

Book Reviews

India as a Secular State. By DONALD EUGENE SMITH. Princeton: Princeton University Press [Toronto: S. J. Reginald Saunders], 1963. Pp. 518. \$10.00.

Dr. Smith, Associate Professor of Political Science at the University of Rhode Island, is a meticulous research worker. He would appear to be a devotee of that cult of objectivity which enjoyed greater vogue a generation ago than now, a cult so obsessed with the quest for facts unclouded by value judgments that it did not recognize that the basic premise of this quest was itself a value judgment. Thus he embarks upon his enquiry from a viewpoint which he apparently considers axiomatic, and yet which is bound to colour the whole of his subsequent work. "My point of view", he writes, "is that of one deeply committed to the principle of the secular state. My feeling is that this principle is so vital a part of modern liberal democracy that it is preferable by far to err on the side of a strict interpretation than to grow careless about it" (p. ix).

The majority of North Americans are likely to agree with this principle. To many Christians, as to most Muslims, it enshrines the unexamined pietistic assumption that religion is a private, personal affair as unconcerned with civic affairs as the state is with it, from which it is but a short step to the position that "religion is fine at bedtime and on Sundays, provided it does not interfere with your daily life as a citizen". To anyone who believes that God, if He exists, must by definition be at the centre of *all* life, social as well as individual, this view is "dangerous", to use the epithet which Dr. Smith constantly applies to the religious view of life. Such an one, confronted with the above quotation on the third page of the Preface, inevitably approaches the rest of the book with caution.

Having said this, however, it must be admitted that Dr. Smith has produced a careful, well-documented, fair, and interesting work. His book ranges far beyond the confines of his title: his first chapter, which examines the meaning of the secular state, does not refer to India at all, and his second, dealing with the "Asian setting", ranges all the way from the Philippines to Turkey. It is only with the second of the seven "parts" into which the long book is divided that the author begins to narrow the subject

of his investigation to India, and even this part is still historical rather than beginning to touch on the modern period of India's secular status. It is in this section of the book, however, that he shows an awareness of the difficulty of defining the boundaries of the relative spheres in which state and religion should operate when the two are rigorously separated, and at one point he regretfully admits that "it is clear that a thorough-going separation of state and religion does not exist in India" for all its secularism (p. 126). He even chides the Bombay High Court for "its narrow definition of religion" which has led to a "definitely undesirable interference by the state in the internal affairs of religious groups" (pp. 110-11). However, he disappointingly dismisses without comment the excellent suggestion of the eminent C. Rajagopalachari as recently as 1959 that an alternative to the secularity adopted by the new India would be a religious state in which all the main religions of India would find an honoured place. This would be more in accord with the deeply religious traditions of India than a secularity which threatens to amount to hostility to all religion (p. 151).

In his long, and for the most part extremely interesting book, Dr. Smith constantly introduces us to incidents in which modern India has quite flagrantly failed to live up to her ideal of secularity. This is particularly true of Parts Three and Four, which deal with State Regulation. His conclusion to his treatment of the famous Niyogi Report on Government policy towards foreign missionaries, named after its Chairman, a retired chief justice of the High Court in Nagpur, and published in 1956, is that "it illustrates certain forces at work even outside the Hindu communalist groups, forces which challenge the democratic secular state in present-day India" (p. 214). Again, in his excellent account of the efforts of the Government of India to deal with such matters as temple prostitution or the right of "untouchables" to enter temples, matters where religious tradition runs plainly counter to the interests of the modern state, Dr. Smith obviously feels that reforms which have recently been effected transgress one of his basic principles of state secularity, and therefore apparently should not have been enacted until such time as the religious leaders of the country were themselves ready to sponsor the necessary legislation. It does not seem to occur to him that herein lies the gravest objection to the doctrine of state secularism which he regards as axiomatic, namely, that a too blatant espousal of the ideal of the secular state leads both its proponents and its opponents to slide imperceptibly from the position that state and religion have no business with one another into the position that they are and must be hostile to one another (cf. his quotation of N. C. Chatterjee, p. 287): "He noted that all this [assault on Hindu tradition] is being done in the name of secularism. 'But what is this secularism? Secularism is not the negation or destruction of religion'". Or again the lament of Mahant Digvijai Nath, chief priest of the Gorakhnath temple in Gorakhpur (p. 258), that "In the opinion of our present government, Officialisation is the panacea for all the evils of the country, whether social or religious or economic or cultural".

Dr. Smith's book is really current history of a much broader and more generally

interesting sort than its title might imply. Throughout we see the struggles of a modern, progressive, democratic state to come to birth from a parentage of some of the leading statesmen of the century on the one hand and the conservatism of age-old hierarchical tradition on the other. "Nehru's government", Dr. Smith writes (p. 310), "is committed to a fundamental reconstruction of Indian society along egalitarian lines. Its hostility is aimed not only at untouchability but at the caste system in its entirety", and therefore really at the whole religious basis of Indian life, both Hindu and Muslim, so far. The latter half of the book is a truly fascinating account of how this hostility is being worked out. The account is almost contemporary; for example, on p. 320 there is a quotation from *The Hindu* of Sept. 30, 1962. Dr. Smith throughout retains the faith, implicit in his original dictum, that "the forces of modernisation will prevail in the end" (p. 329), but the evidence from his own account is not totally convincing. The readiness of emotion and passion to prevail over reason, whether in the selection of one national language or the carrying out of constitutional promises to assure the Muslim minority its fair share of employment in the civil service (Chapter 14), or the constitutional prohibition of cow slaughter or the political sponsorship of a rediscovery of a Hinduism that probably never existed before (Chapter 15), gives this faith an optimism which would seem to cast doubt upon its objectivity.

This doubt is anything but allayed by the remark, in the midst of a chapter (15) which gives one of the best outlines available of the present-day political parties in India, that "one cannot rule out the possibility of a Congress drift to the right after Nehru, allowing the latent Hindu communalist sentiment to become a significant political force" (p. 481). Many observers, perhaps less committed to the survival of the secular state in India, have been predicting for some time that right-wing Hinduism is bound to take over once the prestige and ability of Nehru are finally removed from the scene. The obvious danger will then be a left-wing reaction ushering in Communism.

India as a Secular State is an exhaustive and generally impartial survey of a large slice of the history of independent India. As such, its title is somewhat misleading. It is a book which should be read by every serious student of modern India, while those who have known that country in previous years will find it a difficult book to put down.

The Canadian School of Missions and Ecumenical Institute, Toronto H. L. PUXLEY

The Education of American Teachers. By JAMES B. CONANT. New York: McGraw-Hill, 1963. Pp. ix, 275. \$5.00.

James B. Conant's recent report, *The Education of American Teachers*, represents a well-balanced and thoughtful examination of how teachers are trained and certified in the United States. Controversy has been mounting in recent years over the problem of how to educate future teachers; it has become, in fact, the subject of a national debate.

Conant's book is therefore timely. His twenty-seven recommendations for reforming teacher training and certification could give direction to this debate and, if implemented, would radically change the character of education in the United States. Unlike many recent critics of education, Conant has not undermined his own effectiveness as a reformer by taking sides in the dispute over who is responsible for the shortcomings in teacher education. His fairness in allocating blame undoubtedly will make it easier for all interested groups to get together for a serious examination of existing problems.

Conant quite properly begins his report with the quarrel over teacher education that has divided many university faculties into "two hostile camps"—one camp being occupied by professors of education who feel their efforts are neither sufficiently understood nor appreciated, and the other by professors of the sciences and humanities who see little value in education courses. "In the course of my investigations", writes Conant, "I have found much to criticize strongly on both sides of the fence that separates faculties of education from those of arts and sciences." He criticizes academic professors for failing to take their share of responsibility for teacher education when the need first arose, and suggests that continuing to refuse to acknowledge that teachers need special training they are contributing to the breakdown of communication that has paralyzed efforts for reform. Professors of education are censured for using the high protective tariff wall erected by state departments of education to proliferate the number of required education courses. Conant wants to see education courses prove their worth in free competition—a desire shared, no doubt, by most academic professors and many professors of education. The quarrel might be ended, he believes, by taking a radically different approach to training and certifying teachers.

After spending two years visiting seventy-seven universities, colleges, and normal schools where teachers are trained, Conant and his staff of nine assistants found that academic professors and professors of education are in complete agreement on only one point: that practice teaching is a necessary part of a future teacher's training. Conant thinks that, in view of the disagreement among educators about the rest of the programme of study for future teachers, it is unwise for either a state authority or a voluntary accrediting agency to specify the amount of time devoted to either academic or education courses. In short, he wants the state to allow universities to experiment with different approaches to teacher training. And this is Conant's most radical and far-reaching proposal:

For certification purposes the state should require only (a) that a candidate hold a baccalaureate degree from a legitimate college or university, (b) that he submit evidence of having successfully performed as a student teacher under the direction of college and public school personnel in whom the state department has confidence, and in a practice-teaching situation of which the state department approves, and (c) that he hold a specially endorsed teaching certificate from a college or university which, in issuing the official document, attests that the institution as a whole considers the person adequately prepared to teach in a designated field and grade level.

Conant believes that if each institution is responsible for developing its own teacher-training programme, there will be greater incentive to make improvements, and that the whole faculty will feel a joint responsibility for the quality of the programme.

Most of Conant's other recommendations are meant to give direction to institutions planning teacher-training programmes; they indicate that he thinks there are certain sound practices that all should follow. Among them, Conant recommends an all-university approach to teacher training, urges the establishment of "clinical professors" who will possess special qualifications for supervising student teachers, sets minimum requirements in academic subjects for future secondary teachers, and suggests the type of certification that should be awarded for specific grade levels and skills. He also makes recommendations that are to guide school boards in their hiring and placement practices; and he urges the states to provide for reciprocity in licensing teachers.

While his recommendations are exciting for their revolutionary import, the report, taken as a whole, has serious weaknesses. Conant's understanding of education is too narrowly confined to what goes on in the classroom; he fails to examine the place of education in the larger social context. Had he done so in writing his report, a much stronger argument could have been made for decentralizing the control over teacher training and certification. A state that forces all teachers to meet its certification requirements in order to teach is potentially dangerous in a political sense. Even when the state is not consciously totalitarian, it perpetuates a greater degree of conformity than is desirable in a democratic society. The best argument Conant could have used, one that is more fundamental than his plea for experimentalism, is that the principle of pluralism, which is the essence of a democratic society, must be built into its educational institutions. State control over teacher training, as it is now practised in the United States and Canada, is paradoxical, for it is a totalitarian institution attempting to preserve democracy.

The value of his book is further limited by his failure to see that reforms in teacher training must take place in the context of a rigorous evaluation of the whole university programme. "Any reform movement", writes Ortega y Gasset, "which is limited to correcting slovenly or slipshod abuses in our university will lead inevitably to a reform which is equally slovenly." A true reform is creative; that is, things are reorganized to embody a new principle. In the area of curriculum and the administration of teacher training we must seek a new principle or purpose around which we can build. We need to reformulate the purposes of teacher training in terms of the new findings of sociologists and psychologists; we need to envisage new and vital aims for the university as a whole; and in meeting the challenge we need to engage in a genuine dialogue. The dialogue should begin between the members of the university community, and Conant's book provides an excellent starting point.

George Gissing: A Critical Biography. By JACOB KORG. Seattle: University of Washington Press, 1963. Pp. 311. \$6.75.

Professor Korg has written his critical biography of George Gissing for a general and apparently somewhat incurious reader, but the scholar interested in the novelist cannot afford to ignore it. The book is long on biography and short on criticism, and contains copious summaries of the novels and interpolated discussions of Victorian life, both of doubtful value. While the author's intention in providing them is understandable, his wisdom in doing so is questionable. Readers should be encouraged to make their way to the novels, but the summaries provided here may well have the opposite effect, for they make tedious reading. In addition, the discussions of Victorian life are distracting because too often they are not sufficiently integral to the matter at hand to warrant their intrusion. In fact, the summaries and the discussions too often combine to divert the reader from the main concerns of the book.

Apart from this excess in the book, the two essential matters of it—biography and criticism—are markedly disproportionate in value. The criticism for the most part is brief and slight, and certainly not the last word on Gissing's work. There is no comprehensive and unified view of his achievement, and at times the book is quite perverse in refusing to distinguish emphatically between the more and less significant in his writing. For example, Professor Korg has unearthed the unpublished manuscript, twenty-eight pages long, of an essay called "Hope or Pessimism" which he claims "is the key both to Gissing's convictions and to the many problems of his novels" (p. 52). If this is true, it surely warrants more discussion than the two pages here allotted to it. The lack of some context of personal ideas, such as this essay might have provided, is precisely what makes the criticism in this book much less valuable than the biography.

The biographical information is the great strength of Professor Korg's work, and it seems unlikely that much more information about Gissing's life will ever come to light. Evidently there are still some lacunae in the records, especially of the early years, which compel the author to the uncomfortable expedient of utilizing the fiction as autobiography. This, however, seems more permissible with Gissing than with many other novelists, for the unfortunate man wrote often of wretched lives because of his own wretched life, and not from any affinity with the Naturalists. Like some of his characters, Gissing was simply not equipped, by temperament and sensibility, to deal with the problems of ordinary life. He courted trouble. Not content with his disastrous first marriage to the alcoholic prostitute, Helen Harrison, three years after her death he married another girl equally plebeian and ultimately as uncongenial. Gissing defended his action on the ground that no educated Englishwoman would face a life of poverty with him, but there is no evidence that he ever gave one the chance. He eventually found some contentment in a liaison with a Frenchwoman, Gabrielle Fleury, who had more faith in him than he had himself. But his happiness with her lasted for only four years, before his death in 1903 at

the age of forty-six. Gissing was, in Service phrase, a glutton for punishment, and Professor Korg has sorted out all the depressing details. They make this book indispensable to anyone who undertakes work on Gissing, and supply a context which will help in an overall assessment of his work.

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R. F. ANDERSON

The Journals and Miscellaneous Notebooks of Ralph Waldo Emerson, Volume III, 1826-1832. Edited by William H. Gilman and Alfred R. Ferguson. Cambridge, Massachusetts: The Belknap Press of Harvard University Press [Toronto: S. J. Reginald Saunders], 1963. Pp. xvii, 398. \$10.00.

The third volume of the new edition of Emerson's *Journals*, like its predecessors, is a well-edited and handsome book. It is especially valuable to the student of Emerson because it includes in comprehensive form the journals and notebooks of a period of utmost importance in Emerson's life. Five experiences dominate his life between 1826 and 1832: his ill-health; his short-lived marriage to Ellen Tucker; his doubts about personal immortality; his spiritual conflict, his rejection of orthodox Christianity, and his decision to leave the ministry; and, finally, the influence of Coleridge.

One of the erroneous commonplaces of nineteenth-century and twentieth-century literary criticism is that which traces Emerson's cosmic optimism to his happy disposition and his physical constitution. Even Melville's contemporary "literary" opinion of Emerson in *The Confidence-Man* implies ironically that Emerson's moral health stems from his physical well-being. Such, however, was not the case. Regularly during his twenties, when men are normally at their best, Emerson was bothered by ill-health. And it is from the *Journals* for this period that we learn how consistently he was sorely tried by rheumatism and how close to tuberculosis he came because of his weak lungs. The bad health of his brother Charles and his brother Edward's mental breakdown only added to his own physical and spiritual difficulties. Then came the death of his very young wife, whom Emerson loved dearly. It was her death more than anything else that increased his doubts about immortality and encouraged his scepticism, forcing him to re-evaluate his opinions of spiritual truths. The mingling of his transcendental beliefs, including an obvious anticipation of his later doctrine of the over-soul, and his graveyard preoccupations with death are recorded in one particularly striking entry for December 10, 1830, two months before the death of his then very ill wife:

God is the substratum of all souls. Is not that the solution of the riddle of sympathy? It is one of the oldest principles of philosophy that like must beget like, & that only like can know like. It is worms & flesh in us that fear or sympathize with worms & flesh and God only within that worships God of the Universe.

It is shortly after Ellen's death that Emerson begins to question sharply all kinds of orthodoxy:

I suppose it is not wise, not being natural, to belong to any religious party. In the bible you are not directed to be a Unitarian or a Calvinist or an Episcopalian. Now if a man is wise, he will not only not profess himself to be a Unitarian, but he will say to himself I am not a member of that or of any party.

Here is the Emersonian independence of the essays that were to come. He declares himself to be "God's child" and a "disciple of Christ or in the eye of God a fellow disciple with Christ".

The repeated references to Coleridge in the *Journals* of 1826-1832 tell us that Emerson drew from the English poet's work in order to support his growing aesthetic theories, his belief in intuition and the idea of an immanent God, and his typically Romantic emphasis upon means rather than ends. The entry for November 19, 1830, in particular, stresses the importance of means as ends, even to saying that "God finds his perfection in himself; so must man."

His entry for September 23, 1826, sums up in many ways the import and atmosphere of this period in Emerson's life:

Health, action, happiness. How they ebb from me! Poor Sisyphus saw his stone stop once at least when Orpheus chaunted. I must roll mine up & up & up how high a hill. But hark I can hear on the eastern wind almost the harp of my coming Orpheus. He sets his sail & flees over the grim flood What is Stoicism? what is Christianity? They are for nothing (that is to say the human mind at its best estate & the Divine mind in its communication with the human,) are for nothing, if they cannot set the soul on an equilibrium when it leans to the earth under the pressure of calamity.

Emerson's "nihilizing" which he speaks of in his earliest notebooks (1819-1822) continued. By 1832, it caused him to leave the Church in order to carry out a surprisingly existential-like quest for certitude in the "infinitude" of his own "private" crucible.

University of Alberta

E. J. ROSE

Reason and God: Encounters of Philosophy with Religion. By JOHN E. SMITH.

New Haven: Yale University Press [Montreal: McGill University Press], 1962.
Pp. xv, 274. \$5.00.

This is a collection of thirteen papers on a variety of "encounters", past and present, between philosophy and religion. It begins with "The Religious Implications of Kant's Philosophy" and concludes with "The Permanent Truth in the Idea of Natural Religion". In between, Rousseau and Nietzsche, Peirce and Dewey, Existentialism and Empiricism,

Christianity, morality, poetry, and symbolism provide the author with occasions for the exercise of his expository talents and the display of his by no means inconsiderable erudition. His style is easy, and the affirmations of religion have the benefit of his gift of sympathetic understanding and interpretation.

Faced with the theologians of neo-orthodoxy on the one hand and the minute philosophers of analysis on the other, Professor Smith is tempted to echo wistfully what F. H. Bradley declared roundly: "Where all is bad it must be good to know the worst." Yet, while he writes as a believer, he sees the task of the philosopher of religion not so much in the work of reconciliation as in the creation of self-understanding through mutual confrontation. He views with dismay the widening separation of philosophy and religion in our time and sees it as a source of impoverishment to both. So far as a book of such varied contents may be said to possess a unified aim, it is the illustration of the thesis that the relations between religion and philosophy are not contingent, but intrinsic, and that each comes to understand itself best in the encounter with the other.

All but one of these papers have appeared previously in print. The author is the chairman of the Department of Philosophy at Yale University.

Dalhousie University

F. HILTON PAGE

The Elephant. By SŁAWOMIR MROZEK. Translated from the Polish by KONRAD SYROP. Illustrated by DANIEL MROZ. New York: Grove Press, Inc., 1963. Pp. 176. \$3.95.

This reviewer travelled last summer through Poland and talked with many people, including writers, composers, and painters. He discovered—contrary to popular belief in the West—that citizens have freedom of expression and even freedom to criticize government authorities.

Slawomir Mrozek, a thirty-three-year-old fiction writer and dramatist, has been the recipient of the *Nowa Kultura* literary-weekly prize for the best book of the year, awarded him in 1957 for his book *The Elephant*. In the summer of 1963 he received third prize in a national play competition, sponsored by the Ministry of National Defense, for his comedy *The Game and the Death of a Lieutenant*. This play is now being prepared by the leading director Zygmunt Hubner for staging at the Old Theatre in Cracow.

Despite his bitter satirical mood, which at times borders on complete negation, Mrozek is printing his stories in government papers, publishing his books through state-owned publishing houses, and seeing his plays produced on the stages of the major theatres. He is not an isolated example. Many other writers with similar feelings toward present-day life in Poland are publishing their own works, including poets Leon Pasternak and S. J. Lec, novelists Roman Bratny, Bohdan Czeszko, and Zbigniew Mitzner, and one of the foremost dramatists, Roman Brandstaetter. All of them enjoy popularity.

The Elephant is a collection of forty-two vignettes which satirize in masterful

strokes Polish political, social, and economic life. In Mrozek's writing one finds something of Kafka and something of the Russian writer Zoszczenko; he shares with Kafka a deep awareness of human misery, and from Zoszczenko he inherits a nonchalant yet exciting sense of reality. In addition two Polish writers, Wiech Wiechecki and Bruno Szulc, have influenced his style. Szulc taught him to exploit, in a hyperbolic fashion, comparisons between human life and the animal world, while from Wiechecki he learned to construct precise frames for his vignettes.

Reading Mrozek's stories one has a feeling of observing at close range life in Poland, with all its bureaucratic stupidities and melancholic indifference. This is portrayed superbly in the third vignette, "The Elephant", from which the book derives its title. Another piece, "A Fact", is a highly amusing satire on quick marriages, while "The Cooperative" is a sharp attack on the government alcoholic monopoly which plentifully supplies spirits to the thirsty. Chauvinism is the theme of "The Last Hussar", and in "Spring in Poland" Mrozek makes a direct assault on political figures of the present day. The stupidity of high officials who are afraid of even the mildest criticism is described in the vignette entitled innocently "Children". Perhaps the best selection in the volume is "The Parable of the Miraculous Escape", which describes the good German Eric Kraus who was an obedient Nazi in Hitler's time and later an excellent democrat during Herr Chancellor Adenauer's regime.

This slim book is proof that in Poland the people are laughing at the establishment, while building and adjusting to their new way of life. As we read it and other similar European literary works, we make the obvious discovery that civil servants are the same the world over; they find the ordinary citizen a nuisance in the performance of their duties.

Slawomir Mrozek's book is a precious white elephant, a survival of the country's irrepressible spirit and wit in another era. People abused by the bureaucratic international should read *The Elephant*. It offers them a good hearty laugh and helps them to survive for a better time.

New York City

ANTONI GRONOWICZ

The Disappearance of God: Five Nineteenth-Century Writers. By J. HILLIS MILLER. Cambridge: The Belknap Press of Harvard University Press [Toronto: S. J. Reginald Saunders], 1963. Pp. ix, 367. \$7.50.

The point of departure of *The Disappearance of God* is the assumption, not that God is dead, but that he is absent; either He has withdrawn himself from man, or man has withdrawn from Him. The consciousness that God has disappeared is, of course, one of the distinguishing marks of our own century, and Professor Miller in his introductory chapter refers to writers such as Kafka, Heidegger, Sartre, Valéry, and Yeats, who have been concerned with the modern existential dilemma. The body of the book consists

of five chapters devoted to an examination of five nineteenth-century writers—De Quincey, Browning, Emily Bronte, Matthew Arnold, and Hopkins—who are, in Professor Miller's view, "spiritual adventurers" trying to bridge the gap between God and man, seeking "to recover immanence in a world of transcendence" (p. 15).

A number of modern critics—for example, Curtis Dahl in his essay "The Victorian Wasteland", and Professor Miller himself in his book on Dickens—have tried to show that nineteenth-century writers share to some degree the major preoccupations of our own time, and even make use of the same symbols and similar literary techniques. Although this approach has its dangers, it seems to me an interesting and useful one. The apple does not fall far from the tree, as the proverb has it, and our own situation is in many respects similar to that of the Victorians: it is reasonable, then, to expect to find resemblances between their writers and ours. Furthermore, the good critic of today *ought* to be excited about contemporary thought, and it is proper for him to help us to review the past in the fresh light cast by the present. I welcome *The Disappearance of God* as a notable contribution to studies of this kind.

Professor Miller writes well, and he is a sound scholar who has thoroughly immersed himself in each of his subjects: his discussion of *Wuthering Heights*, for example, gains a great deal from his use of the Gondal poems and the essays that Emily Bronte wrote for her French teacher. The originality of his approach lies in the fact that he is employing in relation to the authors he is discussing the strategy that Sartre uses in his literary criticism; that is, he examines the techniques of a writer in order to discover his metaphysics, or in order to perform a kind of existential psychoanalysis upon him. His debt to Sartre seems to me very considerable. For example, he sees Browning partly in terms of Sartrean imagery of viscosity, and in his interpretation of *Wuthering Heights* he makes use of the existential analysis of sadism presented in *Being and Nothingness*, and also of the concept of nothingness, nihilation, or presence-absence offered in that book. Thus he says of Heathcliff, "The universe is identified not with Cathy, but with the absence of Cathy, and to possess the world through its destructive appropriation is not to possess Cathy, but to confront once more the vacant place where she is not" (p. 197). I trust that this quotation, which actually reads like a parody of Sartre, will not lead the reader to find fault with Professor Miller for owing a debt to Sartre. The duty of the critic, as Arnold says, consists in getting to know "the best which has been thought and said in the world; and through this knowledge, turning a stream of fresh and free thought upon our stock notions and habits", and this is precisely what Professor Miller is doing in this book.

The danger of the approach employed in *The Disappearance of God* is, of course, that it tempts us to see the past too much in our own image, and thus to distort it. The chapter on Matthew Arnold, which is perhaps the weakest in the book, seems to me to fall into this error. Consider, for example, Professor Miller's discussion of the poem "Stagirius". He quotes four lines from the poem, and then comments:

These lines, in their very banality of rhythm and expression, are of great importance to an understanding of Arnold. No other lines express so succinctly the pathos of his spiritual experience. The prosodic slackness of the verses, and the singsong of their feminine rhymes match the terrible spiritual slackness and despondency which is their meaning. (p. 259)

But what are the facts? The poem was written in 1844, in the poet's twenty-second year, and is obviously immature, apprentice work, as Tinkler and Lowry, who call it a "rather incoherent and prosaic litany", correctly observe.

It would be churlish to end a review of this good book on an unfavourable note. It is true that Professor Miller sometimes has to bully his authors a little in order to keep them as concerned about the disappearance of God as they ought to be. (It is surely no coincidence that his longest chapter is devoted to Hopkins, who is of all the writers he discusses the closest in time and spirit to ourselves!) But this is a minor criticism. Professor Miller himself points out that each of his chapters is "an exploration which has its own independent unity, and does not depend on the generalizing perspectives" of his introductory chapter (p. 15). In the last analysis, the value of *The Disappearance of God* lies in the vigour, originality, and clarity of the five individual discussions, which accomplish what good criticism should achieve: they send us back with renewed enthusiasm and fresh insight to the works of the author being discussed.

Dalhousie University

SYDNEY MENDEL

Andrea del Sarto. By S. J. FREEDBERG. Cambridge: The Belknap Press of Harvard University Press [Toronto: S. J. Reginald Saunders], 1963. Text and illustrations: pp. i-xvi, 110. 242 illus. \$15.00. Catalogue Raisonné: pp. i-xii, 302. 196 illus. \$15.00. \$27.00 the set.

This publication will undoubtedly become an important addition to the reference shelves of art historians and scholars. It is the first full-scale monograph on Andrea del Sarto published since 1935, and it is an impressive combination of scholarship and perceptive pictorial analysis. It is divided into two volumes which can be purchased separately, enabling a less scholarly reader to obtain the text, illustrations, biography, and bibliography which make up the first volume without having to purchase the catalogue raisonné, which is of special interest only to the art historian and scholar. This second volume contains a detailed account of all of Andrea's known paintings and drawings as well as those attributed to him. It also deals with the complex problems of dating and attribution and contains some illustrations which supplement those of Volume I. These books are not large and clumsy as are many books on art, so they can be comfortably held. Nor are they so small that the illustrations become next to useless. One is aware, however, of that chronic nuisance of this type of book, that of having the illustrations separated

from the text so that one must continually flip from front to back in order to follow the discussion of the text in the paintings. And not to do so would destroy the drama of Andrea's development, which is the main subject of the text.

What one usually looks for in any new evaluation of a great artist are those illuminating discoveries which an expert can make and which help the rest of us to see the artist in a new light. However, this is precisely what Professor Freedberg fails to do. For it would appear that the traditional assessment of Andrea as "the faultless painter", overflowing with the gift of everything a painter could desire except the essential one of human depth, is no different from what the author concludes when he says that "in Andrea's works the force of human content may not always be enough to command our primary attention, and we may be left to see, too much, the workings of the other resources that Andrea does possess." No doubt Professor Freedberg himself would have liked to come to some other conclusion, and we owe it to his honesty and disinterested scholarship that he gives us the next best thing—that is, an extremely revealing and intricate examination of the important role Andrea plays in linking the Quattrocento to the Cinquecento and even to the much later post-Mannerist period.

Starting out as a student of Piero de Cosimo, Andrea was grounded in the Quattrocento style. However, he was quick to perceive the classical tendencies in works by Fra Bartolommeo, Albertinelli, and Ghirlandaio and with remarkable speed develop his own art along these lines. With constant reference to specific works, Professor Freedberg carefully leads the reader in a study of this development right up to Andrea's death. He gets deeply involved in the complexities of pictorial concepts that unfolded during the Renaissance and reached their fullest expressions in the works of Andrea's greatest masters, Raphael and Leonardo da Vinci. And it is not only Andrea's evolution which is illuminated but the Renaissance style in general. Although Andrea failed to achieve the expressive powers of these two artists, nevertheless at the age of twenty-seven he was already accomplished in classical figure composition, chiaroscuro, plastic fullness of form, rhythmic design, and harmony of form and color. Indeed, he had at his command a complete classical vocabulary. And it is at this point that the author begins to make clear that Andrea's virtues lie within this purely technical vocabulary. One is reminded, sadly perhaps, of D. H. Lawrence's humorous but instructive confutation (too long to quote here) in his essay "Introduction to these Paintings" of the young English painter who said "we ought to begin to paint good pictures, now that we know pretty well all there is to know about how a picture should be made."

One may wonder why, after he convincingly states that "Andrea does not have . . . the motive—the aspiring tensions of the mind and spirit, . . . to develop the resources of his own new variant of a classicism", Professor Freedberg has spent so much time and effort on this extensive work. But it soon becomes obvious that the case of Andrea is not a common phenomenon in the history of art. For although every period produces its second-string artists who have absorbed all that can be absorbed from their greater

contemporaries, seldom has there been an artist who has attained such heights and still failed in the long run. Andrea is a curiosity aesthetically and a vital link historically. And granted that it is commonplace to say that influences often skip a generation, it is still exciting when Professor Freedberg points out at the very end of his text that Andrea influenced not only the Mannerists who were his pupils but also the subsequent generation that turned against the flamboyance of the Mannerists. And he did this by virtue of his very early Quattrocento naturalism. It seems a major accomplishment for an artist to link three centuries together stylistically without being really great.

Halifax, N.S.

CAROL H. FRASER

Kenneth Burke and the Drama of Human Relations. By WILLIAM H. RUECKERT. Minneapolis: University of Minnesota Press [Toronto: Thomas Allen, Ltd.], 1963. Pp. xiv, 252. \$6.00.

Kenneth Burke is possibly the most impenetrable critical theorist writing in English today—if it is English, a matter of doubt for some readers.. He is also one of the most thorough-going systematists ever to appear in American, or English, criticism. As Professor Rueckert says at the outset, "Burke is the only writer I know of who has ever developed an inclusive system out of a theory of literature." These two things—the ever-enlarging inclusive system and what Rueckert calls "the stylistic and terminological underbrush"—plus the undoubted brilliance, if at times wildness, of Burke's ideas, have meant that few readers are able to assume a balanced attitude to Burke and his theories. They tend to divide into apologists, suffering from "Burke-sickness", and adversaries, suffering from "Burke-nausea".

Professor Rueckert has attempted, with considerable success, to steer a course between these extremes. "I have selected and arranged," he says, "pruned and shaped deliberately, in order to create a clear limited view". Pruning and shaping, of course, inevitably involve a certain amount of distortion, but Professor Rueckert has kept the distortion within reasonable limits. Burke's ideas emerge as much more simply understandable than one would suspect from an actual immersion in Burke's own writing, which may be the ultimate and most serious distortion. It should be remembered that Burke once said, "Cryptology is all", though in another context, and presumably somewhat facetiously.

Professor Rueckert carefully presents the development of Burke's thought as he was led "to dramatic theories of poetic language, form and imagery, to a dramatic method (indexing), and to various assumptions about the unity of poetic verbal acts," the whole culminating in "the theories of tragedy and catharsis and the method developed to apply them."

The most useful part of Burke's method seems to me to lie in Burke's theory of

clusters, "which", Professor Rueckert says, "in many ways is the real center of his dramatic theory of literature". This method of establishing "concordantial connections" in a work called "indexing", is brilliantly expounded by Burke, in connection with Joyce's *Portrait of the Artist*, in an essay entitled "Fact, Inference, and Proof in the Analysis of Literary Symbolism". There Burke projects a "Theory of the Index" built about the "principle of the concordance", a method of characterizing the "salient features" of a work. Not the least value of this is the emphasis it throws on the need for concordances in literary studies. A concordance is only a tool, and can be used well or poorly, depending on the user. The more tools, however, the better.

Professor Rueckert also incorporates another kind of tool in his study, namely a bibliography of Burke's works and an annotated list of works on Burke. This is only the final example of the valuable qualities to be found in this study.

Middlesex College, University of Western Ontario

RONALD BATES

The Wake of the Gods: Melville's Mythology. By H. BRUCE FRANKLIN. Stanford, California: Stanford University Press, 1963. Pp. xii, 236. \$5.75.

The Wake of the Gods is essentially a mythographic source study and mythopoeic interpretation combined, and it is concerned in the main with only four of Melville's novels—*Mardi*, *Moby-Dick*, *Pierre*, and *The Confidence-Man*—and three of his best known long tales, *Bartleby the Scrivener*, *Benito Cereno*, and *Billy Budd*. These seven works are certainly Melville's most important prose, the vital organs of the Melville corpus. Though partially restricted by its mythological thesis, *The Wake of the Gods*, another critical incubus on the body Melville, is nevertheless a very good study. It is directed at elements central to Melville's work and to nineteenth and twentieth-century literature, Romantic and post-Romantic. It is Mr. Franklin's contention (a sound contention, I believe) that Melville's works, especially those examined in *The Wake of the Gods*, are simultaneously adaptations of myth, commentaries upon the nature and the various theories of myth, and myths themselves. In other words, Melville uses as a technique the structure and the substance of the material he is examining, creating myths about myth while commenting on his own practice.

Though basic to the book's thesis, Mr. Franklin's second chapter, on *Mardi*, is probably the weakest in *The Wake of the Gods*. It is certainly the most disappointing. The author approaches the novel against the background of Melville's knowledge of Sir William Jones. (In later chapters as well as the second one, Franklin introduces other eighteenth and nineteenth-century students and scholars of ancient myth and comparative religion to whom he contends Melville was in debt.) The five questors of *Mardi*, the major conversationalists in the novel, are examined in terms of their "peculiar mythological function", and the chapter succeeds in demonstrating the importance of myth to

Melville's third novel. "The epistemological dead ends" in the quest, Franklin writes, "turn all history, poetry, and philosophy into myth. By dramatizing the identity of Sir William Jones's four sources of mythology, Melville rejects the mythological basis of religion" (p. 52). The chapter is disappointing because for all the talk about slavery to bibles of any sort and the governmental quest of King Media, nothing is really said about the myth of the state or, for that matter, slavery in nineteenth-century America. *Mardi* is a Swiftian book, but no reader could ever guess it from Franklin's discussion.

The third chapter in *The Wake of the Gods* discusses *Moby-Dick* as "An Egyptian Myth Incarnate", and a very sound reading of Melville's masterwork it is. Franklin examines the encounter between Ahab and the whale in terms of the myth of Osiris and Typhon, indicating that Melville drew to a great extent on the work of the Reverend Thomas Maurice, among others. His next and fourth chapter is not as even, since his critique of *Pierre*, though generally good, is uninspired. It lacks proper attention to *mother* (especially odd in a book on Melville's interest in myth), and it has, surprisingly, an incomplete discussion of "El" (p. 113). Franklin sees *Pierre* as a hero who is destroyed because he tries to become one kind of absolutist (Christ) and ironically becomes another (Enceladus)—a sound thematic approach to the novel.

The fifth chapter is devoted to two finely drawn interpretations of *Bartleby* as "The Ascetic's Advent" and *Benito Cereno* as "The Ascetic's Agony". The study of sources in this chapter, as in all the interpretations in the book, is extremely valuable. In no other chapter than his next to last on *Billy Budd* is this study of possible sources more provocative and important. By tracing *Billy Budd* to Melville's knowledge of Celtic myth, Franklin examines Billy in terms of a Druidic Apollo, thus bringing his discussion of the avatars of sun gods in Melville to an excellent conclusion.

Franklin's grasp of Melville's ironic sense of mythic possibilities enables him to make an excellent criticism of *The Confidence-Man*. As the book's sixth chapter, the critique of Melville's last full-length novel serves to prepare the reader for the author's discussion of *Billy Budd* while at the same time summing up important developments in Melville's work. Once again, against the background of mainly Eastern myth, Franklin understands rightly that in *The Confidence-Man*, Melville conceived of God as the cosmic con-man: "In this universe man's Savior—Manco Capac, Vishnu, Christ, Apollo, the Buddhists' Buddha—is embodied by the Confidence Man, who is also man's Destroyer—Satan, Siva, the Hindus' Buddha. Melville's mythology converts all gods into the Confidence Man" (p. 187). The only element lacking at this point in Franklin's study is the realization that Melville, like Shakespeare perhaps, converts the artist into the ultimate human confidence man, a logical metaphorical parallel to the creator of the Divine Fleece. On the whole, *The Wake of the Gods* is an important, provocative, and valuable study of Melville's major works.

University of Alberta

E. J. Rossi

A History of the Weimar Republic, Vol. I: From the Collapse of the Empire to Hindenburg's Election. By ERICH EYCK. Cambridge: Harvard University Press [Toronto: S. J. Reginald Saunders], 1962. Pp. x, 373. \$11.95.

This is a first-class book, possibly a great book, and it deals with a great subject. It is a book which everyone who is interested in modern European history ought to read. It is thorough and comprehensive, but its greatest virtue is a judiciousness and a detachment that soon win the reader's confidence.

There is no doubt about the greatness of the subject. It has a universal as well as a particular greatness. It is not simply the story of what happened to the German people when the army collapsed and the Empire fell in the autumn of 1918. It is a story of confusion and disaster and despair. There is something epic in the sweep of the catastrophe. Here is the story of what happens in a great modern society when the whole political structure which has maintained it falls into ruins. How does a new organization arise under such circumstances? How does order re-emerge out of disorder? There is something of Thucydides in the present book. Just as in the case of the Greeks we see beyond the convulsions of Corcyra or the collapse of the Athenian democracy, so here we think in universal terms. It may be Greeks or Germans who are the sufferers, but it is universal forces that we see at work. It is tragedy played on a great stage.

As is inevitable, a large part of the book deals with international affairs. Here is the sorry story of how the glowing mirage of a new world born of human sacrifice and Wilsonian idealism was translated into the cold facts of the Treaty of Versailles, of the bitterness of disputed frontiers and the endless struggle over reparations.

One thing the author makes very clear is the almost insuperable difficulty that faced any German government after 1918. He reveals the arrogant folly of Ludendorff and the military command in their unwillingness to concede defeat until nothing could be saved from the wreck. The new government had the victorious allies led by France to deal with, but even worse they had the hostile and ruthless "rightists" to face in Germany itself. The murders of Erzberger and of Walther Rathenau throw a fierce light on the bitterness of German politics.

It was Edward Gibbon who said that history is largely the story of the crimes, follies, and misfortunes of mankind. Erick Eyck's first volume of the history of the Weimar Republic provides no evidence against the truth of Gibbon's depressing judgment. Perhaps for that very reason it is one of those books to be read and studied. The present volume ends with the death of Ebert and the election of Hindenburg. It is to be hoped that other volumes will follow soon.

Dalhousie University

GEORGE E. WILSON

The Modern Novel. By PAUL WEST. London: Hutchinson, 1963. Pp. xiii, 450. \$7.50.

The titles of dozens of novels pile up in this book until it acquires the impressiveness of a Sudbury slag-heap—mountainous, monochromatic, sterile, and life-destroying. Mr. West has beaverishly mined a vast deposit; but the rattletrap sentences in which he delivers the results of his labours in several languages unload nothing but slag.

His essential method is to dump heterogeneous opinions and to yoke them together by banalities, *non sequiturs*, chaffering witticisms, and plain errors of fact. Take a comment such as this: "Myth alone does not make good literature; but good literature of any kind can profit from the presence of a myth—and best of all on a take-it-or-leave-it basis" (79). As far as I know, everything in literature is on a take-it-or-leave-it basis; and from the rest of the sentence we learn only that Mr. West is judiciously for and against myth. Again, after denouncing Ronald Firbank's "foetid imagination" (79), West assures us that this writer's work "deserves to be seen as more than a freak fiesta" (80). Why it should be so seen is not apparent from anything West says; but we do see that West is for and against Firbank.

The *non sequitur* is useful for this sort of thing. Of William Golding, West remarks, "All the same, one wishes he could make his tremendous point other than allegorically; after all, our depravities are as superficial as deep" (82). There is no connection between the two halves of this sentence; and the second is meaningless. But let us try the farious generalization. We learn that the American South is rich in stylists and fantasists because its "essence is melodrama and display. . ." (301). So much for the South.

Most useful of all are errors of judgment presented as if they were facts. The method of *Finnegans Wake*, we discover on page 84, is "more hit-or-miss than that of *Ulysses*." The notion that Joyce was, in any sense of such a slovenly phrase, "hit-or-miss", is patently absurd; and anyone commenting on *Finnegans Wake* in public should know better than to say this.

The conclusion to this duncical work is two pages in length: few mountains could produce such a mouse, and one which emits squeaks like the following: "My own belief is that we shall eschew fiction only when human society is too bad to know about or when it is too satisfactory to need art's rearrangements. Against infinity we have only human affinity. . ." (431). In short, we shall read fiction until we are either damned or saved—a novel and reassuring thought.

The Modern Novel deserves more than silent scorn: it deserves denunciation because it is a blatant case of that charlatanism which is always latent in the academic community; because such charlatanism is an outrage to those who take either literature or criticism seriously; and because it undermines the fundamental virtues of the academic world—intellectual integrity, humility, a respect for facts, a passion for accuracy, and a love of truth.

University of Western Ontario

J. W. GRAHAM

Gull's Way. By SANFORD STERNLICHT. Peterborough, N.H.: Richard R. Smith Co., Inc., 1961. Pp. 59. \$3.00.

Countermoves. By CHARLES EDWARD EATON. New York: Abelard-Schuman Ltd. [Toronto: Abelard-Schuman Canada Ltd.], 1962. Pp. 32. \$2.00.

The Sea is Also a Garden. By PHYLLIS WEBB. Toronto: The Ryerson Press, 1962. Pp. [48]. \$3.50.

Of the making of books there is no end, nor is there an end to the making of poems. This means, of course, that a lot of bad poetry continues to appear. A reviewer, I suppose, should feel satisfied if one out of three volumes of poetry is at all good.

Mr. Sternlicht can best be described as a writer of newspaper verse. Innocuous at his best, he is dull and bathetic at his worst. He is capable of describing the sailor relieving him on shipboard watch as "a prince of men, he's always prompt." At other times one comes across strange, undecorous and, I am sure, unintentional mixtures of style: pale Shakespearianisms cheek-by-jowl with Victorian bravado and nineties' purple patches. Some modernisms do appear, but they seem equally uncertain in the verse.

Mr. Eaton's work is another matter. His poems are very modern: difficult, learned, elaborate. Nonetheless he is, as it were, but a journeyman of the modern. There are echoes of styles: sometimes the language is Eliotic, sometimes Audenesque. There is frequently an empty flashiness about the poems. They are too often burdened with what I can only call, quoting Wordsworth, "inane and gaudy phraseology." Mr. Eaton concludes a poem, which describes a swim, with "But is the strigula the only way to think?" The answer is "no; and it isn't a very good way to write a poem either." He inadvertently places his work with another line from a long poem called "Sea and Summer": "I am an archetype of questions not clearly understood." The fashionably smart surface of these poems cannot make them anything other than smartly fashionable.

Miss Webb's poems are real poems, and good ones. She has an ear for the subtleties of language—meaning, sound, rhythm—and uses these subtleties to shape and reinforce the poems. In the deepest sense of the word, she makes her poetry sing. Consider the first stanza of "Small Satisfaction":

Small satisfactions here and there
explain the slightly greying hair;
age is a cage and I go there,
hands up, nudged by a fake revolver.

The delicacy of observation exhibited in the volume includes the ability to use the crude, scatological word, not for shock effect, but simply because it is the proper word in the proper place. Her subjects are the lyric ones, life, love, death, poetry itself. She can be elliptical and gain poetic impact. Consider the first of "Three *Haiku* on a Literary Theme":

"A garden inclosed
is my sister, my spouse". Bloom
blue delphinium.

Both the beauty and the power of her poetry are evident in the last poem in the volume, "Poetics against the Angel of Death."

I am sorry to speak of death again
(some say I'll have a long life)
but last night Wordsworth's "Prelude"
suddenly made sense—I mean the measure,
the elevated tone, the attitude
of private Man speaking to public men.
Last night I thought I would not wake again
but now with this June morning I run ragged to elude
The Great Iambic Pentameter
who is the Hound of Heaven in our stress
because I want to die
writing Haiku
or better,
long lines, clean and syllabic as knotted bamboo. Yes!

She has done it, Yes!

University of Western Ontario

RONALD G. N. BATES

The Physical Geography of the Sea and Its Meteorology. By MATTHEW FONTAINE MAURY.
Ed. John Leighly. Cambridge: Harvard University Press [Toronto: S. J. Reginald Saunders], 1963. Pp. xxx, 432. \$8.50.

Few books written by contributors to our knowledge of the oceans have led to as much controversy and criticism as this one. With its reissue, it seems desirable to attempt to put it in perspective as a book to be read today by anyone interested in the sea.

The writings of early investigators can be of considerable interest and value to present-day scientists studying the oceans. Movements of large water masses and changes in temperature and salinity may take hundreds of years to occur, and to study them, comparisons of present observations with those of the earlier workers must be made. The expedition of *HMS Challenger* (1873 to 1876) was the first expedition on which both precise and extensive information was collected, particularly on the temperature and chemical composition of the oceans.

When Maury was active, before the *Challenger* expedition, observations were sparse and inaccurate. The speed and direction of ocean currents were inferred from the drift of ships and from the drift of bottles released at one point and found at another. The presence of sub-surface currents was inferred from the behaviour of sounding lines which

were swept away from the ship. The results of these methods available to Maury gave only a vague picture of ocean currents. They have been largely supplanted today by direct-reading current meters. Techniques of measuring temperature and salinity have also improved considerably. In Maury's time the hydrometer was first finding use as an indicator of salinity. It was supplanted by chemical titration, which in turn has been supplanted by measurement of the electrical resistance of sea water, which can be related to the salinity and gives an accuracy two orders of magnitude better than the hydrometer in the field.

Despite the lack of data, Maury attempted in 1855 to present a comprehensive picture of the ocean currents in his book. His attempts at formulating theories to fit the facts, as he knew them, were unfortunately not very rigorous. His active imagination often led him in the right direction, but all too often his deductions were carried too far and he arrived at many erroneous conclusions. In his ideas of circulation he correctly assigned a major role to processes whereby masses of dense water are formed at high latitudes and then sink, but then incorrectly argued that these were the sole motive force for the Gulf Stream and that the major wind systems were of minor importance in driving the current.

Considerable criticism can be levelled at Maury's theories, and the facts in his book are not of great use for modern analysis; however, one cannot overlook the fact that Maury did contribute greatly at a time when so little was known. The book is an interesting historical document, is a good record of the facts as they were then known, and as such is a worthwhile addition to any library.

Bedford Institute of Oceanography

C. R. MANN

Canadian Books

Renegade In Power: The Diefenbaker Years. By PETER C. NEWMAN. TORONTO: McClelland and Stewart, 1963. Pp. 411. \$7.50.

This book "is a contemporary journalist's distillation" of those political and human elements which went into the making of the "Diefenbaker Years". With this fact firmly in mind one may proceed to enjoy this fascinating work by Mr. Newman; it is one of the most readable ever published on Canadian politics, and the author is to be commended for bringing warmth and humanity to an often arid area. Moderate in tone throughout, the author is at first sympathetic to his subject, and then shows growing disillusionment after Mr. Diefenbaker's victory in the 1958 election. It is his thesis that John Diefenbaker, who was awarded the greatest mandate ever given a Prime Minister in this country, miserably failed the Canadian people. Therefore, the author has chosen the term "Renegade" to depict Mr. Diefenbaker's role as Prime Minister; to Mr. Newman, John Diefenbaker was a "Renegade in Power".

The book is divided into four main sections, and, most fittingly, each section is concerned with some aspect of power: "Assumption of Power", "Instruments of Power", "Exercise of Power", and "Twilight of Power". The choice of the word "power" indicates the theme of the entire book, Mr. Diefenbaker's obsession with the power of office and his subsequent abuse of that power. In the first section Mr. Newman sympathetically describes Mr. Diefenbaker's early years and some of the factors that helped create his political philosophy. The section ends with the overwhelming election victory of Mr. Diefenbaker in 1958. The remainder of the book is devoted to his career until April, 1963, and it is here that the reader is shown why Newman, at least, regards John Diefenbaker as a "renegade".

Much of the material used by the author has already been seen, though in much less detail and less interestingly, in the nation's press. Most readers will feel that they share the author's disillusionment with Mr. Diefenbaker; if they are as honest as Mr. Newman, they will admit to a growing disenchantment with the Prime Minister during his tenure of office. Certainly the election results of 1962 and 1963 reflect growing dissatisfaction. It appears that Newman is essentially correct in the treatment of his subject, that he is honest in presentation and consistently fair in treatment. All too often

our prominent public figures are allowed to wallow in oblivion once they are out of office. Newman has succeeded in making an immensely interesting portrayal of a very complex political personality.

The topics handled by the author in describing Mr. Diefenbaker's public career are, for the most part, those that have either been treated, or alluded to, by the nation's news media; Mr. Newman, however, was in a position to gain more details at first hand. The portraits of the cabinet personnel ring true: the conscientious and sanctimonious Donald Fleming, the likeable (though not so naïve) Alvin Hamilton, the exuberant George Hees, the high-principled Davie Fulton, and the popular George Nowlan. (It is unfortunate, in the light of later developments, that more space was not given to Mr. Harkness.) The author's treatment of the ministers brings to light information not hitherto available, and his picture of them is in harmony with the whole thesis of the book: Mr. Diefenbaker, in dealing with his cabinet, failed to supply the necessary leadership, and these men would, and could, have performed far more efficiently had there been less interference and more leadership from the top.

Equally informative is the author's description of Mr. Diefenbaker's last months and days in office. He has brought forward interesting information (which to this date has not been contradicted in essentials) concerning the controversial Coyne affair and the issue of nuclear weapons. Though apparently feeling little admiration for the seemingly cold character of Mr. Coyne, he has shown the dispute between Coyne and Diefenbaker to be the first major public evidence of vulnerability in the administration. On the nuclear issue, the author hits Mr. Diefenbaker hard and often. He demonstrates fairly conclusively that the Prime Minister was indecisive and vacillating in his handling of the issue. This is possibly the most damaging section of the book to Mr. Diefenbaker's reputation, for it strengthens Newman's contention that the Prime Minister did not possess the required qualities of leadership.

To this reader, the best chapters were those dealing with the forces that went into the making of Mr. Diefenbaker's personality and political philosophy. The first three chapters, "The Tory Tornado", "The Formative Years", and "The Formative Circumstances", give the reader a fairly reliable understanding of Mr. Diefenbaker's personality, and will certainly aid him in trying to analyze the reasons for Mr. Diefenbaker's subsequent behaviour. Mr. Diefenbaker's political philosophy is described in Chapter 14, "The Philosophy of the Man from Prince Albert", which is the most interesting chapter of all. The author attempts to show the motivating forces behind the legislation introduced by Mr. Diefenbaker, particularly in the field of social welfare. More important, he illustrates how, for better or for worse, the Progressive Conservative Party in Canada was radically changed during the Diefenbaker years. Mr. Diefenbaker's disenchantment with Eastern business, his concern for minority groups, his strong fear of the United States, and his interest in the general welfare of the geographical extremities of Canada—all of these are

well described and serve to illustrate both the weaknesses and strengths of his appeal in Canada.

There is one major weakness in this book; but when one allows for the limitations (acknowledged by the author) inherent in a work of this kind, this weakness is more or less to be expected. In several places, most notably in Chapter 14, the author intimates or states directly that "the Diefenbaker administration was disproportionately concerned about the welfare of the Prairies and the Maritimes". Politically, this assertion may be true, but it should be qualified. John Diefenbaker, on the author's admission, was sincerely concerned about lessening the gaps between the extremities and the central areas of the nation. When one considers the long years of sporadic and predictable wooing carried on in these areas by previous administrations, it is little wonder that they so readily succumbed to Mr. Diefenbaker's economic overtures. His strength still lies in these areas. A statement such as that quoted above reveals as much of the author as it does of his subject. Mr. Newman, who has spent relatively little of his short life in the West or the Maritimes, is hardly qualified to comment profoundly on sectionalism. It is difficult for him to understand the nature of Mr. Diefenbaker's appeal in these areas. Such a statement will lead many readers to conclude that Mr. Newman is himself a member of "The Establishment", that nebulous collection of journalists, commentators, political hacks, and Liberal-minded university professors. Though the author claims no party affiliation, former and present supporters of Mr. Diefenbaker will think otherwise, and such statements, even in isolation, will give them some justification.

There are also other views on which there will probably be considerable disagreement with Mr. Newman. Two statements in the Prologue particularly call for comment. First, there is the designation of Mr. Diefenbaker as "the leader of a Prairie protest movement that managed to become national". It is difficult to understand fully the author's meaning here, for the election results of 1957, and more especially those of 1958, clearly indicate that Mr. Diefenbaker was not heading any regional protest movement. The second questionable statement of note is the following: "Diefenbaker gave the impression . . . that he believed his authority was derived, not from his office but from the mystical contact he felt he had with the people. He saw himself as a genuine folk hero . . ." There are, it is true, many who will remember witnessing the former Prime Minister's calculated histrionics and will even confess to have been temporarily beguiled by such displays: and because of the rapport he established with his audiences in 1957 and 1958, it is little wonder that he came to regard himself as a folk hero (though he tended to forget that political audiences are not small-town juries, and that they expect performance to follow promise). Some readers will feel, however, as does this one, that, in describing the nature of Mr. Diefenbaker's appeal in those years, Mr. Newman does not pay sufficient attention to the attitude of the Canadian public toward the Liberal party of the day. The arrogance of certain Liberals, the care-taking paternalism of St. Laurent, and the pipeline debate (to which the author does full justice) were issues of concern to the voting



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public. It was the rejection of Liberal absolutism, as much as any other single factor, that propelled the man from Prince Albert to Sussex Drive.

This book is not a history text, but it is unfortunate, though understandable, that more documentation could not have been provided. Occasionally, this fact is brought to mind by such a phrase as "he confessed to a friend" (p. 66). One might also ask where Mr. Newman discovered Mr. Coyne's penurious habit of watching supermarket price-changes on cans of salmon (p. 298). However, these are minor items and must be expected in a book which is "catching history on the run". Moreover, they add a more human element to the study of political figures, an element all too often neglected.

This book will certainly influence the future support accorded to John Diefenbaker. It will gain some sympathy for him, most probably among his Western and Maritime supporters. On the other hand, it will influence others in different directions. The book is honest; the author does not hide his opinions but strives for fairness. In the hands of a lesser man such material could easily have become grossly distorted. The book can readily be recommended to anyone at all interested in Canadian politics as personified by John Diefenbaker, Canada's most politically conscious citizen during the period from 1957 to 1963—a period which future schoolboys will know as "The Diefenbaker Years".

St. Francis Xavier University

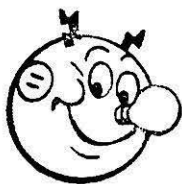
R. A. MACLEAN

Louis Riel. By GEORGE F. G. STANLEY. Toronto: The Ryerson Press, 1963. Pp. 433. \$7.50.

In his preface the author remarks that although interest in Louis Riel has always been great, historians have held aloof. No first-class biography has yet been written. That lack he is now attempting to fill. Although he very modestly doubts if this will be accepted as a definitive life, he does aim at writing an authoritative one.

All such modesty on Professor Stanley's part is unnecessary. He has written an excellent book which, in this reviewer's opinion, is not only authoritative but ought to be definitive. It will be a bold man indeed who will attempt to revise the picture that is here drawn. Such a man will not only be bold; he will have to be very persistent and very industrious.

Industry, thoroughness, painstaking care, a great desire to be just, and above all real sympathy with Louis Riel and sympathy and understanding for the tragic fate that faces the Indians and the half-breeds in the opening up of the Canadian West mark every page of this fascinating story. For it is a fascinating story. It grows in interest. Once the reader gets the preliminaries straight, the rest follows like a well-constructed novel. Professor Stanley has gone to great pains to give us, in the greatest detail, the full story of the famous leader of the Métis who was born on the banks of the Red River in 1844 and was hanged in Regina in 1885.



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There is a quality in the present book which is more than sympathy—it is comparison. We get an accurate account of what happened, but we are also given only too clearly another example of the truth of Gibbon's judgment that history is the story of the crimes, follies, and misfortunes of mankind. Here only too clearly are exhibited examples of all three.

It is amusing, if neither edifying nor pleasant, to read of the way the fate of Louis Riel bedevilled Canadian politics. This is no place to tell that story. It is too long and too complicated. The best comment to make here is to quote a sentence from a letter written by the Governor General, Lord Dufferin, to the Colonial Secretary: "This is the most thorny business that I have ever had to deal with, thanks to the imbecility of almost everyone who has hitherto meddled with it."

There is no imbecility in Professor Stanley's story. This is a book to be highly recommended to everyone interested in Canadian history and a book that everyone must read who is interested in the Canadian West.

Dalhousie University

GEORGE E. WILSON

The Kingdom of Canada. By W. L. MORTON. Toronto: McClelland and Stewart, 1963. Pp. 556. \$10.00.

In his preface to *The Kingdom of Canada*, W. L. Morton maintains that his purpose in writing his book was to attempt "to explain the existence and nature of present-day Canada in terms that take account of all the factors of its development, the French as well as the English, the British as well as the American, and to infuse the economic and political story with a strain of the social and intellectual." What is surprising, perhaps, is that Professor Morton has been able to come close to achieving his desired goal. *The Kingdom of Canada* is probably the most thorough and the most evenly balanced general history of Canada now available. Not only it is judiciously and cogently written, but it is also solidly based upon the important advances made in recent years by numerous Canadian historians. However, it should be pointed out that Professor Morton's attempt to "infuse the economic and political story with a strain of the social and intellectual" has largely failed. A few crumbs have been thrown in the general direction of the social and intellectual development of Canada, but these crumbs are of little real consequence. Professor Morton, like most Canadian historians, is primarily concerned with the political history of Canada. It is to be hoped that one of these days some perceptive Canadian historian will attempt to look at Canadian history from all angles—not only from the political and constitutional but also from the social, economic, and intellectual.

The Kingdom of Canada is divided into eight main sections. The first is concerned with the Maritime frontier, 860-1536, the second with the colonization of New France, 1537-1701, the third with the struggle for supremacy in America, 1702-1760, the fourth



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with the emergence of the second British North America, 1761-1817, the fifth with the winning of Colonial self-government, 1818-1846, the sixth with the founding of national institutions, 1847-1873, the seventh with the development of National Policy, 1874-1921, and the last, the realization of the Kingdom of Canada, 1922-1960. Professor Morton's analysis of the destruction of the Huron nation in the 1640's and his observations regarding the exploration and development of the Canadian West are especially noteworthy. But it is difficult to single out any specific chapter or any specific section for praise, since most chapters and sections are so well done. Unfortunately a few minor errors have crept into the text. Canso was seized by the French from Louisbourg in 1744 and not 1745 (p. 120). Maine was not occupied by the British "early in 1814" (p. 206), but the area of Maine north of the Penobscot River was occupied in September of 1814.

Undoubtedly *The Kingdom of Canada* will be used by an increasing number of Canadian university students in their survey courses in Canadian history. But it seems clear that the \$10.00 price for the general reading public (the university student has to pay only \$7.50) is much too high. It is to be hoped that the intellectually brave will hurdle the price barrier. *The Kingdom of Canada* is worth the hurdle.

Dalhousie University

G. A. RAWLYK

The Churches and the Canadian Experience: A Faith and Order Study of The Christian Tradition. Edited by JOHN WEBSTER GRANT. TORONTO: Ryerson Press, 1963. Pp. xii, 161. \$1.75.

This little book was written as a contribution to the Fourth World Conference on Faith and Order, which met at Montreal last summer. But it will be of interest to a much wider circle of readers than the one which is directly concerned with, and well informed about, the discussions being carried on in connection with the World Council of Churches. The twelve essays it contains on the different denominational traditions prominent on the Canadian scene are fascinating glimpses into the roots of our nation. If the continually debated question as to whether we have a national identity is one that can be answered at all, then surely part of the answer can be found in the area which these essays explore—the way in which transplanted Churches grew and produced their Canadian variants. As the final essay in the book reminds us, the Canadian attitude to denominations is radically different from the attitude South of the Border.

The individual essays manage to pack a great deal of information into little bundles, and are written simply and unpretentiously. Their authors include such prominent Church historians as T. R. Millman, John S. Moir, and John W. Grant, who is also the book's editor.

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Books In Brief

Tudor Royal Proclamations, Vol. I: The Early Tudors (1485-1553). Ed. PAUL L. HUGHES and JAMES F. LARKIN, C.S.V. New Haven: Yale University Press [Montreal: McGill University Press], 1964. Pp. xlvi, 642. \$17.50.

This handsome volume is the first edition of all extant early Tudor royal proclamations. It presents modern English transcripts of 388 proclamations of Henry VII, Henry VIII, and Edward VI. The subjects with which the documents deal are sovereignty, foreign and domestic affairs, money, prices, trade, agriculture, and religion. The editors argue convincingly that these proclamations, though virtually unexplored in modern research of the Tudor period, are significant "source materials for a more complete and accurate history of the period", offering as they do "new insight into and a new term of comparison for the solution of a number of Tudor questions which have remained unanswered". The editors' introduction examines the typical structure of the proclamations and some of the ways in which they illuminate our knowledge of Tudor conditions, as well as various problems of dating and the establishment of textual accuracy.

A History of the Sikhs: Vol. I, 1469-1839. By KHUSHWANT SINGH. Princeton: Princeton University Press [Toronto: S. J. Reginald Saunders], 1963. Pp. xiii, 419. \$10.00.

This is the first general history of the Sikhs to appear since 1849. As its author explains, it is essentially "the story of the rise, fulfilment, and collapse of Punjabi nationalism", beginning in the late fifteenth century under the religious leadership of Guru Nanak, developing political as well as religious power in the seventeenth and eighteenth centuries, and culminating in the establishment of the first independent Kingdom of the Punjab under Ranjit Singh in 1799. A second volume will carry the account further into the nineteenth century, when the nationalist movement began to peter out and finally collapsed in 1848-49. The text is well supported by maps, plates, and appendices.

A New Dictionary of British History. Ed. S. H. STEINBERG. London: Edward Arnold [Toronto: Macmillan Company of Canada], 1963. Pp. vi, 407. \$5.50.

A handy reference book which replaces the old *Dictionary* edited by J. A. Brendon and published in 1937. The signed entries (ranging from one-sentence explanations to short articles) cover the "countries which are, or at some time were, part of England and her overseas possessions, the British Empire, or the Commonwealth of Nations". Biographical entries are excluded, being available elsewhere; also excluded are references to the history

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of literature, music, the arts and architecture, philosophy, and science. "History" is here restricted to political, constitutional, administrative, legal, ecclesiastical, and economic events.

Hawthorne: A Critical Study. By HYATT H. WAGGONER. Revised edition. Cambridge: The Belknap Press of Harvard University Press [Toronto: S. J. Reginald Saunders], 1963. Pp. 278. \$5.75.

This second edition of one of the best studies of Hawthorne's tales and novels has major revisions and additions. Of these the most notable is a seventeen-page study of *The Marble Faun* (Chapter 8), a novel which Waggoner has now come to regard as a "rewarding failure", inferior to *The Scarlet Letter* and even to *The House of the Seven Gables* but on the thematic level a rich example of Hawthorne's profound analysis of the human dilemma. The value of Waggoner's book still lies, however, in an extensive discussion of the tales and major novels, which makes it required reading for every admirer of "Young Goodman Brown", "Ethan Brand", and *The Scarlet Letter*.

Erasmus and Cambridge: The Cambridge Letters of Erasmus. Translated by D. F. S. Thomson. Introduction, Commentary, and Notes by H. C. Porter. Toronto: University of Toronto Press, 1963. Pp. x, 233. \$6.50.

A welcome addition to the still inadequate library of English translations of Erasmus' works. The letters so delightfully translated in this volume (30 written by Erasmus from Cambridge, 8 by friends to Erasmus at Cambridge, 25 by Erasmus or his friends concerning Cambridge) are not of the first importance for Erasmian scholarship, but in revealing "the private man, not the public figure" they add the human dimension that is too often missing in Renaissance studies. The 100-page introduction by H. C. Porter, author of *Reformation and Reaction in Tudor Cambridge* (1958), is an excellent survey of the university life of the early sixteenth century and of Erasmus' activities from the turn of the century to the 1520's. An appendix supplies biographical notes on persons with whom Erasmus was in touch at Cambridge.

Ben Jonson: Volpone. Edited by ALVIN B. KERNAN. New Haven and London: Yale University Press [Montreal: McGill University Press], 1962. Pp. ix, 231. \$3.75.

Ben Jonson: Bartholomew Fair. Edited by EUGENE M. WAITH. New Haven and London: Yale University Press [Montreal: McGill University Press], 1963. Pp. ix, 230. \$3.75.

These editions in the new "Yale Ben Jonson" series aim to do two things at once: to provide an intelligent reader with a text that conveys something of the life and move-

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ment that invests the plays on the stage, and to provide a critic and scholar with a text that represents the plays as Jonson printed them. Spelling has been modernized and stage directions expanded or supplied in square brackets. A valuable appendix to *Bartholomew Fair* discusses the staging of that play. Glosses at the feet of pages are particularly useful for a modern reader of Jonson's highly idiomatic plays. Annotations in the notes are designed to clarify the context of details rather than to specify the bibliographical details of relevant information. Alvin B. Kernan's introduction to *Volpone* isolates some features of the imaginative world of the play, but scarcely suggests that it is a comedy or that as a play on a stage it has a developing form. Eugene M. Waith's introduction to *Bartholomew Fair* makes a reader much more aware of these essential features. The editions draw on much scholarly knowledge and try to make the plays imaginable.

Australian Literature, 1900-1950. By H. M. GREEN. Melbourne: Melbourne University Press [London and New York: Cambridge University Press], 1963. Pp. vi, 33. \$0.60.

Australian Literature, 1950-1962. By A. D. HOPE. Melbourne: Melbourne University Press [London and New York: Cambridge University Press], 1963. Pp. vii, 21. \$0.60.

In *A History of Australian Literature* the late H. M. Green wrote the only authoritative work in its field, and in this pamphlet, first published in 1951 and now reprinted, he has summarized developments from 1900 to 1950, the half-century to which he thought belonged "all that really matters in Australian literature." He had not space to do much more than cite persons and works and their outstanding interests and characteristics. Green's judgments were usually very well informed, sensible, and in accord with somewhat traditional, moderate academic criticism. A critical assessment of literature as an art in Australia has yet to be written. A. D. Hope moves a little in this direction in his pamphlet on the fifties. Awareness and acceptance of literature as an art have been growing in the later period, together with recognition of international and historical contexts of imagination. Green could find few echoes of Eliot; Hope writes, "The influence of T. S. Eliot is very perceptible." Since the *Four Quartets* belonged to the war years, this remark is food for thought.

The Church as the Body of Christ. Vol. I of the Cardinal O'Hara Series, *Studies and Research in Christian Theology at Notre Dame.* Edited by ROBERT S. PELTON, C.S.C. Notre Dame: University of Notre Dame Press, 1963. Pp. xii, 145. \$2.95.

This collection of five essays is an expression of the dialogue presently conducted between Roman Catholic and other Christian theologians and hence is similar in content to the

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series of articles, published under the title *The Unity We Seek*, emanating from the campus of the University of Western Ontario. The participants in the Notre Dame series consist of two members of the Society of Jesus, a Passionist Father, a Danish Lutheran scholar who was one of the observers at the Second Vatican Council, and an American Protestant theologian. Perhaps the most stimulating essay is that of the Lutheran contributor, Krister E. Skydsgaard, which the editor has wisely placed as the first. Three of the articles were originally presented in the 1962 Colloquium at Notre Dame.

Other Books Received

In order to avoid unnecessary repetition in the following list, the names of Canadian representatives of American publishing houses are omitted for the three most frequently occurring imprints. These are as follows: S. J. Reginald Saunders and Company Limited, Toronto, for Harvard University Press and Princeton University Press; McGill University Press, Montreal, for Yale University Press.

- Alonso, William. *Location and Land Use: Toward a General Theory of Land Rent*. Cambridge: Harvard University Press, 1964. Pp. xi, 204. \$5.50.
- Aronson, Sidney H. *Status and Kinship in the Higher Civil Service: Standards of Selection in the Administration of John Adams, Thomas Jefferson, and Andrew Jackson*. Cambridge: Harvard University Press, 1964. Pp. xiii, 274. \$5.95.
- Blanck, Jacob (comp.). *Bibliography of American Literature, Vol. IV: Nathaniel Hawthorne to Joseph Holt Ingraham*. New Haven: Yale University Press, 1963. Pp. xxii, 495. \$20.00.
- Borg, Dorothy. *The United States and the Far Eastern Crisis of 1933-1938*. Cambridge: Harvard University Press, 1964. Pp. x, 674. \$10.00.
- Bowman, Sylvia E., et al. *Edward Bellamy Abroad: An American Prophet's Influence*. New York: Twayne Publishers, 1962. Pp. xxv, 543. \$7.50.
- Brock, W. R. *An American Crisis: Congress and Reconstruction, 1865-1867*. London: Macmillan [Toronto: Macmillan Company of Canada], 1963. Pp. xii, 312. \$7.15.
- Carr, William H. A. *The du Ponts of Delaware*. New York: Dodd, Mead & Company [Toronto: Dodd, Mead & Company (Canada)], 1964. Pp. xvi, 368. \$8.50.
- Cline, Howard F. *The United States and Mexico*. Revised edition. Cambridge: Harvard University Press, 1963. Pp. 484. \$6.00.

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- Curwen, Henry Darcy (ed.) *A Johnson Sampler*. Cambridge: Harvard University Press, 1963. Pp. xi, 320. \$5.95.
- Downey, Glanville. *Ancient Antioch*. Princeton: Princeton University Press, 1963. Pp. xvi, 295; 45 pp. of illustrations. \$7.50.
- Fenton, Charles A. (ed.) *Selected Letters of Stephen Vincent Benét*. New Haven: Yale University Press, 1960. Pp. xxxv, 436. \$6.00.
- Ford, Margaret Patricia, and Suzanne Kincaid. *Who's Who in Faulkner*. Baton Rouge: Louisiana State University Press, 1963. Pp. vii, 120. \$3.75.
- Friedman, Milton, and Anna Jacobson Schwartz. *A Monetary History of the United States, 1867-1960*. Princeton: Princeton University Press, 1963. Pp. xxiv, 860. \$15.00.
- Gallagher, Charles F. *The United States and North Africa: Morocco, Algeria, Tunisia*. Cambridge: Harvard University Press, 1963. Pp. xii, 275. \$5.50.
- Grabo, Norman S. (ed.) *Edward Taylor's "Christographia"*. New Haven: Yale University Press, 1962. Pp. xlviii, 507. \$15.00.
- Harvard Studies in Classical Philology*. Vol. 67. Cambridge: Harvard University Press, 1963. Pp. 341. \$10.20.
- Hatfield, Henry. *Aesthetic Paganism in German Literature: From Winckelmann to the Death of Goethe*. Cambridge: Harvard University Press, 1964. Pp. xi, 283. \$5.95.
- Karl, Barry Dean. *Executive Reorganization and Reform in the New Deal*. Cambridge: Harvard University Press, 1963. Pp. xv, 292. \$5.95.
- Kenseth, Arnold. *The Holy Merriment*. Chapel Hill: The University of North Carolina Press, 1963. Pp. 70. \$4.00.
- Lambert, Richard D. *Workers, Factories, and Social Change in India*. Princeton: Princeton University Press, 1963. Pp. xiii, 247. \$5.50.
- La Palombara, Joseph (ed.) *Bureaucracy and Political Development*. Princeton: Princeton University Press, 1963. Pp. xiv, 487. \$8.50.
- Layton, Irving. *Balls for a One-Armed Juggler*. Toronto: McClelland and Stewart, 1963. Pp. 121. \$2.65 (paper), \$4.50 (cloth).

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- McMahon, Joseph H. *The Imagination of Jean Genet*. New Haven: Yale University Press, 1963. Pp. viii, 273. \$6.50.
- Masselman, George. *The Cradle of Colonialism*. New Haven: Yale University Press, 1963. Pp. viii, 534. \$10.00.
- Merrill, Walter M. *Against Wind and Tide: A Biography of Wm. Lloyd Garrison*. Cambridge: Harvard University Press, 1963. Pp. xvi, 391. \$8.75.
- Middlekauff, Robert. *Ancients and Axioms: Secondary Education in Eighteenth-Century New England*. New Haven: Yale University Press, 1963. Pp. viii, 218. \$4.75.
- Nasr, Seyyed Hossein. *Three Muslim Sages*. Cambridge: Harvard University Press, 1964. Pp. 185. \$3.95.
- Osgood, Charles Grosvenor. *Creed of a Humanist*. Seattle: University of Washington Press, 1963. Pp. xi, 143. \$4.50.
- Perry, Thomas W. *Public Opinion, Propaganda, and Politics in Eighteenth-Century England: A Study of the Jew Bill of 1753*. Cambridge: Harvard University Press, 1962. Pp. x, 215. \$5.70.
- Peterley, David. *Peterley Harvest: The Private Diary of David Peterley*. Toronto: McClelland and Stewart, 1963. Pp. 286. \$6.50.
- Price, Derek J. de Solla. *Science Since Babylon*. New Haven: Yale University Press, 1961. Pp. x, 149. \$4.50.
- Robbins, Lord. *Politics and Economics: Papers in Political Economy*. London: Macmillan [Toronto: Macmillan Company of Canada], 1963. Pp. ix, 231. \$4.25.
- Robinson, Richard D. *The First Turkish Republic: A Case Study in National Development*. Cambridge: Harvard University Press, 1963. Pp. xii, 367.
- Rostow, W. W. (ed.) *The Economics of Take-off into Sustained Growth*. London: Macmillan [Toronto: Macmillan Company of Canada], 1963. Pp. xxvi, 482. \$10.75.
- Schilling, Harold K. *Science and Religion: An Interpretation of Two Communities*. New York: Charles Scribner's Sons [Toronto: S. J. Reginald Saunders], 1962. Pp. x, 272. \$5.75.

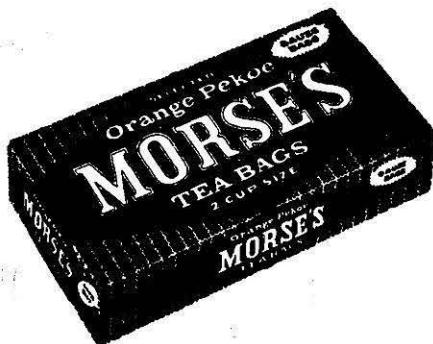
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- Semprun, Jorge. *The Long Voyage*. Trans. from the French by Richard Seaver. Toronto: McClelland and Stewart, 1964. Pp. 236. \$5.50.
- Strong, Josiah. *Our Country*. Ed. Jurgen Herbst. Cambridge: The Belknap Press of Harvard University Press, 1963. Pp. xxvi, 265. \$4.95.
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