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THE BANK OF NOVA SCOTIA

origin of the name Micmac is to be found in their own term *Makumegek* i.e. "On-the-ground." But these are minor criticisms. This is a good book.

T. H. R.

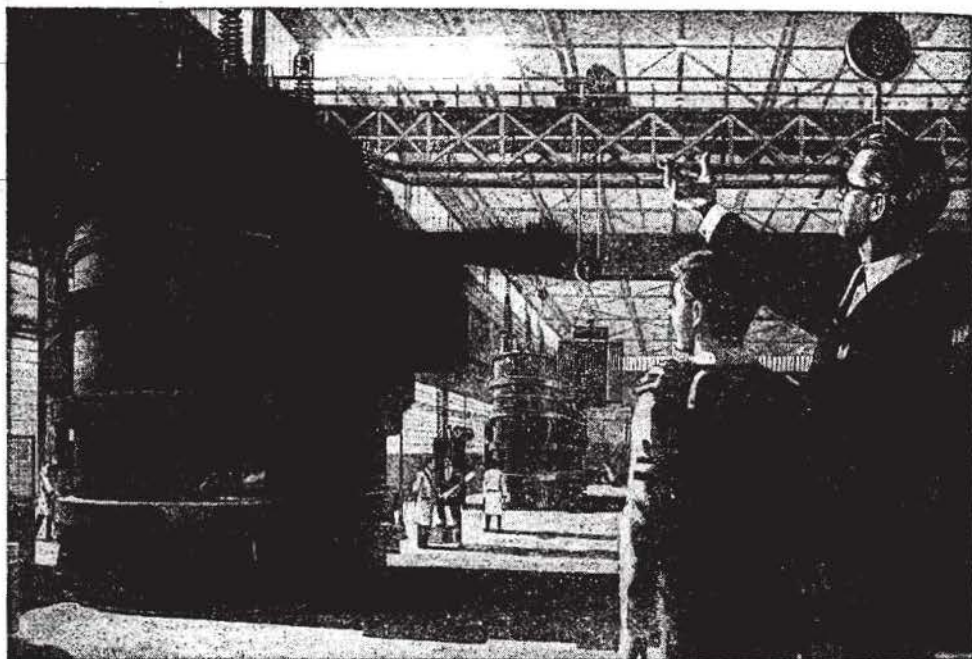
THE LOYALISTS OF NEW BRUNSWICK. By ESTHER CLARK WRIGHT.
Fredericton, N. B. 1955. \$4.00.

In this attractively printed book on *The Loyalists of New Brunswick*, Esther Clark Wright has thrown new light on the gathering together and exodus of thousands of refugees transported from the port of New York at the close of the American Revolution, and has traced the struggles of those Loyalists who settled in what is now New Brunswick. Incidentally, Mrs. Wright explains the origin of the name Loyalist to supersede such names as Tory, King's man, Royalist and Loyal Refugee.

Mrs. Wright is a native of Fredericton and a graduate in history and economics from Acadia and Radcliffe, and is already well known for her regional studies of New Brunswick rivers—*The Petitcodiac*, *The Mirmaichi*, and *The Saint John River*. She became interested in the Loyalists of New Brunswick while putting together the story of her Loyalist ancestor, Alexander Clark, and has done extensive research in Canada, the United States and England. The practice of putting footnotes at the end of the book has made it readable for the ordinary person, and yet allows serious students of history to avail themselves of Mrs. Wright's painstaking research. The frontispiece is a clear map of New Brunswick and will be useful to those not familiar with the province.

In the opening chapter Mrs. Wright explains the changing of "Tory" into "Loyalist". Her quotations are extremely well chosen, particularly the extracts from different diaries to show what life was like in those days. The accounts of Walter Bates, Sarah Frost, Mrs. Fisher, John Ward and 11-year old Hannah Ingraham give vivid pictures of the hardships of the Loyalists and show that satisfactory arrangements were not made for the arrival of Loyalists or Provincial Corps. The author discusses why May 18 was chosen as Loyalist Day when some arrived on May 10 and the disembarking of passengers occupied nearly a month; and by using Commissary-General's accounts and other sources has been able to work out a more comprehensive list of ships in the Spring Fleet, June Fleet, Late Summer Arrivals and Fall Fleet. Everyone has heard in a vague way that the British government gave supplies to the Loyalists, but included in this volume is an interesting table of rations and their equivalents, which should prove most interesting to a modern dietitian.

The author is critical of the complacent attitude generally adopted by New Brunswickers toward the Loyalists and proves false the popular beliefs that New Brunswick Loyalists came mostly from Massachusetts and that they belonged to the first families of that colony and that many were Harvard graduates. It will come as a shock to many to realize that 90% of Loyalists in New Brunswick were American born. Mrs. Wright's researches have shown that approximately 40% of Loyalists



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came from New York, 22% from New Jersey, 12.9% from Connecticut and 7.7% from Pennsylvania and only 6.1% from Massachusetts. Nor do they fit into the categories usually accepted by American historians that Loyalists belonged to the governing, wealthy and professional classes or to the Church of England clergy. The writer estimates that between 14,000 and 15,000 Loyalists came to New Brunswick, and has listed the names of 6,000 of these in the Appendix. This list shows names of families, their former homes, service during the Revolution, their first grants, and their subsequent grants or place of residence. However, it is a pity that so many abbreviations were used in this valuable list.

Mrs. Wright has been able to draw on her past studies for the chapters on "The Old Province" and "The New Province," but she blames bad leadership at Halifax for dividing the Old Province of Nova Scotia and condemns Governor John Parr and Nova Scotian officials without indicating clearly the difficulties they had to overcome with the population of the province doubled overnight. Parr may have lacked "far-sightedness, good judgment, ability to seize on the salient points in a policy or suggestion, and let the non-essentials go" and may have been "timid about acting without instructions from home" as Mrs. Wright declares, but I disagree with her statement that the "members of the Council were even less statesmanlike than Parr, and the question of fees loomed even larger in their eyes than in the governor's."

Mrs. Wright has described the harsh treatment of the Loyalists by the rebels, the delay in getting rations and grants in Nova Scotia, their exile in a strange country and their hardships in carving homes and farms and towns from a wilderness, and has thrown some new light on this familiar story by her careful research. There are many happy turns of phrase as when she mentions that Cartier had discovered Baie de Chaleur "on one of its rare hot days" and that William Franklin "was as fond of words as his father Benjamin." The writer concludes that many descendants of Loyalists remain in New Brunswick today and that the "belief in constitutional procedure for redress of grievances, like the loyalty to the British crown one of the fundamental tenets of the Loyalists, meant patience and a conviction of ultimate triumph of justice. It meant respect for law and order and for orderly procedure. . . . As the Loyalist developed into New Brunswicker, this was the most valuable contribution he made to the new province and to the nation of which it ultimately became a part."

This handsome looking volume on *The Loyalists of New Brunswick*, with its clear print and binding in scarlet cloth, is a credit to the Brunswick Press in Fredericton and to publishers in the Maritime Provinces. Mrs. Wright has produced a vivid and well-documented account of those families who settled in the wilderness north of the Bay of Fundy in what is now New Brunswick.

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ST. THOMAS AQUINAS: THEOLOGICAL TEXTS BY THOMAS GILBY.
Oxford University Press, Toronto. 1955. Pp. 423. \$3.00.

This volume is a sequel and companion volume to Father Gilby's *St. Thomas Aquinas: Philosophical Texts*. The two anthologies are complementary. Both follow the same arrangement, the plan of the *Summa Theologica*. Accordingly, the second can, and should, be used in conjunction with the first. For, as Father Gilby remarks in his Introduction, "while the attempt to separate St. Thomas's philosophy from his theology may be partly justified, it is an impossible task to separate his theology from his philosophy."

In view of today's needs, the publication of the *Theological Texts* is particularly apt and welcome. If much modern theological writing seems hopelessly at sea, it is because it has lost the rudder of reason. Theologians who are the heirs of agnosticism, anti-intellectualism, "scientism", have come to regard faith and reason as contraries, if not contradictories. The result has been an appeal to the heart rather than to the head. Such is William James's "slope of good-will" as the basis of belief. Or, more recently, in Professor Walter T. Stace's substitute for theology, a "moral intuition" or sense of the eternal world. God and man live in entirely separate worlds—an "eternal order" and a "natural order." Man cannot discover the eternal order by his reasoning power, or through any system of belief. He can only experience it. Any attempt to reason about God is doomed to fail. Thus a large part of today's Christian world is long on pious platitudes, but short on intellectual conviction. A consequent concern is manifest over Christianity's ability to meet the challenges of twentieth century civilization. Fortunately, there is also a growing awareness of the pressing need for intelligent and intelligible exposition of Christian truth.

No writer, perhaps, better illustrates such exposition than St. Thomas Aquinas. To read Aquinas is to understand what Augustine meant by the phrase, "*fides quaerens intellectum*"—faith seeking understanding. In Aquinas's day, human reason was, not the opponent, but the servant of faith. He writes: "The premisses of Christian theology are revealed truths. . . . Nevertheless Christian theology also avails itself of human reasoning to illustrate the truths of faith, not to prove them. Grace does not scrap nature, but improves it; reason sub-serves faith, and natural love runs through charity." (*Summa Theologica*, I, 1, 8, ad 2; Gilby, P. 22)

But the rather formidable front presented by Aquinas's collected works has frightened away many curious readers. And the somewhat technical Latin looms at first sight like an impregnable fortress. It is here that Father Gilby's compilation should prove its special worth. While this volume will not satisfy the serious theologian, it will serve as an excellent introduction to the writings of St. Thomas. Father Gilby's choice of texts gives a good conspectus of St. Thomas's thought. His translation is of high calibre. Difficult task though it be, he has managed to render the scholastic Latin into eminently readable English without sacrificing the precision of the original language. A system of cross-references adds to the volume's usefulness.

One further remark may be addressed to the prayerfully minded.

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Though Father Gilby makes no mention of this purpose, his volume contains a wealth of material fit for fruitful contemplation.

WILLIAM A. STEWART, S.J.

JOURNEYS TO THE ISLAND OF ST. JOHN. Ed. by D. C. HARVEY. Macmillan & Co., Toronto, 1955. Pp. 213. \$3.75.

This interesting and attractive book on the "Garden of the Gulf" is one of the Macmillan Pioneer series intended to provide both the historian and general reader with new and out-of-print material on early settlers and settlements in Canada. The Editor, who is the Provincial Archivist of Nova Scotia, was born in Prince Edward Island and has long been interested in Island history. This volume describes conditions on the former Island of St. John in the late 18th and early 19th centuries as recorded by three travellers from the British Isles, Thomas Curtis, Walter Johnstone, and John Lewellin. Each of the narratives has been carefully edited, and is provided with an excellent historical and biographical introduction. Comprehensive footnotes explain obscure or little known references, and a map of the Island showing settlements and the original Lots or townships, enables the reader to follow the journeys with interest and understanding.

Thomas Curtis was a young Englishman who crossed the Atlantic in the late summer of 1775 to seek home and fortune on the Island of St. John. His journey was a series of adventures and misfortunes. He was shipwrecked, and reached a lonely spot on the north shore of the Island cold and destitute. With winter at hand, he was dependent on friends for food and shelter. He lived for several months on salt fish and potatoes. Deep snow and lack of roads made travel and hunting difficult. He was frostbitten and almost lost his life in a storm. In the spring he left the Island never to return. He did not see a Prince Edward Island summer, but described an unusually severe winter in a frontier community with dispassionate accuracy. Some of his comments are penetrating and informative. New London he found to be a "row of log houses and one large house." The first dwelling he saw he mistook for a "Cow house", but there were "none much better." The typical log cabin consisted of a living room and sleeping quarters, but the latter were so small that one entered as if "agoing in at a window."

Walter Johnstone came from Scotland and John Lewellin from Wales. Both belonged to the 19th century and wrote their narratives between 1822 and 1832. By this time the arrival of Loyalists, Scots, and other immigrants had increased the population to 15,000. When Curtis was on the Island, it had few dwellings and no roads. Johnstone and Lewellin found much forest, but the farms were closer together, and there were some roads, although many were still little more than trails. Some farmers seemed to have an "accurate and intimate knowledge of their difficult calling", but much of the farming was "slovenly", and there was great need for better cultivation and improved livestock. Johnstone's report on Island geography, forests, soils, wild animals, stock, crops, houses, and people must be read to be appreciated. The

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descriptions of snake fences will make older readers dream of their childhood.

Both Johnstone and Lewellin were anxious to encourage immigration, especially the latter, who was the agent of one of the Lot owners. Both wrote of the difficulties of pioneer life and advised only the young, sturdy, and industrious to become settlers. Both had a keener interest in people than in land and stock. Johnstone established many Sabbath Schools, showed concern over the lack of religious training in the homes, and sought to encourage the people to educate their children. Lewellin's advice to British emigrants is equally significant. "Don't forget to put up your Bible", he wrote, "with any other good books, and school books for your children."

The three narratives are entertaining and informative throughout. Publishers and Editor have done their work well. An index would have been useful, but the nature of the book probably made this addition seem superfluous.

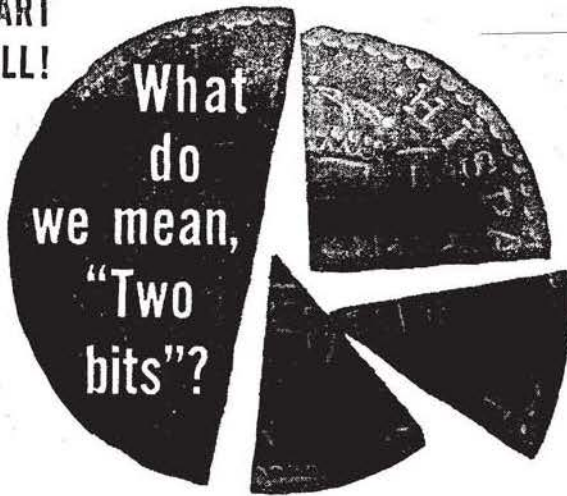
RONALD S. LONGLEY.

THE LIFE OF THE RIGHT REVEREND, THE HONOURABLE CHARLES
JAMES STEWART, D.D., SECOND ANGLICAN BISHOP OF QUEBEC.
By THOMAS R. MILLMAN.

Dr. Thomas R. Millman, author of "Jacob Mountain, First Lord Bishop of Quebec" has added to the debt already owed him by students of Canadian Church History by the publication of this interesting account of the life and labours of one of the outstanding personalities of the pioneering age of growth and expansion in the religious, educational and social life of Canada. One should not be misled by the title of this book into thinking that it is of concern only to those who are directly interested in the history of the Church, or in the Diocese of Quebec as we now know it. This is the story of a great man who was dedicated to God, actuated by love of his fellowmen and devoted to the noble task of advancing the highest good of all who came within the reach of his influence and help. His missionary journey took him to distant places now far removed beyond the present Province of Quebec and his interest in education connected him with the beginnings of the Universities of Toronto and McGill. Readers from London to Nova Scotia will find in this book information to hold their attention, records of labour to inspire them and proof of how much one zealous and consecrated man can do for the glory of God, the extension of the Church, the cause of education, and the improvement of conditions in every sphere of life. The historian will find here facts authenticated by reference to primary sources, suggesting fields of further exploration to delight the questing mind. This is a book of lasting value and enchanting interest.

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L'AME DE LA POESIE CANADIENNE FRANCAISE, ed. LAURE RIESE:
 Toronto: Macmillan, 1955. xxxi + 263 pp. Paper: \$2.75, cloth.
 \$4.00.

This anthology is intended for "students of French-Canadian literature" and also the "general public." Since the book is entirely in French, it might reasonably be inferred at first that the public referred to is the French-speaking public only. But the fact that the Macmillan Company normally addresses an English-speaking public suggests that they may be fostering the hope that this collection will also find favour with Anglo-Canadians really interested in the thought and soul of their French-speaking compatriots, and having sufficient confidence in their linguistic capabilities to tackle a serious piece of reading in French. If this is the case, then the Macmillan Company of Canada is to be congratulated on a novel and most laudable venture.

Twenty poets have been chosen to exemplify the Soul of French-Canadian Poetry. The choice is judicious. Dr. Laure Riese (Associate Professor of French at Victoria University, Toronto, and distinguished lecturer on French-Canadian literature) is eminently qualified to make it. Her preliminary essay, "Les visages de la Poésie Canadienne Française," and the critical and autobiographical remarks introducing each poet are always concise, acute and fair—altogether most enlightening.

The poets fall into four groups. The first comprises the period between 1850 and 1895, the *Ecole de Québec* and its adherents: Octave Crémazie, Pamphile Lemay, Louis Fréchette, William Chapman and Nérée Beauchemin. Early French-Canadian literature, like early English-Canadian literature, remains too much in the shadow of its European parent. The works of the Quebec School display a nostalgic attachment to France, an exaggerated patriotism, a great love of the Canadian scene, and, frequently, a picturesque or even touching glimpse of the life of the early *habitant*. These sentiments are couched in sonorous lines that aim to emulate the glories of a French Romanticism already out-dated in France (Hugo, Lamartine, Vigny); but all too often they are merely pompous, rhetorical or even ridiculous (I am particularly impressed by Chapman's picture of the lonely moose, moved to tears as he contemplates the beauty of the aurora borealis). The English-speaking reader had better brush up on his romantic vocabulary here, and remember that in the Quebec School swords are always "glives", stars "astres", dwellings "logis" ("abodes"), etc. "Death" is ever "le trépas", and young people's ages are reckoned in "printemps." Also, the Great River *Meschacébé* (so spelled by Chateaubriand, but by few since his day) is none other than the Mississippi. (French-Canadian literature of all periods is apt to contain *canadienisms*, but the present anthology is almost entirely free of terms that could not be found in a standard bilingual dictionary. Still, the English-speaking reader should know that "la tire" is a maple-sugar "pull", une "traîne" a sleigh, and that the colourful expression: "il fait brun" indicates that dusk is falling.)

The second group of poets (Gonzalve Desaulniers, Charles Gill, Albert Ferland, Albert Lozeau, Lucien Rainier and Émile Nelligan, who make up the *Ecole de Montréal*) wrote between 1895 and 1920. They were obviously under the heady influence of the French *Parnas-*



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siens (Leconte de Lisle, Sully Prudhomme, etc.) and *Symbolistes* (Baudelaire, Verlaine, Mallarmé). All the themes found in the first group reoccur here, but a greater degree of freedom of style is evident.

The third and fourth groups are made up of contemporary poets, the fourth being reserved for women poets, whose work, particularly delicate and emotional, forms an interesting parallel to that of their confreres. These last two groups include poems of great variety and originality of theme and treatment: this is the most interesting and the best period of French-Canadian literature. The poets are: René Chopin-Paul Morin, Alfred Desrochers, Robert Choquette, Saint-Denys, Garneau, Blanche Lamontagne, Simone Routier, Éva Sénécal and Anne Hébert. French-Canada, poetry is "still in the making," remarks the editor: her presentation makes clear the most striking trend in this poetry—the steady development from narrow regionalism and slavish imitation of French masters to a great breadth of outlook and a robust individualism. French Canada has not yet produced a poet of the first order, but it is evident that the future is promising.

Naturally, many meritorious poets had to be left out of this brief anthology, and Miss Riése so gracefully acknowledges the inevitable omissions that it would be really uncivil to quibble over her selection. But in a future, enlarged edition it would be interesting to have her analysis and appraisal of other contemporary poets, such as Alain Grandbois and Rina Lasnier, whose works are frequently to be seen in French-Canadian publications.

L'Ame de la Poésie Canadienne Française is clearly printed, sturdily bound and contains no typographical errors that I can find; but that is about all that can be said in praise of its physical qualities. Of course, we need not expect an elaborate or a luxurious edition of a book offered at such a reasonable price (as book prices go nowadays), but I suspect that a somewhat more imaginative job of type-setting might break down the "sales-resistance" of many a discriminating but impetuous prospective buyer.

H. F. AIKENS.

THOUGHTS FOR THE TIMES. By A. STANLEY WALKER. J. M. Dent and Sons, Toronto

The late Canon Walker's gifts of lucidity of expression and aptness of phrase, qualities that enhanced his reputation as an engaging public speaker, are apparent in this book. In slightly more than a hundred pages *Thoughts for the Times* contains some fifty brief articles written originally as religious editorials for Halifax newspapers. They are divided into three categories: "God in Ourselves", "Thoughts in Season", and "God and the World." In the first group such topics are discussed as the peril of the closed mind, the achievement of a sane outlook about sin, and the power men need to carry them through life successfully. The second section comprehends a variation of themes based upon the feasts and fasts of the Christian year, while in the third division the reader's attention is turned to such subjects as the permanency of ideas, the need for the dedication of material things to God,

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man's relation to eternity, and the kind of revolution in which the world stands in need. Throughout, the author's classical and historical background is apparent, as is his interest in moral theology. Friends and admirers who knew him as a professor of history and college president will be grateful to have Dr. Walker's book.

J. B. HIBBITTS

THE CANADIAN JOURNAL OF ALFRED DOMETT. Edited by E. A. HORS-
MAN and LILLIAN REA BENSON, University of Western Ont-
ario, London, Ontario, 1955. Pp. XI, 66. (\$1.50 post paid.)

This little volume contains the Canadian part of the journal of a tour in Canada, the United States and Jamaica, 1833-35, by Alfred Domett (1811-1887), who had spent some time at Cambridge University, published a small volume of poems and made a tour in the New World rather than on the continent, for pleasure rather than information, and, therefore, commented only on what interested or amused him. Consequently, his observations, now published for the first time, are fresh and sincere, unmarred by the utilitarian aim of affording an emigrant's guide, or the mercenary aim of competing in the literature of travel, and illuminated by many a striking phrase or literary allusion.

The journal covers the period August 29, 1833, when he left Rimouski to June 2, 1834, when he crossed from Fort Erie to Black Rock, U. S. A. Actually Domett kept a more or less regular diary from August 29th to January 26th and compiled a general account of his experiences and observations in Canada, from memory and occasional notes, at Sweet Springs, Virginia, on two occasions. On July 25, 1834, he wrote of the period between January 26th and May 26th; and on August 18th he completed the journal from May 27th to June 2nd.

Almost a third of the journal is devoted to a description of his journey from Rimouski through Quebec and Montreal, and by river and lake to Toronto, by the most varied means of transport, affording marked contrast to the modern modes of travel and vivid glimpses of life in Quebec and Montreal, the tourist attractions of the period, food and accommodation. Nine pages are devoted to Toronto, the Niagara peninsula and Niagara Falls, with which he was entranced. The next twenty pages cover his journey to "the backwoods" at Woodstock and his life during the winter spent there. The last ten pages give a general account of pioneers and pioneer life and his return to Niagara Falls and exit at Fort Erie.

On the whole, it is a fascinating story that the historian as well as the general reader will find both informative and entertaining.

D. C. H.

A TALE FOR MIDNIGHT. By FREDERIC PROKOSCH. Little, Brown & Co., Toronto. pp. 354 \$4.50.

Many a crime of violence and passion has occurred since the death in 16th Century Italy of the nobleman Francesco Cenci, yet his death



More and more women every day freeze foods Electrically. . .and save Time. . .save Money. . . save Food! They buy in quantity, while prices are low. . .and store in the safe, steady, cold of an Electric Freezer. They know that food will keep for weeks ready for use at any time. They also know that all these conveniences cost only a few cents a day.



and the accompanying circumstances constitute an episode which has become a classic. It has been the subject of a number of poems, novels, and dramas—notably Shelley's "The Cenci." Now it is retold as a fast-moving tale by the well-known U. S. poet and novelist Frederic Prokosch. The result is an absorbing, if rugged, story, for Mr. Prokosch is not one to pull his punches and the material he uses is strong stuff.

That is almost inevitable for the bare facts of the case are not pretty. The death of Francesco Cenci was not one to arouse pity, for Cenci was a vicious, depraved, sensualist, but the violence of his death, the extraordinary intrigue surrounding it, and the eventual execution of several of his own family, especially of his beautiful daughter Beatrice, made the case unusual even in a period when violence was almost commonplace.

Mr. Prokosch has followed the official accounts faithfully and has done considerable research in gathering his material. The result is a tale which speeds swiftly towards its terrible end. And although the novelist never halts the narrative to dwell on description, his touches are so deft that all the sights and sounds and smells of Renaissance Italy come through.

It is not a gentle book but gripping, vivid, and exciting.

W. G. A.

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