speak, into the human necessity of creating substance out of shadows. (All except Lena Grove.) And this is one reason why at critical moments they all speak, or if they do not speak they are spoken for, in Faulkner's highly individual rhetoric. But these indirections, comical, lyrical, tragic, will not find directions out for the critic. He must start (hanging onto the metaphor) with the tree. The book is, as Beerbohm's Henry James would say, *there*, and he (the critic) can only go back. This is where the "foule papers", if they exist, come in.

Whenever he can, Professor Millgate uses the preliminary papers to establish the genesis and exodus, what Faulkner called the anguish and sweat, of the published work. This is good; in some cases, as in the comparison of the typescript of "Flags in the Dust" with *Sartoris* (pp. 83-5), really illuminating, but insensibly the emphasis shifts to the process and away from the artifact. The Faulkner *oeuvre* becomes a testament. I suspect this is the way Faulkner would want it: "Listen, stranger; this was myself, this was I." It is not the only way: there is room yet for books written about man in the presence of Faulkner, and, perhaps, for he was a generous man, his memory can bear that too.

Victoria College, University of Toronto

MILLAR MacLURE

Prometheus: The Life of Balzac. By ANDRÉ MAUROIS. Translated by Norman Denny. New York: Harper and Row, 1965. Pp. 573. \$10.00.

André Maurois in a foreword to his English version of *Prométhée, ou La Vie de Balzac*, published early in 1965 in France, writes that it is his last biography. But his admirers need not fear that he will be silent in the future. *Le Figaro* reported that the veteran, now in his eighty-first year, has enough literary projects to occupy himself for the next twenty years. If he never writes another biography, Balzac takes him out on the crest of the wave. It begins alarmingly. Balzac, André Maurois declares, was "by turn a saint, a criminal, an honest judge, a corrupt judge, a minister, a fop, a harlot, a duchess, and always a genius." Overwriting is the occupational disease to which so many biographers and critics of Balzac have fallen victims. Has André Maurois caught this infection? Happily, no.

After that preliminary flourish, he settles down to give a sober, detailed chronicle—not, he is careful to explain, a critical study—of the flamboyant career. The *Comédie humaine* fills some 300 volumes and the whole Balzacian output spreads into 40 octavo volumes. Balzac created about 3,000 characters—a crowded portrait gallery of figures larger than life and yet true to it—and he himself was as strange as any of them. Whatever he did, great or small, it was gargantuan.

When he was in the mood, he worked prodigiously, writing *Père Goriot* in daily spells of from sixteen to eighteen hours, with twenty on one November day in 1834. Then he would have *une brume sur l'âme*, a misting of the spirit, and keep the printers waiting for manuscripts or proofs that came back a mass of alterations. He said of critics "They want to scalp me and I want to drink out of their skulls", and on occasion he short-circuited them by reviewing his own books. A pot-bellied, greasy little man, he had a magnetic charm for women. At one time he kept two mistresses, one of whom was invaluable as a correcter of proofs, and the other a duchess. His prowess at eating was in scale with the rest of him. He behaved as "a man of fashion, though not a dandy", for he had a horror of "the

solemn imbecilities indulged in by the English with their vaunted sangfroid." Clothes, furnishings, liveried servants, smart vehicles, delighted him. He had in his retreat in the Rue des Batailles a white cashmere divan fifty feet in circumference.

No wonder he is so much written about. Since the centenary of his death in 1950, he has been the focus of French scholarly and critical attention. André Maurois should bring him more readers. Anyone who finished this satisfying biography without being resolved to go back to the novels or to try them for the first time would indeed be incurious. They are not—except for fortunate people with a very large vocabulary—easy in French. Balzac's flow of words, many of them unfamiliar to the average reader, is torrential. English versions are unequal. But the reward of climbing the barriers is to move in a world, Parisian and provincial, of unsurpassed fascination.

Engels once wrote that he had learned more from Balzac "than from all the professional historians, economists and statisticians put together." Balzac would have approved of that verdict. He saw himself as doing with the pen what Napoleon had done with the sword, as outpacing Scott, who so influenced French writers, and by calling his work the *Comédie humaine* he audaciously echoed Dante. "I like exceptional beings", he told George Sand. "I myself am one." He was in some ways his own Rastignac, and there are more than glimpses of him in other characters. André Maurois shows why this was so. He reads easily in Norman Denny's translation.

New York City

GABRIEL GERSH

Art and Philosophy: A Symposium. Edited by SIDNEY HOOK. New York: New York University Press, 1966. Pp. x, 346. \$6.50.

This book ought to be an embarrassment to all who had anything to do with it, including twenty-eight distinguished philosophers, critics, and art historians. It consists of papers given at the seventh annual New York Institute of Philosophy in 1964.

Not one of the papers can be considered a major statement, or even a particularly well-wrought one. None of the more famous contributors is at his best, and a few of them are at their unsuspected worst. Six volumes on other philosophical topics have originated from the New York Institute of Philosophy, and this fact may explain the momentum, the ambition to "round off" the series, without which so uneven and generally bad a book could never have been set in type.

Meyer Schapiro gives the opening "main paper." Paul Ziff then devotes eight pages to saying that he cannot understand what Professor Schapiro wishes to say. H. W. Janson is next, and to Schapiro he politely says "Amen" (literally!) and excuses himself for talking about something else. Then comes Max Black.

Professor Black is less polite with his "I wonder, to start with, whether I have adequately grasped Meyer Schapiro's general position." And so it goes.

Here and there around the middle of the book are a few interesting passages. Only one whole essay seems to be thoroughly worked out, and that is Raziell Abelson's "Is Art More Real than Reality?" This skeptical analysis has as its main conclusion that there is no thing or class of things called "reality", so that there can be no substantive basis for comparisons between art and reality.

In the main the book contains cheerful philosophical babble. It is kitchen-work rather than a meal properly cooked and served in sequence. It might have been more properly preserved and distributed on magnetic tape.

Innis College, University of Toronto

GEOFFREY PAYZANT

The Crazy Fabric: Essays in Irony. By A. E. DYSON. London: Macmillan and Co. [Toronto: Macmillan of Canada], 1965. Pp. xiv, 233. \$6.00.

"Oh, let us be thankful", wrote Thackeray, "not only for faces, but for masks! . . . Whilst I am talking, for instance, in this easy chatty way, what right have you, my good sir, to know what is really passing in my mind?" And in similar vein, Sterne boasted, "I set no small store by myself upon this very account, that my reader has never been able to guess at any thing." Every ironist is to some extent inviting, or daring, his readers to find out what is "really" passing in his mind, and plays a game with them in which he simultaneously reveals and conceals. To follow the intricacies of his irony is to engage in a kind of detective work, to pursue a wily quarry who covers his tracks none the less carefully because he intends to be followed and who is likely to be waiting in ambush to turn the tables on the unwary reader.

A. E. Dyson, in *The Crazy Fabric*, accepts the ironist's challenge, and undertakes to analyse and interpret some of his devices. His book is a collection of "essays in irony", written over a number of years, on thirteen prose writers from Swift to Orwell. Between these figures he treats Fielding, Sterne, Gibbon, Peacock, Thackeray, Mark Twain, Butler, Wilde, Strachey, Huxley, and Evelyn Waugh. One may regret the absence of such figures as Jane Austen and Henry James; but the critic is entitled to his chosen limits.

The writers are presented in chronological order, but Dyson does not attempt to demonstrate any developing tradition, other than by considering Swift as, to some extent, the forebear of them all. He has no single thesis, nor does he try to reconcile the widely varying techniques of the writers he examines with any narrow definition of irony. His approach is through a close attention to "the personal mood and tone" of each writer, and his method is to follow through a passage the devious twists and shiftings of innuendo and suggestion by which the ironist coaxes, bullies, or tricks his audience.

Dyson was well-advised in choosing this approach, for of course an essential element of irony is the close relationship between writer and reader which it presupposes. He is at his best in his consideration of those writers, such as Swift, Sterne, and Thackeray, who most fully exploit the possibilities of this relationship. So he examines what he calls Swift's technique of "betrayal": "A state of tension, not to say war, exists between Swift and his readers. The very tone which he employs is turned into a weapon. It is the tone of polite conversation, friendly, and apparently dealing in commonplaces. Naturally our assent is captured, since the polite style, the guarantee of gentlemanly equality, is the last one in which we expect to be attacked or betrayed. But the propositions to which we find ourselves agreeing are in varying degrees monstrous, warped or absurd." This is what happens when, for instance, after we have learned with Gulliver something of the lofty benevolence of the Houyhnhnms he tries to emulate, we find ourselves calmly following an account of how he equips his boat with Yahoo skins.

Empson has said that "an irony has no point unless it is true, to some degree, in both senses." Dyson is finely attuned to the double-edged nature of irony, and seldom fails to see past the merely moralistic or satiric implications of a work to its more comprehensive vision of the duality of life. He notes, for instance, how often the judgments of the "villainess" Becky Sharp are Thackeray's own, and how much truth there is in the perception of the generally deluded Mr. Higgs in *Erewhon*. But although he often shows, in the individual studies, the kind of deep compassion and concern that can underlie even such disgust with humanity as Swift's, he is surely unjust in his generalization on the ironist when he says, "At best he is a moralist to whom cruelty and rejection come more naturally than forgiveness and charity. At worst, he may be a sick man, shuddering at evils which have their true origin in himself." This "at best", by his own evaluation, is still too harsh a description for Sterne and Wilde; and the "at worst" would be debatable in its application even to Swift and Huxley.

Words such as "irony", "paradox", and "ambiguity" are all so fashionable that it often seems as though one has only to demonstrate their presence in a work to guarantee its worth. It is refreshing, then, to find that Dyson is ready to admit that all that is ironic is not *per se* profound. Just as irony can be a means of conveying more than what is actually said, so it can become a means of avoiding saying anything at all. He examines irony's potential as evasion, and discriminates between, for instance, Wilde's apparent flippancies, which he finds to be "part of a complex truth", and the essentially negative nature of Waugh's novels, where "absence of compassion—indeed a deliberate withholding of compassion—seems at the heart of Waugh's irony." The principle behind this distinction, however, is not always clear. Dyson does not require Swift to provide us with the ideal balance between Yahoo and Houyhnhnm, but he takes Peacock to task for fastening only on cranks, and Butler for neglecting to delineate a *good* father-son relationship.

Where he leaves his main subject of irony, and presents straight thematic studies of works such as *Tom Jones* and *1984*, though he has no major new interpretations, Dyson still shows constant and acute perceptiveness, and some fresh insights. His close attention to tone, and his controlled use of biographical data, which he handles with sympathy and tact, have the effect of bringing the works he examines vividly to life. The book as a whole is well written and thoroughly readable.

University of Alberta

JULIET SUTTON

Dickens: The Dreamer's Stance. By TAYLOR STOEHR. New York: Cornell University Press, 1965. Pp. 299. \$6.75.

A new orientation for Dickens' place in literary history is offered by this study of his literary manner. Combining a psychological and structural analysis of the six "dark" novels from *Bleak House* to *Our Mutual Friend*, Stoehr shows that Dickens wrote his novels as if they were dreams. He argues that the "dream manner" or supernaturalism, blending realism and fantasy, met the needs of nineteenth-century readers, torn between a reluctant insistence on fact and a desire for fancy. In the novels of Dickens readers found an art form in which they could unite their dispirited belief in a post-Newtonian world and their hopeless desire to escape from it into a romantic, ideal world in which they could renew their faith. Stoehr moves from this theoretical consideration to a practical criticism of the novels, interpreted as if they are dreams. The weird mixture of seemingly unnecessary detail, the sense of a fragmented world mysteriously ordered, the hallucinatory quality of certain scenes, the photographic realism of grotesque images, and the reflexive symbolic structure of the novels all resemble the features of dreams. These traits form part of Dickens' technique of disguise and display, enabling him to suggest but avoid fully confronting the emotionally explosive "dream content" of his novels: the recurring themes of sex, class, and violence. Applying Freudian principles, Stoehr shows Dickens, dissatisfied with himself and his place in society, gradually and ironically coming to terms with reality in the dream world of his novels. *Great Expectations* is said to mark the high point in Dickens' integration and clarification of his recurring dream content by the elimination of his habitual double plot, the skilful control of the first-person narrator, and the appearance of the submerged violence in the Newgate strand of Pip's story. Dickens' refusal, even in *Great Expectations*, to face the full implications of his dream content helps to explain the power of such symbolic scenes as Orlick's attack upon Pip in the sluice-house as a means of transferring the hero's violence to the double, Orlick, and also as an eruption of Dickens' own repressed desire for violence.

Like other psychological and symbolist critics, who, as Ada Nisbet says,

"explore the imaginary gardens into which Dickens put his real toads", Stoehr is vulnerable to the criticism of such writers as William Clark (in "The Rationale of Dickens' Death Rate") that he, like Edmund Wilson, has turned Dickens into "a melancholy misfit drifting helplessly unanalyzed in a pre-Freudian world". In discussing the biographical sources of Dickens' recurrent themes, especially those dealing with sexual transgression that involves overstepping class boundaries in the novels, Stoehr is vague in his speculations about Dickens' childhood encounter with sex during his blacking-warehouse employment. He also neglects to consider, in Dickens' attempt to reassert faith, his awareness of the ironic possibilities of fantasy, dream, and symbol in such novels as *Great Expectations*. Finally, even allowing for the fact that Stoehr is dealing with the "dark novels" and that he gives us a sense of the dynamic, vital world of those novels, his psychological analysis leaves the reader who appreciates Dickens' comedy slightly at sea. As one critic has said, it is in his comedy, recurring even in the dark novels, that Dickens "shows his profound sense of the human predicament" and his recognition of the fundamental absurdity and glory of human experience. Stoehr has neglected the possibility that comedy is perhaps the most significant means by which Dickens bridges the gap between fact and fancy and by which he renews faith.

Stoehr's attempt to suggest the possibilities of Dickens' relation to certain cultural phenomena of the nineteenth century is the most valuable contribution of his study. Tracing the way in which the gap between fact and fancy is treated in such novels as *Hard Times*, he shows how the dreamer's stance arises from this split in Victorian life and is an answer to it. Cultural parallels to the dreamer's stance are found by Stoehr in pseudo-science, phrenology, mesmerism and the attempts of Tennyson as a poet and Rossetti as an artist to join the precise and real with the romantic and fanciful. Combined with the earlier analysis of Dickens' dream techniques by Moynahan, Manheim, and Winters, Stoehr provides a starting point for studies not only of ambiguities in the novels but of Dickens' relation to nineteenth-century cultural dilemmas. In short, he succeeds in claiming a new context for Dickens in literary history in terms of his dream manner and of defining Dickens as a "touchstone in assessing the sources and quality of supernaturalism in the age." *University of Alberta*

JOANNE ANGUS-SMITH

The Responsible Electorate. By V. O. KEY, JR. Cambridge: Harvard University Press [Toronto: Saunders of Toronto], 1966, Pp. xix, 158. \$4.00.

This small book has a single thesis with far-reaching implications. Late in his distinguished career, this American political scientist turned his attention to the question: Is the American voter rational and responsible? Key's conclusion, based on his analysis of the traditional "black sheep" of American politics—the voter who switches from one party to another—was that "voters are not fools . . . in the large

the electorate behaves about as rationally and responsibly as we should expect, given the clarity of the alternatives presented to it and the character of the information available to it." Some thrust is added to Key's conclusion when it is realized that the principal subjects of his study, the party changers, have been portrayed in earlier studies as "the least interested in the election; the least concerned about its outcome"; in short, the very people that Women's Political Leagues picture as the "ugly American".

There are important implications in Key's findings. For one thing, there are important factual questions concerning the "nature" of *homo civicus*. Several authorities have told us that democratic man is reasoned, thoughtful, and conscientious while others have told us that he is the opposite. Is this merely a factual dispute which will be answered in time to the satisfaction of all, or does it only illustrate that even the most disinterested, objective scholar brings a set of predilections to his research and finds what he unwittingly sets out to find? The behavioural sciences, *qua* sciences, have yet to demonstrate that they can be totally divorced from normative considerations.

We should deal forthrightly with this problem because there are serious implications in the view that one can easily distinguish science from ethics. The many voting studies conducted in the past twenty-five years bring this problem to the surface. Where does empirical fact-gathering end and normative evaluation begin? In the current issue of America's leading political science journal, the charge is made that many modern scholars find in the course of their research that the rational citizen does not exist and then go on to conclude, *as scientists*, (1) that classical democratic theory is unrealistic and (2) that a newer theory is needed. The author of this charge contends that the resultant "revisionist" theory favours the status quo because of its tendency to stress the durability of a political *system* despite (or rather, because of) the shortcomings of the average citizen. The system is stable, according to this scientific orthodoxy, because most citizens care more about fishing and cards than politics. As a consequence, the system functions without much strife and is governed by a responsible and semi-open elite.

Would it not be equally scientific to investigate the normative question: Why do we have this apathy and relative non-concern? Prophecies are often self-fulfilling, and what would be the result if we convince ourselves that democratic political systems function independently of individual rationality and responsibility? On the other hand, what will happen if we conclude that Key is right, that the average voter is indeed reasonably intelligent and rational? Such a conclusion would seem to have profound implications for normative theory as well as for the course of research itself. Scientists hopefully investigate what they deem important. And it is important whether they view the average voter as a dupe, or as a rational, concerned human being.

Grand Valley State College, Michigan

WILLIAM C. BAUM

Fidel Castro's Political Programs from Reformism to "Marxism-Leninism". By LOREE WILKERSON. Gainesville, Florida: University of Florida Press, 1965. Pp. ix, 100. \$2.00.

This is the first in a second series of monographs prepared under the auspices of the Center for Latin American Studies of the University of Florida. Mrs. Wilkerson has done well, in this clear and simple presentation of the Castro story, to bring an understanding of "the bearded one", whose actions and lengthy oratorical flourishes have often appeared to be singularly inconsistent to Anglo-Saxon observers. Without pretensions to unusual insights, and fortunately free of ideological jargon, this slim volume gives an account of Communism in this hemisphere that is at once convincing and satisfactory in explaining this *fait accompli*.

Starting with University of Havana fellow-students, the early colleagues who joined Fidel Castro in advocating economic and political change were in the accepted pattern of Latin American reform movements. Similar groups and movements had taken shape in Peru, a generation earlier, and gained recognition as the Alianza Popular Revolucionaria Americana (APRA). The Mexican Partido Revolucionario Institucional (PRI) and the Cuban Partido Revolucionario Cubano (PRC) absorbed elements of European socialism, applied the concepts to local conditions, and added inspirational nationalism as sugar coating. While some of these movements were no more than gestures, and all were uniformly weighed down with time-worn clichés in their utterances, the personality of Castro, his urge to dynamic leadership, as well as the circumstances of his times and of his country's unique history, wrought surprising results.

After the abortive armed landing on the southern coast of Cuba in November, 1956, only a dozen confederates escaped with Castro to the mountain fastnesses. From thence the guerilla fighting eventually spread to the valleys, sustained by funds collected from Cuban exiles in Puerto Rico and the United States, and from middle-class and business people in Havana who were suffering from the corruption and tyranny of Batista. Taking flight on January 1, 1959, Batista left behind a political vacuum. Castro undertook a slow and triumphal march through the countryside, used force to dislodge other revolutionary bands temporarily in command of the capital, and proceeded to consolidate his position. It is Mrs. Wilkerson's thesis that Castro was ready to sacrifice principle in order to enhance his personal domination of the ensuing political struggle. Behind the contradictory statements and laws and the zig-zag political manoeuvring in nationalizing foreign investments and in replacing the Cuban army with his own followers "there lies a highly consistent will to exercise virtually unchecked personal power."

Slowly came the change in public exposition of the purposes and objectives. Although Castro was originally an advocate of democratic processes, elections, freedom of opinion and of the press, each of these promised reforms gave way in the surge to power of one party and one man. After the army, the labour unions, the

press, the Universities, the professional societies, the Church, the schools and the other social institutions came under socialist-communist control. Having earlier denounced Communism, Castro came to publicly embrace and extol it. His speeches reveal "a man who was desperately trying to reform his past so that it would conform to the present." In the great game of international politics, it was by his public proclamation that he had adopted the ideology of the Soviet Union that the welfare of his regime came to be a matter of great interest to the Kremlin. This interest was so great that it offset the risk inherent in the Communist overt penetration into an area of vital security interest to the United States. To repeat, Mrs. Wilkerson makes it abundantly clear.

University of Maryland

WILLARD BARBER

The International Law of Fisheries: A Framework for Policy Oriented Inquiries.

By DOUGLAS M. JOHNSTON. New Haven: Yale University Press [Montreal: McGill University Press], 1965. Pp. xxiv, 554. \$12.50.

Until late in the nineteenth century, the fishery resources of the oceans were regarded as being inexhaustible. Scientific evidence has since demonstrated that ocean fisheries can be over-fished and that unless measures are taken to restrict their exploitation they are liable to serious depletion or even destruction. The situation poses a very real problem for the international lawyer who may try to seek solutions which will accord with two traditionally accepted principles of international law—the principle of unrestricted freedom of the high seas and the principle that in a narrow band of waters adjacent to its coasts (the territorial sea) the coastal state has the exclusive right of jurisdiction. Canada has been particularly concerned with the problem. Aware that a three-mile breadth of territorial sea was inadequate to protect her fisheries she enacted in 1964 the Territorial Sea and Fishing Zones Act which established, in addition to a three-mile territorial sea, a zone of nine miles in which Canada was to have exclusive control over fisheries.

In this book Professor Johnston argues that the international law of fisheries should not today be concerned with perpetuating the classical concepts of the territorial sea and the high seas which provide no rational basis for the settlement of modern problems of exploitation and conservation. He advocates a functional as opposed to a strictly legal approach permitting account to be taken of biological, economic, technical, political, and sociological considerations as factors in shaping decisions. He sees no logical reason, for example, why a state's claim to authority over fisheries should be co-extensive with its authority for purposes of customs or defence.

The major part of Professor Johnston's book involves an analysis of the trends in claims to authority over fishery resources. The two uses of these resources—exploitation and conservation—are separately examined under the heads of "un-

shared", "modified", and "shared" authority. (Unshared authority refers to the exclusive right of one state to exploit a fishery resource or to enforce, unilaterally, conservation regulations concerning it. Shared authority refers to a scheme of exploitation or conservation in which two or a limited number of states participate with the intention of excluding all other states or requiring them to submit to regulation. A shared exploitation or conservation scheme permits participation by all states.) In discussing unshared exploitation authority the author notes with approval a recent trend towards functional use of the seas. Since 1960, for example, many states in addition to Canada, rather than extending the limits of their territorial seas to gain control over fisheries, have established exclusive fishing zones adjacent to their territorial seas. These zones in no way affect the rights of other states in making use of other functions of the sea.

In tracing patterns of unshared conservation authority, Professor Johnston regards as favourable a trend towards recognition of the "special interest" of the coastal state in the maintenance of the productivity of the living resources of the high seas adjacent to its territorial sea, as a result of the 1958 Geneva Convention on Fishing and Conservation of the Living Resources of the High Seas. The Convention permits the coastal state to initiate unilateral measures of conservation when scientific evidence establishes the necessity of urgent application of such measures. As outstanding examples of modified conservation authority, Professor Johnston cites the experience of Canada and the United States with the halibut and salmon stocks of the Northwest Pacific Ocean. As a result of various treaties imposing mutual restraints, the two nations were able to restore these stocks to high levels of productivity. He believes that the best solution to fishery problems lies in those schemes of authority that are restricted to one or to a limited number of participants. Regionalism and negotiated settlement between the parties directly concerned are preferred to wide schemes of shared authority, in which the whole international community would participate and in which an attempt to maximize the sharing of benefits could result in a minimum of restraints. He says, however, that claims to unshared or modified authority over a resource should be founded on the need for conservation regulations as demonstrated by scientific evidence. Professor Johnston also recommends that any scheme of modified authority to be completely effective should be backed up by a procedure of compulsory arbitration to be used as a final resort when the parties themselves are unable to settle a dispute.

The foregoing synopsis gives no adequate appreciation of the wide range of matters considered, such as a history of the development of international law concepts affecting fisheries, an examination of pertinent treaties, conventions, and international decisions, and a consideration of the problems and trends in specific ocean fisheries. Account is taken of the social, economic, biological, and political factors influencing claims to authority. The method of analysis will perhaps seem alien to those accustomed to thinking of international law in terms of the tradi-

tional concepts. But it is, of course, Professor Johnston's aim to show the futility of the familiar principles in offering a solution to the problems of fisheries. The reader may find that the book tends to over-categorization. The separate treatment given to both exploitation and conservation under the three headings of unshared, shared, and modified at times seems arbitrary and seems to lead to unnecessary duplication of material. The author succeeds, however, in making a strong case for a rational approach to the law of fisheries which will accord with present-day realities.

Dalhousie University

J. A. YOGIS

Hawthorne. A Collection of Critical Essays. Ed. A. N. KAUL. (Twentieth Century Views series). Englewood Cliffs, N.J.: Prentice-Hall [Scarborough, Ontario: Prentice-Hall of Canada], 1966. \$3.95.

Twice in this collection, a rather perverse linotypist has accidentally called attention to two major aspects of Hawthorne's art. He has omitted the letter *r* from dramatize; hence, *damatize* (pp. 43, 80). One result of this omission is that the reader becomes aware of how frequently critics must consider Hawthorne as a dramatic or even theatrical writer. Furthermore, the misprint reminds us of the recurring theme of damation [*sic*] and salvation, a theme which every essay in the book presumes as a point of reference.

Typography aside, however, Professor A. N. Kaul's collection is excellent. The organization which the editor has impressed upon the book can only be described as logically beautiful. The essays move from the general to the specific, and each piece provides a solid ground for the essay which follows. Thus, the first selection, by Yvor Winters, sets forth the Puritan ethos and the problem of allegory as these affect the whole Hawthorne canon. This is followed by Mrs. Q. D. Leavis' lengthy "Hawthorne as Poet", which provides, along with perceptive explication, synopses of many of Hawthorne's works. After these, the essays become more narrow in critical scope, ending finally with commentaries on individual works, including criticisms of Hawthorne's four novels, by Mark Van Doren, F. O. Matthiessen, Hyatt Waggoner, and the editor, Mr. Kaul. Such an accumulative approach makes this collection quite as suitable for the general reader as for the student of American letters, who, I suppose, has been the primary audience for the whole series, at least until Prentice-Hall's current sales campaign for monthly subscriptions.

The criticism is modern. If this volume is representative, the Prentice-Hall series might be retitled *mid-Twentieth Century Views*, the range of dates of original publication extending from Yvor Winters' "Maule's Curse" of 1938 to Frederick C. Crews' tightly reasoned analysis of "Roger Malvin's Burial" of 1964. In critical approach the collection could provide a student with virtually every mid-century point of view, such key words of our century as *ambiguity, myth, symbol,*

shock of recognition, and *Freudian* being central to the analyses of H. V. Lang, R. W. B. Lewis, Charles Feidelson Jr., and Crews. And behind them all is the germinal criticism of Henry James, who is alluded to by every writer and quoted by most of them. It seems only an accident of chronology and presumably of space that James' evaluations were not included.

Hawthorne, of course, lends himself to modern criticism to the extent that sometimes the reader of this collection feels an internal conflict between scepticism and wonder: scepticism at the critics' facility in finding themes that our mid-century minds want to find, and wonder at their being there, as we see in Frederick C. Crews' demonstration that the hunting accident in "Roger Malvin's Burial" is not an accident, but actually a situation in which "The super ego takes revenge for unfulfilled death-wishes . . . of . . . the sexual rival." Indeed, the complexities of Hawthorne's works which make them subject to the interpretations of succeeding generations suggest that perhaps the nationalists who were contemporary with Hawthorne, especially Melville, were not qualitatively far off in suggesting comparisons between him and Shakespeare. Where the people of the genteel age wanted to find morality and romance in Shakespeare, and found them, the people of this age want ambiguity and universal myth. As this well balanced anthology proves, our twentieth-century critics find these characteristics in Hawthorne, too.

University of Minnesota, Duluth

FRED E. H. SCHROEDER

A History of Modern Criticism, Vol. IV, 1750-1950. By RENE WELLEK. New Haven: Yale University Press [Montreal: McGill University Press], 1965. Pp. vi, 671. \$10.00, paper \$2.45.

With one more volume (*The Twentieth Century*) still to be published, René Wellek's massive study has already gained wide acceptance as the best survey of its kind to be produced in our century; despite its narrow scope it is far superior to George Saintsbury's erudite but rambling *History of Criticism*, the only work by a single author with which it might be legitimately compared, in its incisive analysis of the grounds on which literary judgments have been made and in its dispassionate appraisals of individual critics and movements. But if it is an essential text for the student of literature it is no less so for one interested in the history of ideas, for Wellek discusses criticism within the wider context of the movement of ideas and social forces which have left their imprints on European and American culture. The formulation of concepts and judgments about literature, as he clearly sees, is premised upon a host of underlying assumptions which are not purely aesthetic but also psychological, philosophical, ideological, and social; and these in turn are conditioned by the period and nation in which the critic lives. Thus, Whitman conceived the duty of the American poet to be "to define his nation, give it 'moral identity', help to unify it after the ordeal of the Civil War." Dostoevsky's socio-

political views also coloured his aesthetic vision; he "attacked Tolstoy openly . . . for his views on the Southern Slavs, voiced by Levin at the end of *Anna Karenina*." Such remarks may seem today exasperatingly simplistic and doctrinaire; we have grown accustomed to more formal, professedly disinterested technical analysis, but it is tonic to be reminded, even if in a relatively unsophisticated way, that part of the critic's function is judging, and a whole judgment always involves more than aesthetic criteria alone. The many original source quotations with which Wellek saturates the pages of his *History* continually keep us aware of this truth.

Wellek does more, however, than relate the critic to the concern of his time; he also focuses on the network of ideals and beliefs and attitudes which link together seemingly diverse figures. He writes: "The common denominator between Wordsworth and Tolstoy is their Rousseauism, their enmity toward urban civilization, their concern for the effect of literature on the masses of humanity, their hope for literature as an instrument of unification in a spirit of love." Despite the suspicious neatness of such comparisons, they do illuminate the connection between minds existing in vastly different worlds. This is as Wellek intends, for one of his cardinal although unstated tenets is that the history of criticism, like the history of any intellectual discipline, implies a sense of spatial and temporal continuity. The questions that men ask about literature—what is its relation to society? to objective truth? to the individual? what should literature *do*?—and the solutions they propose are recurrent ones, though necessarily restated for every culture. One of the things Wellek has attempted to do, and succeeded very well in doing, is to examine the ways in which a multitude of English, European, and American critics have consciously or unconsciously borrowed from or paralleled one another. His attention is always more closely fixed on the interdependence of critics, on the philosophic roots which they mutually share, than on that which sets one man off from his fellows. Any particular chapter devoted to an individual or a small cohesive group thus invariably involves a complex of other figures, schools, movements, so that in structure the chapter resembles a waggon wheel with spokes gravitating outwards from the hub and leading to a wider referential circumference.

To this task Wellek brings enormous erudition and an impressive synthesizing sensibility. One could wish, perhaps, that the author had condescended to provide his readers with English translations of his more esoteric notes in Russian and Danish; it is particularly perplexing that he found it "useful to cite the original Danish passages" in his notes on Georg Brandes, especially since he admits to having himself read the entries in German and English translations. But such little affectations should not detract from the genuine scholarship and the supple lucid prose of Wellek's text. This is not one of those all too common modern exercises in inflated jargon which brightly gild over banalities and inchoate perceptions. Wellek's material is weighty, but his style is not.

Like the three earlier volumes, *The Later Nineteenth Century* contains, be-



**Live Royally ...
Start your "Shangri-la"
savings now**

A **COTTAGE** in the country, a kitchen-of-tomorrow, better hobby equipment — whatever you want out of life. You can have them by saving for them. Start now by opening a Savings Account at the Royal Bank. Interest will fatten it up. And the Royal is the convenient place because there's a branch near you.



ROYAL BANK



sides notes, several useful appendices: a chronological table of important works, a complete index of names and another of topics and terms, and a bibliography. The latter is least satisfactory, and to many readers will appear to be far too narrowly selective. For instance, though the past decade (no doubt under the pressure of the academic steamroller) has featured a positive outpouring of articles and books devoted to many of the principles discussed by Wellek, usually no more than a single item written during this period is included in each chapter bibliography. There are occasional typographical errors. For example, perhaps in compensation for his neglect of the contemporary scene, Wellek offers a glance into the future: the date of Leslie Stephen's *Samuel Johnson* is given as 1978. Such minor flaws, however, detract very little from the significance of his achievement. Wellek has given us the most comprehensive and balanced account of the history of criticism in the modern age.

Dalhousie University

RONALD HAFTER

Trials of the Word. By R. W. B. LEWIS. New Haven: Yale University Press [Montreal: McGill University Press], 1965. Pp. 239. \$6.50.

This volume by one of the foremost contemporary critics and scholars of American literature collects eleven essays, most of which have appeared earlier as introductions, afterwords, or contributions to symposia. Professor Lewis concentrates on James, Whitman, Melville, and Hawthorne, but some of the essays are not author-centred, and two ("Malraux and His Critics" and "The Current of Conrad's *Victory*") deal with European writers. On the basis of the present book, one can conclude only that Professor Lewis's reputation is deserved: there is little to object to here, and much to admire. The writing is lucid and sometimes graceful, the approach always sophisticated, the judgments invariably cautious (but not evasive) and balanced. Such cool and intricate analysis does not make for exciting reading, but exciting criticism is produced only by writers of creative genius, and narrowness is almost always the price. Professor Lewis is as free from the doctrinaire or simplistic mentality as one could wish. Aside from estimates of particular works—not all of us would agree that Whitman was (even in "Out of the Cradle Endlessly Rocking") "an artist in virtuoso control of his technical resources", that Melville's war poetry is compelling reading, or that *The Confidence-Man* "is an almost irresistibly easy book to reread"—and from shades of emphasis in interpretation, the only disappointment one is likely to find with this book is that the diversity of its contents, together with the insistent intellectualism and frequently narrow compass, produces a book which few except connoisseurs of criticism will read at a sitting.

Nebraska Wesleyan University

ROBERT BEUM

COMPLIMENTS

of

KENNEY CONSTRUCTION COMPANY LIMITED

HALIFAX

YARMOUTH

NOVA SCOTIA

NOVA SCOTIA

McInnes, Cooper & Robertson

BARRISTERS, SOLICITORS, &c.

1673 BEDFORD ROW, HALIFAX, N. S.

Donald McInnes, Q.C.

A. G. Cooper, Q.C.

J. H. Dickey, Q.C.

G. B. Robertson, Q.C.

L. A. Bell

Harold F. Jackson

R. A. Cluney

Hector McInnes

H. E. Wrathall

J. M. Davison

Stewart McInnes

L. J. Hayes

Canadian Books

Dictionary of Canadian Biography. Vol. I, 1000 to 1700. Edited by GEORGE W. BROWN, MARCEL TRUDEL, and ANDRE VACHON. Toronto: University of Toronto Press; Quebec: Les Presses de l'Université Laval, 1966. Pp. xxiii, 755. \$15.00

Publication of the *Dictionary of Canadian Biography/Dictionnaire biographique du Canada*, volume I, inaugurates the most ambitious scholarly project yet to be undertaken in Canada. The aim is to record the biographies of all noteworthy inhabitants (excluding living persons) of what is now Canada from the earliest times to the present and to include for each a bibliography of the primary and secondary sources of information. In their "Directives to Contributors" the editors stipulate that each biography is to be "a fresh and scholarly treatment of the subject based upon reliable sources (where possible first-hand), precise and accurate in statements of fact, concise, but presented in attractive literary form." It is estimated that it will take 18 to 20 volumes approximately the size of volume I (nearly 780 double-column pages) to bring the work up to the middle of the present century.

Obviously a project of such magnitude could be undertaken only if it were adequately subsidized. Funds were made available in 1952 by the bequest of a Toronto businessman, James Nicholson (1861-1952), to the University of Toronto to provide for Canada "a work similar in principle and scope to the *Dictionary of National Biography*".

By 1959 the original trust had increased in value to a point where the annual interest made it possible to start the project. The late Dr. George W. Brown was appointed the first General Editor, and the volume under review is in a very real sense a testimony to his organizing skill and a reflection of his high ideals of scholarship. No one could have coped with the initial editorial problems with greater confidence and enthusiasm than George Brown. For the last four years of his life he devoted all his energies to establishing the DCB/DBC on a firm foundation. He seemed to be ubiquitous at meetings of societies learned and otherwise where he expounded the aims of the *Dictionary*, recruited contributors, and enlisted support. It is indeed a matter of deep regret that he did not live to see in print the first fruits of his labour.

It was in large measure Dr. Brown's persuasiveness which made the DCB/DBC a combined operation of English- and French-Canadian scholarship, with Marcel Trudel as co-editor and André Vachon as general secretary. Simul-

Stewart, MacKeen & Covert

BARRISTERS AND SOLICITORS

500 BANK OF CANADA BUILDING, HALIFAX

P.O. BOX 997

Frank M. Covert, Q.C.	Clyde W. Sperry, Q.C.	Gordon S. Cowan, Q.C.
J. William E. Mingo	Henry B. Rhude	Donald A. Kerr
David R. Chipman	John D. Moore	Ronald N. Pugsley
Angus L. MacDonald	Donald J. Morrison	J. Thomas MacQuarrie
David A. Stewart	George A. Caines	Arthur G. H. Fordham
Donald H. Oliver	Peter A. Outhit	Brian Flemming
G. David N. Covert		

The EASTERN CANADA SAVINGS and LOAN COMPANY

Head Office: 1819 Granville Street, Halifax, N. S.

Branches:

1819 Granville Street, Halifax
210 Dutch Village Road—Fairview
140 Portland Street, Dartmouth, N. S.
170 Water Street, St. John's, Newfoundland
1199 Main Street, Moncton, N. B.
136 Richmond St., Charlottetown, P.E.I.
Churchill Park Square, St. John's, Newfoundland
212 Queen Street, Fredericton, N. B.

SAVINGS — DEBENTURES
SAVINGS CERTIFICATES
1st MORTGAGE LOANS

taneous publication of the French edition by Les Presses de l'Université Laval was assisted by grants from the Canada Council and the Centennial Commission.

One of the first editorial decisions, and a wise one, was to adopt a period form of organization, unlike the straight alphabetical sequence of names in the *Dictionary of National Biography* and the *Dictionary of American Biography*. The death-date, or lacking that the *floreat* date, determines the inclusion of persons within the period covered. This has, of course, the disadvantage of excluding some key persons who, so to speak, outlived their times. Bishop Laval, for example, belongs in the first volume (there are no fewer than 85 index references to him), but because he died in 1708 his biography will appear in the second volume. Finding a given person's biography is more difficult in the period arrangement if one does not know the death-date, and the problem is compounded as the periods to be covered by the later volumes must necessarily become shorter. On balance, however, publication by periods has compensating advantages. It lends to each volume a unity that was lacking in the older biographical compilations and it enables one to find the relevant biographies of a given period largely grouped together instead of scattered through a score of volumes. It facilitates editorial cross-checking and makes revision of any volume possible without affecting other volumes in the series.

Having adopted this form of organization, the editors then saw the advantage of including preliminary survey articles outlining various aspects of the period to be covered, thus providing an historical framework for the biographies which follow. Those in volume I are "The Indians of Northeastern North America" by Jacques Rousseau and George W. Brown (followed by a glossary of Indian tribal names); "The Northern Approaches to Canada" by T. J. Oleson and W. L. Morton; "The Atlantic Region" by George MacBeath; and "New France, 1524-1713" by Marcel Trudel. These are admirable outlines indicating unresolved points of controversy and providing a perspective which obviates a good deal of repetition in the biographies themselves. Included at the end of the volume are a list of 117 contributors, a full index of names (with asterisks marking persons whose biographies will appear in later volumes), and an excellent General Bibliography (I. *Archives and Ms. Sources*, II. *Primary Printed Sources*, III. *Reference Works*, IV. *Studies*), pp. 685-710.

The list of names for possible inclusion in this first volume at one time totalled 1,300. With the advice of over 100 scholars, it was finally limited to 594 entries. Of these, 318 are from New France, 71 from Acadia, 34 from the Hudson's Bay Company, 37 from Newfoundland, 59 from the Maritimes (explorers included), 65 are Indians, and 10 persons were relegated to an Appendix—"persons whose identity is uncertain or who may never have come to what is now Canada".

The biographies vary in length from about 200 to about 10,000 words. In the present volume, short entries predominate because of the paucity of information



NOVA SCOTIA CLIMATE . . .

- The first province in Canada where the leaders of both industry and labour have agreed to suspend requests for amendments to the Provincial Labour Relations Act . . . a significant step in labour-management understanding and co-operation.
- The first National Work Study School in Canada is established here—to train Canadians to be more productive in the use of time, money and materials.
- A new government department . . . first in Canada . . . headed by a senior minister . . . working effectively for voluntary economic planning to establish goals for industrial growth, greater productivity and wider markets.
- Industrial Estates Limited . . . a non-profit Crown Company of the Province . . . will provide site and plant on long-term lease basis.
- Excellent educational system including vocational schools, universities . . . and research establishments.
- The Interprovincial Grid transmission line, built in 1960 . . . connecting with New Brunswick . . . is the start of a National Grid transmission system.
- Plenty of low-cost electrical power for industry of any size.

Address Your Confidential Inquiries to:

**A. R. HARRINGTON,
NOVA SCOTIA LIGHT AND
POWER COMPANY, LIMITED
HALIFAX, NOVA SCOTIA**



about many persons in the earliest period of our history. Specialists in the period will no doubt question the exclusion of some persons and the inclusion of others, and there will be less than universal agreement on the relative weight, in terms of length of treatment, given to various persons. The longest biography is that of the intendant, Jean Talon (35 columns); the next longest are Champlain (26½) and La Salle (25). This may be justified, but it does seem odd, to say the least, that as much space is devoted to Dollard des Ormeaux (18 columns) as to Frontenac or Maisonneuve. Indeed Dollard's biographer, André Vachon, deems it necessary to apologise for dealing at such length with a minor soldier who died after being only two years in Canada. "It is only", he confesses, "the aura in which the battle of the Long Sault has been enveloped and the polemics to which it has given rise that explain the important place it occupies in Canadian historiography, as well as the nature and length of this present study, without, however, justifying them" (p. 274). It may be noted that C. P. Stacey in his admirable article on Sir William Phips wisely refrained from making polemics an excuse for inflating his assignment. There is a certain diffuseness also in accounts of some of the religious. The 15 columns devoted to Mother Marie de l'Incarnation, foundress of the Ursuline Order in New France, could be compressed to advantage without detracting from her historical importance. In like manner, six columns seem more than sufficient to deal adequately with Mother Marie-Catherine de Saint-Augustin, an exemplary nun at Hôtel Dieu, who died young, having been (we are told) "tormented in visible and external fashion by the devil" (p. 608). Père Lalement, the Jesuit martyr, tormented in visible and external fashion by the Iroquois, rates less than one third the space. Clearly some contributors developed compression to a finer art than others. This reviewer awards the palm to Dr. W. Kaye Lamb for the opening sentence of his account of Sir Francis Drake: "One of the great seamen of the Elizabethan age, Drake made several voyages to the West Indies in 1556-73 and commanded a final expedition in 1595, but his fame rests chiefly upon his voyage around the world in 1577-80 for which he was knighted in 1581, and on the defeat of the Spanish Armada in 1588".

A few entries, all of them short, scarcely meet the criterion of a person possessing some "element of distinction". Jean Lemire, a carpenter, was distinguished chiefly, it appears, as "the father of many sons". Abraham Martin, who gave his name to the famous Plains, also fathered many sons and daughters. Indeed there are index references to 17 different Martins, not all, however, related to Abraham. No count is given of the progeny of the Montagnais chief Makheabichichious, of whom it is said that he "repeatedly protested his belief in Christianity but could not bring himself to give up polygamy" (p. 482).

Editorial cross-checking seems to have been done very carefully indeed. It would be surprising, in a work of this nature with over a hundred contributors, not to find some minor discrepancies. The article on John Cabot, for example, gives

BURCHELL, SMITH, JOST, BURCHELL & CHISHOLM

Barristers, Solicitors, Etc.

Canada Permanent Building

HALIFAX, N.S.

Hon. C. J. Burchell, Q.C.
F. D. Smith, Q.C.
W. H. Jost, Q.C.

C. W. Burchell, Q.C.
S. P. Chisholm
A. David MacAdam



Mr. B-A

salutes You

THE BRITISH AMERICAN OIL CO., LIMITED

Are Salesmen People?

Not necessarily. Well-designed and carefully printed reports and business stationery can also "sell" the character of your firm.

We offer a complete and thoughtful printing service, capable of producing effective "salesmen" for you.

KENTVILLE PUBLISHING COMPANY LIMITED

390 MAIN STREET, KENTVILLE, NOVA SCOTIA, TELEPHONE 673-2121

the date of his death tentatively as 1498 (?) and states that the events of the last voyage "can only be inferred from scattered allusions", whereas the writer on Joao Fernandes states positively: "It is now known that John Cabot went down with his ship on the 1498 voyage".

A final word of commendation is due the University of Toronto Press for producing a book distinguished in typography and format, a credit to Mr. Nicholson's perceptive benefaction.

Queen's University

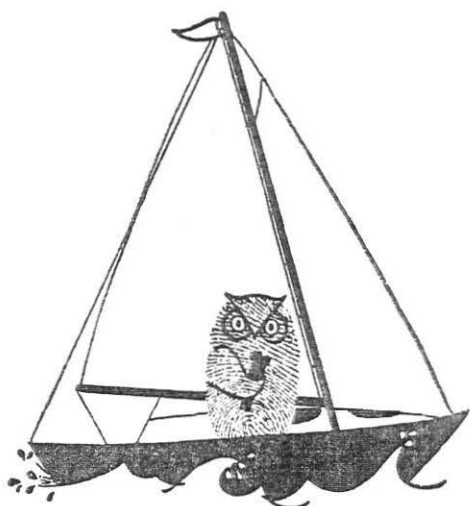
H. P. GUNDY

The Return of Eden, Five Essays on Milton's Epics. By NORTHROP FRYE. TORONTO: University of Toronto Press, 1965. Pp. 143. \$4.95.

The Return of Eden is a collection of five essays by the Principal of Victoria College, University of Toronto. Four, on *Paradise Lost*, were delivered as the Centennial Lectures at Huron College in 1963. The fifth, on *Paradise Regained*, is revised from an article published in *Modern Philology* in 1956. The lectures were delivered to an audience of "relatively inexperienced students", and Dr. Frye confesses that they became more complicated as he rewrote them for publication. Certainly they are now demanding, compelling, exciting reading. The more a reader can bring to them in background, intelligence, and sympathetic understanding, the more he will take away.

Dr. Frye's candour is of the same nature as Milton's. Prophets and saints need not read either *Paradise Lost* or books about *Paradise Lost*, since they view the face of God. Nor need Satan read, for he wants no Eden. But between these figures lie all manner of minor devils. These should be reminded of what they have lost and how it can be found again. Dr. Frye, being both churchman and scholar, confines his attention to "all superficial readers of Milton" who are "in the position of minor devils" and, having made this clear, gets down to the way Milton intends *Paradise Lost* to be "a sacrificial offering to God, which, if it is accepted, will derive its merit from that acceptance". In our reaction to these two remarks will lie our sympathy or lack of sympathy with *The Return of Eden*.

The great value of *The Return of Eden* lies in its serious approach to Milton. This book discusses will, knowledge, virtue, heroism, purpose, and action. Man's search for liberty, for virtue, for heroism reveals his longing for Eden. Reason and instinct make him seek for the harmony which he now knows that he has lost, unless he can find it in the mind that recognizes a Will beyond human desires. Internal discipline is the answer. This recognizes that heroism is the choice of the side of God, that "an act is the expression of the energy of a free and conscious being", that all acts are good. Evil is really the power that moves towards the cessation of all activity, the licence that ultimately denies all freedom of action.



You can enjoy life today knowing
that your retirement will be smooth
sailing with a wisely selected

Canada Life Pension Plan
As Personal as a Fingerprint

The **CANADA LIFE**
Assurance Company

-
- FRIENDLY
 - COURTEOUS
 - EFFICIENT



EASTERN & CHARTERED

TRUST COMPANY

BRANCHES ACROSS CANADA

Cornell, Macgillivray Limited

— INVESTMENT SECURITIES —

HALIFAX, NOVA SCOTIA
Bank of Nova Scotia Bldg.
Tel. 423-1253

ST. JOHN'S, NFLD.
Board of Trade Bldg.
Tel. 578-4163

Members of The Investment Dealers' Association of Canada

With Satan we stand on the slippery edge of nothing. Liberty, individual or in the state, belongs with God.

The Return of Eden deals ultimately with the difference, in the eyes of a Christian, between the real and the pseudo. It begins and ends by pointing out two facts. First, that *Paradise Lost* and *Paradise Regained* are structured to show that the pseudo does exist as a consequence of deviation in will; that good is possible to recognize and adore in the epiphany of Christ as the only true hero capable of action (as creator, redeemer, restorer, totally in harmony with God); that the epiphany of Satan shows that the consequence of pseudo-action is sin and death; that when the human and natural orders have fallen, only God's promise, God's laws, God's love, and God's judgment can ultimately restore or annihilate what is astray. Second, that "meaning" is, for man, just as easy to accept as "meaninglessness": all that it takes is a less narrow outlook. Certainty can lie only in the central point of order that belongs to God, to which man willingly and joyfully assents. The theme is that "the Christian must learn to will to relax the will, to perform real acts in God's time and not pseudo-acts in his own".

Serious, witty, dignified, clear, concise, moving with ease and assurance through difficult poetry and difficult concepts, erudite but not pedantic, disquietingly direct and forceful, *The Return of Eden* should speak to the twentieth-century reader who is not repelled by such words as chastity, virtue and liberty, sin, purity and truth.

United College, Winnipeg

ALICE HAMILTON

Strange Battleground: The Operations in Korea and their Effects on the Defence Policy of Canada. By LT-COL. HERBERT FAIRLIE WOOD. (Official History of the Canadian Army). Ottawa: The Department of National Defence, 1966. Pp. 317. Available from the Queen's Printer, Ottawa, \$8.50.

In 1956 the Canadian Army's Historical Section published a "short official account" of the Canadian participation in the United Nations Operations in Korea, 1950-1953. A more definitive official history of that involvement has now appeared under the authorship of Lt.-Col. H. F. Wood, who recently retired as Deputy Director of the Historical Section.

Colonel Wood writes from first-hand knowledge. He was the original Brigade Major of the 25th Infantry Brigade, Canada's contribution to the U.N. ground forces in Korea, and later he commanded the 3rd Battalion Princess Patricia's Canadian Light Infantry in operations there. As he points out in his preface—in elaboration of the book's sub-title—the limited size of the Canadian military forces engaged has made it possible to include in a single volume not only a detailed account of their operations, but also a consideration of Canada's defence policy in

MacInnes, Wilson & Hallett

BARRISTERS AND SOLICITORS

EASTERN CANADA BLDG., 1819 GRANVILLE ST., HALIFAX, N. S.

TELEPHONE 429-4111

W. J. MacInnes, Q.C.

J. D. Hallett

E. J. Flinn

K. G. Wilson

J. Y. Hickman

F. B. Wickwire

Maritime Dental Supply Co., Limited

*Service to the Dental Profession in
the Maritime Provinces.*

HALIFAX, N. S. and SAINT JOHN, N. B.

DUFFUS, ROMANS, SINGLE AND KUNDZINS ARCHITECTS AND ENGINEERS

1525 Birmingham St., Halifax, N. S.

Telephone 423-9355

Webster's Hotel and Restaurant Equipment (A DIVISION OF WEBSTER SMITH CO. LTD.)

174 Granville St., Halifax

Telephone 423-7379

THE
SIGN
OF
CONFIDENCE



Always
LOOK TO
IMPERIAL
for the
Best.

relation to the Korean conflict. Many readers will find the latter the more interesting part of the book.

In the years immediately following the Second World War, Canadian Defence policy, which was based mainly on the concept of providing for North American security, had not included plans for furnishing the United Nations on short notice with "expeditionary forces capable of quick deployment in distant areas." But in 1950, writes Wood, "the isolationist sentiment that had dominated Canadian foreign policy was abandoned." The provision of the Special Force, which was born in "uncertainty, haste, and improvisation", established a precedent for involving Canada in subsequent U.N. peacekeeping operations. The Special Force in time gave place to a Canadian brigade of professional soldiers, and the experience gained on the "strange battleground" of Korea was to prove of considerable benefit to Canada's permanent army.

For the average soldier the fighting in Korea was largely a frustrating experience, particularly in the later stages when his role was mainly defensive and he could see that there was no victory to be won. Colonel Wood was faced with the difficult task of describing a long succession of small-scale actions, many of them consisting of little more than patrolling. There were no large battles. The 1543 Canadian battle casualties (309 of them fatal) were fewer than those sustained in two days of fighting by a single Canadian brigade in the First World War.

The author treats each engagement in considerable detail, bringing realism to his narrative by quoting extensively from unit war diaries and the personal accounts of participants. One could wish, however, that a writer of Colonel Wood's creative ability had not felt himself constrained to stick so closely to such military terminology as "occupied defensive positions", "established a firm base", and "maintained the routine normal to a formation in reserve". One welcomes such lighter touches as Brigadier Rockingham's cable from Korea (after an M.P. at Ottawa had appealed to the troops to keep up the spirits of their families by "frequent and regular letter-writing"): "Are welfare people taking steps to boost morale of people at home or should we send cigarettes, etc.?" Or the story of the consternation created among welcoming senior officers by the P.P.C.L.I. soldier who, having torn his only pair of trousers while crossing the Pacific, got off the train at Winnipeg wearing blue jeans which he had purchased from the ship's stores for \$1.98.

The course of the Canadian operations is well illustrated by a series of first-class maps, and the numerous photographs, particularly those credited to W. H. Olson and P. J. Tomelin, are excellent. Numerous typographical errors and inconsistencies make one wish that in an official history, as this is, the author had been better served by his proofreaders.

EATON'S

Canada's
Largest Retail Organization

Compliments of

S. CUNARD & COMPANY
LIMITED

Heat Merchants Since 1827

COAL COKE FUEL OIL

Domestic and Industrial
Oil Burners Installed and Serviced

Wholesale

Retail

The Poet and His Faith: Religion and Poetry in England from Spenser to Eliot and Auden. By A. S. P. WOODHOUSE. Chicago and London: University of Chicago Press [Toronto: University of Toronto Press], 1965. Pp. xii, 304. \$6.95.

The Poet and His Faith was the first to be delivered of a series of lectures published by the Frank L. Weil Institute for Studies in Religion and the Humanities. Two other volumes have already appeared, the one by Professor Woodhouse (former head of the Department of English in the University of Toronto) having been delayed by his revisions and then, finally, by his death in 1964.

Professor Woodhouse was aware of the dangers of his subject, "of falling into a mere catalogue of poets and poems and of too hurried and superficial a treatment." His fears were justified on both counts: all is decorous, true, trite, safe, balanced, knowledgeable, sound, and unilluminating. It is difficult to know for whom the text is intended. As a popular book, it would encourage no one to read poetry, since the poetry serves to illustrate the author's comments rather than to be the glory about which he talks. For a reader with a superficial acquaintance with poetry, a good history of literature would be more useful. For anyone who knows the major poets, the surprise lies in disappointment that so great a scholar and teacher has so little beyond generalities to say about poetry or faith.

The book opens with a discussion of the "affirmation" of commitment which religious poetry makes. It is asserted that poetry is the outcome of historical states and conditions, as well as the outcome of the experience, sensibility, and genius of the writer. Presumably it is from Professor Woodhouse's own interests and from this position that he opens Chapter II: "Some date about 1580 is a natural starting point". That there were then "decisive new directions" may be true, though Professor Woodhouse cannot have been unaware that Spenser (and Sidney too) knew that there was a very decisive new direction in poetry that burst out between 1367 and 1390. On what grounds can it be "natural" to avoid reference to the massive body of English religious poetry before 1580? Eight hundred years of dominant interest in reason and revelation cannot be disregarded in favour of four hundred years of growing disregard, without some discussion of the total issues involved.

The book is devoted to a discussion of background, treated historically, for major poets from Spenser's *The Faerie Queene* to Auden's *For The Time Being*. Spenser, Southwell, Donne and his followers, Milton, Butler, and Dryden, the Romantics and the Victorians, Eliot and Auden are set in time and place. Here *The Poet and His Faith* is sound, judicious, and informative. It is splendid to hear a scholar speak with ease, lucidity, and balance, with the assurance that comes from a long life spent in learning and in reasoned judgments. But Professor Woodhouse had already written on nature and grace in *The Faerie Queene*, and on epic structure in *Paradise Lost*. Here he adds little to his general pattern of interpretation of these great poems. As for the lyric poems of Spenser and Milton, Donne and

CANADA PERMANENT

SAVINGS

MORTGAGES

TRUST SERVICES

Barrington at Sackville
Halifax, N. S.

J. K. Wedlake,
Deputy General Manager
Atlantic Region

YOU'LL ENJOY
SHOPPING AT

Simpson's

If unable to shop in
person TELEPHONE
455-4111 or write
Personal Shopping
Service.

THE ROBERT SIMPSON EASTERN LIMITED ● HALIFAX

Compliments of

Thompson, Adams & Co., Ltd.

General Insurance

166 Hollis St., Halifax

Phone 423-1288

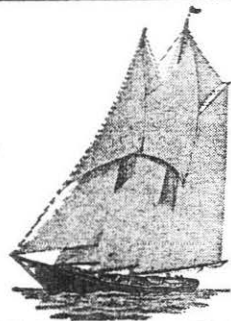
THE
Maritime Life

Assurance Company

AN ALL CANADIAN COMPANY

Head Office

5435 Spring Garden Rd., Halifax, N. S.



his followers, he speaks about "selection" concealing the extent and variety of religious writing of this time. A basic insensibility to the poems themselves seems to overshadow their clarity. Of *Lycidas* Professor Woodhouse writes: "This bare account can give no impression of the complex pattern and the poetic beauty of *Lycidas*; but at least it lets us see how once more Milton has turned an occasional poem to the realization of a genuine religious experience" (p. 102). He, too, recognizes that what he said was central, and inadequate, about this fervent and varied world.

From Chapter V (1660-1780) to Chapter VIII (twentieth century), as Professor Woodhouse moves from the chief area of his interest in the rise and fall of Puritanism, so the flaws and the strength of the book become more evident. When poets' ideas moved in belief or disbelief, these are related to the current ideas. (Obviously, for Professor Woodhouse, the poet is the voice of his time rather than the prophet of the future or the expression of the timeless.) All is lucid, conventional rather than precise in definition. It is assumed that "meditation", "revelation", "reason", "immanence", "omnipresence", "transcendence" will be understood and will be unambiguous to the reader.

The basic weakness appears in the discussions of the poetry of Eliot and Auden, for example in the substitution of quotation for interpretation in the treatment of "The Dry Salvages": "With age (it may be) the past takes on a new pattern" (seven lines quoted); "We may realize that its" (three lines quoted); "And" (five lines quoted); "We may" (twenty-one lines quoted). It is sad that a distinguished scholar and critic should be obliged to say so little, even if so gracefully, about so much.

United College, Winnipeg

ALICE HAMILTON

Black Duck Spring. By BRUCE S. WRIGHT. Toronto: Clarke Irwin [New York: E. P. Dutton], 1966. Pp. 191. \$4.95.

This small book, written by an experienced officer of wildlife management, contains a great deal of information of rather uneven value. The central thread is the life history of a triumphantly successful black duck and his travels, following his various mates, into all parts of the black-duck range from Florida to the Arctic. In the course of his life he meets a wide spectrum of obstacles to duck survival natural enemies, hunters, poachers, and wildlife biologists, the last not the least threat to some species, though this is not stressed. More incidentally the duck's travels introduce one to unfamiliar animals such as the landlocked seals and a dolphin-eating walrus. Tenuously linked to the story are hark-backs to the extermination of sea-mink, great auk, Labrador duck, and Eskimo curlew, and with no perceptible connection there are insets from schoolbook history of early explorers.

Compliments of



Sea-Seald Division

National Sea Products
Limited

Halifax

Nova Scotia

best
tea
you
ever
tasted...



MORSE'S



Finally the tale of the destruction of the ducks culminates in the disastrous use of chemical insecticides during the last twenty years.

Much of this information is interesting and valuable, but the presentation does not always do it justice. In the main it is an animal story and needs continuity and concentration of interest upon the central character, in this case the duck. But to a great extent the duck becomes reduced to a guiding thread leading the reader from one digression to another, many of them interesting enough but adding nothing to the duck's career. The countries to which he travels are true to fact if somewhat lacking in colour, since the landscapes consist almost entirely of birds or names and rarely of evocative and detailed pictures. One is told about them but one does not feel them, and especially one does not feel them through the eyes of the black duck. There is a scientific prejudice against "anthropomorphism", but, in fact, we share hormones with the vertebrates and in reading stories of them we need to share their reactions or remain untouched.

If the secondary information has been criticized as distracting attention from the story, it is not that the information in itself is unwelcome. Many descriptions, such as the improvident gathering of eggs and down by which the Labrador duck may have been exterminated, are interesting and well described. The accuracy of facts of long ago is difficult to determine and that of causes is usually impossible. The author attributes to extensive forest fires the decline of the caribou in Labrador with the resultant famine among the Nascapi Indians; elsewhere I have seen it laid at the door of the larch sawfly, which destroyed the tamaracks in the bogs and so deprived the caribou of the wealth of old-man's beard which was their winter reserve of food. The spraying of the New Brunswick forests, too, was not quite so uncalled for, according to entomologists, as it is here presented. Birch "die-back" had turned the mixed forest into an unbroken food-supply for budworms which had burgeoned into a population explosion. Admittedly, the spraying was expensive, ineffectual, and destructive of wildlife, but an immediate alternative was hard to find, and a democratic government could not be expected to resist shortsighted industries whose interests were threatened.

Rachel Carson has stolen the thunder of any description of the effects of chemical insecticides, but this book continues the record. It may be doubted that any such warning will have immediate effect, but in most places, as the author points out, killing for fun has been stopped, killing for sport has been somewhat limited, and a day may come when random killing to protect a narrow self-interest, whether of forests, seaside cottages, or potato fields, may follow. The increase in deformities among newborn children, already serious, may make action necessary. Already over wide areas the fish are dead and the water birds sterile.

The book is well produced and adequately illustrated and is furnished with maps of black-duck flyways.

Wolfville, Nova Scotia

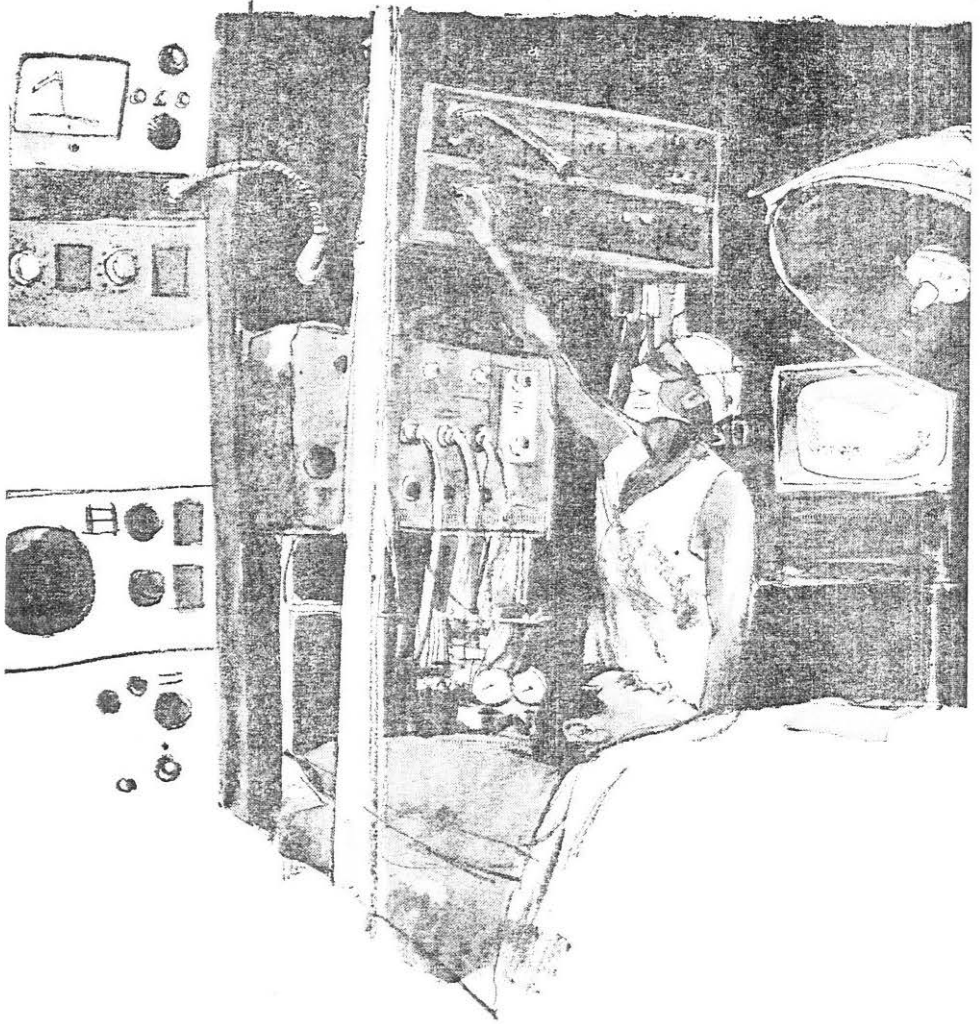
J. S. ERSKINE

Areas of Economic Stress in Canada. Ed. W. D. WOOD and R. T. THOMAN. Kingston, Ontario: Industrial Relations Centre, Queen's University, 1965. Pp. ix, 221. \$6.50, paper \$5.00.

In his opening comment (on Professor John Graham's paper) Professor André Raynauld puts concisely the justification for saying of the Queen's University Conference on Areas of Economic Stress in Canada: "The study of regional development is itself a large area of distress in economic literature." In support of this thought, there are recurring references throughout the papers to the problems of identifying such areas. Though complex in itself, identification should be a good deal less difficult and controversial than the diagnosis of causes or the prescription for treatment. The foregoing problems are in part attributable to the inadequacies of basic data, but they also reflect a lack of agreement on objectives. Professor Graham deplores the aimlessness of Canadian public policy, and Professor Berry scores the researchers' lack of knowledge. Wherever the greater onus lies, and the situation is doubtless the result of many interacting factors, the Conference itself, and the Proceedings, have contributed to a better understanding of regional economic problems and their treatment.

The book is in four parts, the first two dealing with general and theoretical considerations. Professor Berry presents from a geographer's viewpoint a comprehensive approach to the problem of identification. In examining the problem of economic stress in the Canadian context, Professor Graham points to the need for improvement in the fiscal system, both federal-provincial and provincial-municipal. In assessing ways of lessening regional disparity Mr. Chernick classifies as negative the prescription to make the fiscal system neutral. This seems a narrow view of the objective of having at the same time a good standard of public services across the nation and an equitable tax burden on individuals in the various regions. While less dramatic than some of the more direct measures recommended for economic development, it is surely a necessary early step if regional disparities are to be reduced over the long term. However, to emphasize this need, to the neglect of policies for the mobility of labour on the one hand and inducements to bring some jobs to the workers on the other, is as futile as regarding the two latter objectives as mutually exclusive. If there is a consensus among the contributors, it is that a whole armoury of policies and programmes is essential.

In the treatment of basic problems (Part II) Professor Scott stresses the criterion of economic viability for provincial policies and the need for mobility. He is the most positive advocate of reliance on economic factors, and he acknowledges the need for gradual progress towards improved allocation of resources in the interests of humanity; but he expresses the fear that humane considerations may overpower other factors. If this fear is broadened to include political considerations there is a very real danger in respect of provincial development programmes, but the hazard is somewhat less at the federal level. Professor Brewis contends that



Another example of CGE engineered quality: Using techniques and components developed exclusively in its research laboratories, Canadian General Electric has devised the world's first remotely controlled physiological monitoring system. It keeps tabs—electronic ones, on a patient's condition during critical heart operations. CGE has a growing team of engineers and specialists working on further important developments in the challenging field of Medical Electronics.



CANADIAN GENERAL ELECTRIC

the Government of Canada's policies for area development "will only be acceptable to the extent that they accomplish little". While this is probably an overstatement, opposition to the capital-grant programme for industries locating in designated areas is appearing in some quarters as the programme has taken effect. Obviously there is need for considerable public education regarding the economic benefits of achieving an increase in output per man-hour at the national level where this increase involves special concessions to some areas. The objectors might counter that there is also need for the right policies!

Part III contains useful outlines of the experience with regional policies in the United States and the United Kingdom. Mr. Reckford's paper, together with comments by Mr. Levitan and Mr. Boote, provides a helpful comparison of concept and practice in another federal country. In presenting the British case, Mr. Manners has the advantage of a much longer historical perspective. While he shows clearly the lessons to be learned from British experience, he makes the important point that they are not necessarily relevant in other countries where circumstances differ.

In dealing with Regional Policies in Canada (Part IV) Professor Pleva discusses the issues of aid largely in terms of local government in Ontario, and Mr. Gertler's paper is concerned with Development Policies at the Provincial Level.

Since the Conference, there have been substantial federal policy developments, particularly the capital-grant programme for designated areas and the enhanced manpower-mobility programme. These are now generating lively interest and since they are more recent developments, it is perhaps unfair to note the absence of the spark of controversy from the section on Canadian policy. The stated objective of the conference programme was to bring together academics and policy makers from different disciplines and backgrounds. The list of those in attendance reveals a conspicuous lack of those who take the responsibility for policy—the politicians. (*Pace* those Civil Servants who claim policy-making status, especially when the policies work). Perhaps it was enough, or the best attainable, to have participants with direct access to the policy makers.

Department of Trade and Industry, Halifax

ZILPHA LINKLETTER



*A worthy member
for your team...*

...the Sun Life representative

Yes, as an expert to help plan your estate, the Sun Life representative can work closely with your lawyer, accountant and trust officer in providing you with the best possible advice. To preserve your assets, your estate will need dollars immediately available to meet death taxes and last illness expenses. Sun Life can provide such dollars.

For more than ninety years, Sun Life of Canada's representatives have provided security to untold numbers of men, women and children in time of need. With \$13½ billion of life insurance in force representing three million individual policies and group certificates, and with 158 branch offices in North America, Sun Life offers policy contracts that are modern and up-to-date in keeping with the changing times in which we live.

SUN LIFE ASSURANCE COMPANY OF CANADA

A MUTUAL COMPANY
