

## Book Reviews

*Winds of Change, 1914-1939.* By HAROLD MACMILLAN. London: Macmillan [Toronto: Macmillan of Canada], 1966. Pp. 664. \$10.00.

This, the first volume of Harold Macmillan's autobiography, covers the period until the outbreak of the Second World War. It divides neatly into two parts. The first sketches his family background, his childhood, his education, and his experience in the First World War. This is a desirable backdrop to the scene of his later life, but, detail apart, it is the familiar picture of the sunset of the great-house era before the axe of annihilating taxation fell. After the war, while still recovering from his serious wounds, he spent two years in Canada on the staff of the Governor-General, the Duke of Devonshire, whose daughter he married.

The second part, comprising some three-quarters of the book, begins on his return to England and his entry into politics. It is a masterpiece of political history, lucid, treated personally as befits an autobiography but never losing sight of the true protagonist, the nation that he was serving. Eventually he became Conservative member for Stockton-on-Tees, a distressed area of unemployed shipbuilders, and there he found himself in a paradoxical position, a member of the party of the rich and representing, and very much in sympathy with, the helpless poor. Many men with such sympathy went over to the Labour Party, but, perhaps because Disraeli was his favourite figure in politics, he adopted the Disraelian solution—to try to lead his party into a sense of responsibility for the second nation of the poor. But sympathy was not enough. It was necessary to find a practicable economic solution that would give adequate and enduring welfare to all without halting the production upon which that welfare depended. So, through the troubled twenties and the desperate years of the Depression, he worked on as a gadfly to the Conservative conscience and an apostle of planned economy, until the rise of Hitler made foreign affairs of more compelling importance than domestic well-being.

Particularly valuable are the sketches of so many of the outstanding politicians of the time, men often remembered from the partisan stereotypes of shallow journalism. Macmillan notices their mistakes and limitations without letting these obscure their virtues, abilities, and constructive intentions. It was not a period of giants, with the possible exceptions of Lloyd George and Churchill, but the fickle emotionalism of democracy does not suffer great leaders except in times of crisis.

*Imaginative Reason: The Poetry of Matthew Arnold.* By A. DWIGHT CULLER. New Haven: Yale University Press [Montreal: McGill University Press], 1966. Pp. xiv, 303. \$7.50.

Everyone interested in Matthew Arnold's poetry or personality should read Professor Culler's *Imaginative Reason*. That sort of testimonial commonly comes at the end of reviews, but this reviewer has emerged from his reading so faint with praiseworthy damns that he had better say it now. To paraphrase Mr. Culler's closing comments in his review (*Victorian Studies*, March, 1966) of Kenneth Allott's recent edition of Arnold's *Poems*, if the reviewer were to list the things that he has learned from this book that he did not know before, his review would be much longer. Both in discussions of individual poems (especially the elegies) and in generalizations linking poems and periods, there is a freshness and a range that delight while instructing.

They also, however, astonish. To the *Victorian Newsletter* (Spring, 1966), Mr. Culler contributed a piece entitled "No Arnold Could Ever Write a Novel", in which he discussed *Essays in Criticism, 1st Series*, "not, indeed, claiming that it is a novel"—indeed!—but that it can meaningfully be discussed as though it were a novel of ideas, like *Marius the Epicurean*. The hero is "the seeker after Truth"; the setting is Philistia. Certain thematic elements are quite strong, but no one could argue that the plot is brilliantly coherent—except perhaps Mr. Culler, who prestidigitates this collection of essays into a novel by introducing Arnold's "imaginative world". This is "a world divided into three regions which we may call the Forest Glade, the Burning or Darkling Plain, and the Wide-Glimmering Sea."

It is this vision that informs Mr. Culler's introduction to the *Poetry and Criticism of Matthew Arnold* (Riverside Edition, 1961) and into which are studded the perceptions of his *Imaginative Reason*. I cannot here even list the dominant features of the Arnold world as seen by Mr. Culler, but I would suggest that its most useful treatment is in the introduction to the Riverside edition, where it operates to focus attention on repeated and central characteristics of the poetry, and is not itself the focus of attention, as it too often is in the book. In the latter, indeed, a further demonstration of generic mutation is centre-stage, for the vision and the dream are more dramatic or cinematographic than poetic. In addition to the central feature, the River of Life, which flows through two Gorges in connecting the tripartite World, there is an arresting list of *dramatis personae*, led by the Youth. Rather than attempt to give a complete account of them, I quote one typical passage: "If [the Youth] is a Slave, he stands apart from the world work and becomes a Quietist. If he is a Madman, he pauses in his wild career, ascends some eminence, and becomes a Sage. Or if he is a Reveller, he wanders away . . ." (15).

So determined is Mr. Culler's pursuit of his controlling pattern that, in his fine discussion of the elegies, he is able to say that they "are the poetic counterpart of his imaginative world. We have perhaps obscured this fact," he continues, "by

saying that the elegy is divided into two parts by means of the elegiac reversal. So it is in its actual structure, but the complete world which the elegy presupposes is divided into three parts by means of two elegiac reversals. The first of these is simply the death of the subject, and therefore the first part of the world occurs before the poem opens" (p. 264). This being so, the last part of a comedy may be a tragedy (for all cannot be shown), and all solos are duets, for they are preceded by trios—or something.

Another kind of blemish is over-represented in the following series of associations, beginning with the observation that one is properly astonished at Arnold's unwitting reference in *Haworth Churchyard* to the deaf ears of (deaf) Harriet Martineau and Charlotte Brontë. "One is inclined," Mr. Culler says, "to cry with humpbacked Richard,

Was ever woman in this humour woo'd?

Was ever woman in this humour won?

but the fact is that Arnold was not attempting to woo them. Indeed, this whole series of poems . . . form a kind of *Retro Satana*, or 'Get thee behind me, Satan', and they are not so much elegies as attempts on Arnold's part to exorcise an evil spirit which had formerly dwelt within him. It would perhaps be undignified to cite the words of the popular song, 'I'll be glad when you're dead, you rascal you,' but it would not be inappropriate to quote Antony, 'I come to bury Caesar, not to praise him' for this is clearly what Arnold's elegies attempt to do" (246).

Where in all this, one is inclined to ask, is the "Imaginative Reason" of the title? It is there on pages vii, 42, 282-3 (and in "No Arnold Could Ever Write a Novel" on page 4). Perhaps, however, it is not Arnold's imaginative reason that is under discussion, but Mr. Culler's.

*Victoria College, University of Toronto*

JOHN M. ROBSON

*Religious Thought in the Nineteenth Century.* Edited by B. M. G. REARDON. Cambridge: University Press [Toronto: Macmillan of Canada], 1966. Pp. ix, 406. \$3.95.

This book consists principally of extracts from the writings of twenty-six authors by which the religious thought of the period is illustrated. To this anthology a substantial prefatory essay has been prefixed. In addition, for each author represented there has been provided an introduction of several pages giving the main biographical and literary facts concerning him. Christian and non-Christian writers are included, and the arrangement of the various extracts is determined on geographical and chronological grounds. Those from continental Europe, particularly Germany, bulk largest, filling over half the volume. All the selections are translated into English. British and American authors complete the rest of the book,

whose title corresponds accurately enough with its contents. Only the earliest publication dates of Schleiermacher's *Speeches on Religion* and Harnack's *What is Christianity?* fall outside it.

The purpose of the anthology is to present reflective thought about religion, its nature and significance, from the writing of the period. This explains the inclusion of material from Schleiermacher's *The Christian Faith*, Hegel's *Philosophy of Religion*, D. F. Strauss' *Life of Jesus*, Kierkegaard's *Philosophical Fragments*, Comte's *Discourse on the Positive Spirit*, and Solovyov's *Lectures on Godmanhood*. And it is interesting to note that George Eliot's translations of Strauss and of Feuerbach's *Essence of Christianity* are used.

In the section devoted to British authors, no attempt is made to include writers upon traditional dogma. Instead Coleridge discusses the authority of Scripture, F. D. Maurice the nature of revelation, and Newman the development in ideas. J. S. Mill examines theism and Matthew Arnold Christianity. Among the Americans, Emerson writes concerning the "oversoul" and William James considers the will to believe.

This book has several advantages. The nineteenth century is still the closest to our own, and the subject under consideration, religious thought, was one that considerably concerned it. Yet sufficient time has elapsed in the more than sixty years since its end for us to gain a better perspective upon it. This explains the inclusion of the work of Kierkegaard and Maurice. In a number of instances, material is chosen from works out of print for many years.

Any volume of selections bearing the title this one does must inevitably draw criticism. The personal taste of the author will certainly invoke disagreement, even if he wisely tells us that he feels bound to exclude writers who are not usually regarded as having treated theological issues as matters of specific concern, thus disqualifying Carlyle and Nietzsche, for example. Yet in emphasizing the importance of religious thought in the nineteenth century, and in providing an interesting introduction to and some valuable selections from some of the principal writings upon it that the century produced, Mr. Reardon makes a welcome contribution to the understanding of an age that is, paradoxically, both so near and yet so far from our own.

*University of King's College*

J. B. HIBBITTS

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*The Wellesley Index to Victorian Periodicals, 1824-1900.* Vol. I. Edited by WALTER E. HOUGHTON. Toronto: University of Toronto Press/London: Routledge and Kegan Paul, 1966. Pp. xxiv, 1194. \$75.00.

Walter E. Houghton has described in the pages of *Victorian Studies* how he and his wife decided in the summer of 1958 to attempt the monumental task of making

a new index to Victorian periodicals. The creation of *The Wellesley Index to Victorian Periodicals, 1824-1900* would, they hoped, further the recent so-called Victorian "revival" by opening up a comparatively neglected area for the study of men and ideas. The obstacles were numerous. Perhaps the most formidable was the problem of identification: more than 90% of the thousands of articles written for the periodicals were anonymous or pseudonymous, and no detective work on any large scale had ever been attempted. Moreover, the difficulties were not only scholarly ones. Apart from the original grant from Wellesley College, financial support for the venture was not forthcoming and, incredible as it may seem, the future of additional volumes is still uncertain. Because of this uncertainty, the book-review index and then the index of weeklies have had to be postponed, and finally the number of monthlies and quarterlies included has had to be reduced. These obstacles and setbacks, however, have been triumphantly overcome, and the editor has completed a very impressive first volume.

The volume consists of three parts. First, there is a tabular view of the contents, issue by issue, of eight major periodicals with a 97% identification of contributors; then there is a bibliography of articles arranged by authors, of whom there are no fewer than 4780 in this volume; and finally there is an index of pseudonyms. The fine economy of this arrangement makes the *Index* a delight to use.

The tabular view of contents is the most immediate in its effect. One is here introduced directly to the variety and complexity of the Victorian *ethos*. Consequently it would be difficult for anyone who has glanced at a few pages of the *Index* to lapse again into the twentieth-century orthodoxy which still insists on seeing the period through the eyes of Lytton Strachey. Here one can quickly catch a glimpse of the major Victorian issues in any particular year (in 1866, these seem to have included demonology, Renan, female education, Shakespeare's religion, and India) and also experience the milieu in which canonized works first saw the light of day. It is refreshing, for example, to see the separate numbers of *Culture and Anarchy* being jostled in *The Cornhill* by pieces entitled "The Bramleighs of Bishop's Folly", "How to form a good taste in art", and "Why have I three tails?"; and there is, without doubt, a certain piquancy in watching *The Heart of Darkness* compete for attention with "Wildfowl-shooting in the Outer Hebrides" and "At the back of beyond: an impression of Galicia". It is to be hoped that the price of this first volume will not discourage this kind of casual discovery.

The bibliography, in its turn, makes it possible for the first time for one to identify the hundreds of articles written by, say, Leslie Stephen, Coventry Patmore, W. R. Greg, David Masson, and many other important Victorian figures. Amazing feats of productivity are revealed at a glance, and these will require us to reassess several major periodical-writers. One can now also ascertain whether legends, such as the one that Brougham once wrote a whole number of *The Edinburgh Review* including articles on lithotomy and Chinese music, are true or false. That legend,

unfortunately, is false, but it is true that he regularly provided six or seven articles for each number. At the other extreme, single articles by, say, Thomas M. Wilson ("The Gothenberg system of liquor licensing") or N. Tsakni ("Mystical pessimism in Russia") can now be attributed to their authors, where they belong.

What is missing is a subject index. There is no efficient way of discovering where the Victorian view of papyrology, Persia, or poultry-keeping in Normandy (*Macmillan's Magazine*, April 1881) might be expressed, and this is a pity. With some misgiving (but with complete justification at this stage of his project), Professor Houghton sends us back to Poole's *Index to Periodical Literature* (1882), recommends patience and ingenuity, and promises help in the future.

When one has come to accept the variety and profusion of the Victorian periodical, there is one characteristic which remains striking to the modern reader. This is the anonymity of the writers. The motives for anonymity are many and complex, but when it is used so consistently it must suggest to us an age in which views and arguments, solidly and spaciouly presented, were more important than the pyrotechnics of personality to which we are so often treated. What anonymity certainly did achieve during this period was closer and more direct links between the worlds of religion, science, and politics and the periodical-reading public. Generals could express themselves on the Crimean War and churchmen on Bishop Colenso without fear of reprisal. The affairs of the expanding, industrial Victorian world were brought in this way into the "walled garden" of the home, the suburban villa where the domestic sanctities survived inviolate. "Is there room for works of mercy in a busy London life?" asks the title of an article in *The Contemporary Review* of 1886, and one feels that the pages of a Victorian periodical were the uniquely appropriate medium through which to seek an answer to the question.

University College, University of Toronto

DAVID R. CARROLL

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*The Art of D. H. Lawrence.* By KEITH SAGAR. Cambridge: Cambridge University Press [Toronto: Macmillan of Canada], 1966. Pp. 267. \$2.45, paperback. Also available in cloth.

Despite D. H. Lawrence's indisputable Englishness, it is the Americans who have shown the greatest clinical interest in his works. Not that Lawrence has not had his English champions—Vivian de Sola Pinto, F. R. Leavis, Graham Hough—but the most thorough studies of Lawrence (biographical, bibliographical, and critical) have come from the United States. The publication of *The Art of D. H. Lawrence* indicates that serious scholarship of Lawrence is at last beginning in England; the work of Leavis and Hough notwithstanding, Keith Sagar's book is the first English study of Lawrence that can rank with the many American studies which have appeared in recent years.

*The Art of D. H. Lawrence* attempts to chart the development of Lawrence's artistic vision from the initial phase of *Sons and Lovers* to the final phase of *The Man Who Died* and the later poetry. To describe Lawrence's art is certainly a valuable undertaking, but it is a hazardous undertaking as well. The vast volume of Lawrence's work is itself a formidable obstacle, let alone the complexity of that work. Some restrictions become imperative if the critic is to accomplish the task in a single book, and Sagar does not restrict himself sufficiently when he proposes to confine his attention to the "imaginative work—fiction, poems, paintings—and the other works which relate most closely to them" (p. 4). It is questionable also whether Sagar sets out with a clear idea of what he wishes the reader to understand by "art", in as much as the study is conceived as "a kind of spiritual-artistic-biography—an examination of the relationship between Lawrence's vision of life, at every stage of his career, and the form in which that vision finds utterance in art" (p. 3). Our suspicion of Sagar's confusion increases when we discover that F. R. Leavis's *D. H. Lawrence: Novelist* is "the most definitive account yet of Lawrence's art" (p. 5). Although they are listed in the comprehensive bibliography at the end of his book, there is no evidence that Sagar has seriously considered such penetrating studies of Lawrence as Julian Moynahan's *The Deed of Life* (1963) and George Ford's *Double Measure* (1966).

*The Art of D. H. Lawrence* is really about Lawrence the artist, rather than about Lawrence's art. Sagar is more concerned (as is shown by the elaborate chronological outlines that precede each chapter) with when Lawrence wrote his novels, stories, and poems than with the works themselves. When he does attempt to describe Lawrence's prose, Sagar resorts to vagaries: "the prose toughens to convey the hellishness of the whole show, soulless and ugly, and insidiously destructive of freshness and beauty as if possessed by an evil, obscene will" (p. 181); "the full orchestral accompaniment of Lawrence's prose cannot quite reconcile us to the persistent indulgence in copulation" (p. 198); "the prose is poised and self-sufficient and implies a creative imagination similarly at one with itself and its material" (pp. 224-225); and "Lawrence's style has now matured into the purest English prose I know, open and vigorous and clean" (p. 226). These statements do little to illuminate Lawrence's art.

Fortunately for the reader of *The Art of D. H. Lawrence*, there are some penetrating analyses of Lawrence's writing as well. Take, for example, this analysis of a passage in *Women in Love*: "The glamour and potency, coupled with callousness and mechanism, refer us to Gerald; the underworld voluptuousness and prurience to Minette; the mindless, inhuman, demoniacal, *nostalgic* desire, to the obscene carving at Halliday's. Beldover is as much a part of the underworld as Bohemia. For this is the quality of a whole civilization, and all who subscribe to it are damned" (pp. 82-83). Here the critic does come to grips with the complexity of Lawrence's art; and we begin to see what Sagar means when he says that Law-

rence has discovered how to embody his vision of life "in story and character, myth and symbol, in the poetic resonances of his prose, and in the architecture of a 'dramatic' novel" (p. 12). *The Art of D. H. Lawrence* is, therefore, an important book (despite the shortcomings), for it reveals a critic who possesses genuine insights into Lawrence's imaginative works.

The kind of task that *The Art of D. H. Lawrence* attempts will take some time yet to accomplish; it will require more space and greater concentration. As it is, Sagar has relied rather heavily on Lawrence's text to "speak for itself" (p. 4), and the interspersed commentary is insufficient to carry the burden of describing Lawrence's art. Nonetheless, we are fortunate in the publication of this work, for it widens the scope for Lawrence studies by suggesting numerous ideas for further exploration. Perhaps now that Sagar has written his book, he may have the time to go back to re-examine parts of his study. If Sagar were to concentrate his attention on one or two works, there is much about the art of D. H. Lawrence that he could teach all readers of Lawrence.

*University of Alberta*

GEORGE J. ZYTARUK

*On the Basis of Morality.* By ARTHUR SCHOPENHAUER. Translated by E. F. J. PAYNE, with an Introduction by RICHARD TAYLOR. Indianapolis: Library of Liberal Arts, Bobbs-Merrill Co., 1965. Pp. xxviii, 226. \$1.45.

In 1839 Schopenhauer won the Norwegian Scientific Society prize for his essay *On the Freedom of the Will*. Although his major work, *The World as Will and Idea*, was published twenty years before, this prize was the first recognition to come from the academic community. Convinced now that his time had come, he immediately began to write an essay for the prize offered by the Royal Danish Society for the best paper on the question: "Is the source and foundation of morality to be looked for in an idea of morality which lies immediately in consciousness (or conscience) . . . , or is it to be sought in another ground of knowledge?" Schopenhauer submitted the essay *On the Basis of Morality*. Although it was the only paper submitted, the Society judged it unworthy of the prize.

When in 1841 this essay, along with the earlier one on the freedom of the will, was published under the title *Die beiden Grundprobleme der Ethik* (The Two Fundamental Problems of Ethics), Schopenhauer in a Preface argued that the Society had misunderstood its own question. But the Society's judgment is defensible. Of a series of brilliant works, philosophical and popular, this essay is the inferior by far. The freshness of approach and style which characterizes Schopenhauer's other works is lacking here; whereas *The World as Will and Idea* and *On the Will in Nature* express, as the author himself put it, a "single idea", this essay is ill-conceived and badly organized; and it adds nothing of importance to the brilliant



insights of Book IV of his chief work and the careful analyses of *On the Freedom of the Will*. The essay reads like a work hastily produced for ulterior purposes.

It was Schopenhauer's fixed view that an ethical theory must rest on metaphysics. But because he interpreted the Society's question as excluding metaphysical questions, he was content to add a mere "supplement" on the metaphysical basis of ethics. The work is therefore disjointed. Further, almost half (seventy pages in Payne's translation) of the main part of the essay is given to a criticism of Kant's ethics, although this criticism does not directly lead to his own position. Strictly speaking, therefore, his thesis is confined to Chapter III, "The Foundation of Ethics".

In his metaphysical works Schopenhauer holds that the deepest motive in man is egoism, interpreted as the blind and incessant struggle of Will. Yet in this work, as in all others, he ascribes to a few people, "artists" and "saints", an "in-born" principle as the basis of the "cardinal virtues" of justice and philanthropy. The principle is compassion. Where there is enough compassion to prevent a man from injuring another, there is justice; but where compassion "works positively and incites me to active help", justice is superseded by philanthropy.

In *The World as Will and Idea* compassion is explained in the context of his metaphysics. Taken from the point of view of knowledge, this is strictly Kantian. Compassion follows a denial of the will to live, which results in turn from one's escaping the phenomenal world and hence one's individuality. In this "pure, will-less state" it is seen that "the inflicter of suffering and the sufferer are one" (*World as Will and Idea*, I, p. 457).

On the assumption that the Society's question precluded this approach in his essay, Schopenhauer makes a half-hearted attempt to discover the foundation of morals empirically (p. 130). But from this point onward he writes as if he had lost confidence in his plan. Thus he later observes (p. 138), "Unfortunately this question cannot be decided altogether empirically, because in experience it is always only the *deed* that is given, whereas the *motives* or *incentives* are not apparent; hence there is always left the possibility that an egoistic motive had influenced the doer of a just or good action." His proof that compassion alone lends moral worth to an action consists of examples to show that mankind "can forgive every other crime, but not cruelty" (p. 169).

Few readers will be more convinced than the Royal Danish Society, which observed: "We have not been able to declare [the essay] as meriting the prize. . . . That part of the essay in which he discusses the connection between the ethical principle laid down by him and his metaphysics has been expounded by him only in an appendix . . . whereas the theme had asked for just such an investigation." Schopenhauer himself imagined that the Society had very different reasons for rejecting the essay, and that they were unwittingly exposed in the last sentence of its

judgment (p. 216): "Finally we cannot pass over in silence the fact that several distinguished philosophers [Hegel in particular] of recent times are mentioned in a manner so unseemly as to cause just and grave offence."

*Mount Allison University*

C. F. POOLE

*The Logic of Collective Action: Public Goods and the Theory of Groups.* By MANCUR OLSON, JR. Cambridge, Mass.: Harvard University Press [Toronto: Saunders of Toronto], 1965. Pp. xii, 176. \$4.50 U.S.

A "public good", in the literature of public finance, is one that every member of a given group or "public" will enjoy once it has been obtained, regardless (typically) of whether he himself has contributed to paying for it. Examples are national defence, police and the courts, monetary stability, and a safe and healthy environment. Now, it is natural to think that if a collection of men confront an opportunity to obtain a public good they will have a powerful incentive to assist in obtaining it. In a searching review of a great variety of theories—theories of labour organization, the Marxist theory of the class struggle, the current American theory of the group basis of politics—Olson shows how often this natural thought has been resorted to in explaining the origins and continuance of organized groups. He also shows how very doubtful it is as something to resort to.

Especially in the case of very large potential groups, individual persons are often in a position in which they may expect the effect of their contributing to group action to be imperceptible—less therefore than the cost to them of contributing, even if this cost is small. Such persons have no rational incentive to assist in obtaining any public goods available to the groups. That is why such large groups as do get organized typically offer incentives in the way of private benefits—for example, the larger personal incomes promised by labour unions. Typically, they also, like labour unions, medical societies, Bar associations, and, above all, governments, have means of compelling contributions. Other prominent groups, such as manufacturers' pressure groups, turn out on close inspection to be groups in which some members are relatively so large that their efforts make a perceptible difference in obtaining public goods. Such groups, of course, are organized for other purposes as well; but in their case, individual members may stand to gain so much from public goods benefitting the whole group that they would find it worth while to pay for them even if others did not.

This valuable critique of other approaches to the theory of groups presupposes much less rigorous foundations than Olson attempts to give it. He offers what is meant to be a rigorous proof that the larger a potential group the greater the discrepancy there will be between the amounts of public goods obtained and the

amounts optimal for the group; even for small groups, he asserts, the amounts will be "strikingly suboptimal".

The attempted proof appears to be remarkably fallacious. The crucial consideration (neglected in this part of Olson's argument) is whether the effects of every individual person's contribution would be imperceptible to him. If they are not, then however large the group, there may be an incentive for various persons to contribute: to have a cure for cancer discovered, for example, even if one person alone pays for the discovery. Furthermore, the good in question—which other members of the "public" are going to enjoy alongside him, even without paying—may well be obtained in optimal or approximately optimal quantity, depending on the shape of their utility functions; his benefits do not interfere with theirs.

*Dalhousie University*

DAVID BRAYBROOKE

*Soviet Criminal Law and Procedure—The RSFSR Codes.* Ed. HAROLD J. BERMAN. Cambridge: Harvard University Press [Toronto: Saunders of Toronto], 1966. Pp. viii, 501. \$11.95.

Number 50 in the series of books published by the Russian Research Centre at Harvard University, this book consists mainly of an English translation of the 1960 Criminal Code and Code of Criminal Procedure of the largest of the Republics of the U.S.S.R., the Russian Socialist Federated Soviet Republic. Excellent introductory essays by Professor Berman explain the historical and legal background of the laws. Most interesting to members of the Canadian legal profession not directly engaged in work in Comparative Law is the essay on the role of the profession in Soviet criminal law and procedure and the high standard laid down for practising lawyers by the Soviet codes. Also interesting is the emphasis placed on the "educational" aspects of criminal procedure, a "paternalistic" technique now falling out of favour with criminologists in this country but on the upswing in the USSR.

*Halifax, N.S.*

BRIAN FLEMMING

*Education and Foreign Aid.* By PHILIP H. COOMBS and KARL W. BIGELOW. Cambridge: Harvard University Press [Toronto: Saunders of Toronto], 1965. Pp. 74. \$2.50.

*Education and Political Development.* Edited by JAMES S. COLEMAN. Princeton: Princeton University Press [Toronto: Saunders of Toronto], 1965. Pp. xii, 620. \$10.00.

The first of these two volumes contains the Burton and Inglis Lectures for 1964. The Alexander Inglis Lectureship at Harvard was inaugurated in 1927 by Abraham

Flexner and since 1945 has been an annual event. It is a notable series in which the lecturers have included E. L. Thorndike, Allison Davis, Margaret Mead, James B. Conant, and Northrop Frye. The William H. Burton Lectureship was established in 1960 and since that time the lectures in the two series have been published each year in a single volume. Because it can be digested in two hours, *Education and Foreign Aid* will probably be read with ease by a considerable number of people. This is unobjectionable since the lecturers are authorities in the field in question and what they have to say makes a good deal of sense. Philip Coombs, who is now the Director of the International Institute for Educational Planning in Paris, was the first Assistant Secretary of State for Cultural Affairs in the Kennedy administration; his topic is "Ways to Improve United States Foreign Educational Aid". Bigelow ("Problems and Prospects of Education in Africa") is Professor Emeritus of Education at Teachers College, Columbia. The only problem is that everything that Coombs and Bigelow say is already well known. They confirm the reader's view rather than extend it.

In contrast, *Education and Political Development* is a massive book which makes heavy demands on the reader in both time and concentration, and will call for an investment of close to twenty reading hours. This is, however, a blue chip stock, and there is no hesitation in recommending that the investment be made, particularly by economists, political scientists, and sociologists, and by university administrators and professors who regard education as an isolated subject and one of dubious academic validity.

*Education and Political Development* is the fourth volume in a series entitled "Studies in Political Development" which is being published by the Princeton University Press under the auspices of the Committee on Comparative Politics of the [American] Social Science Research Council. The editor is James S. Coleman, Professor of Political Science and Director of the African Studies Center at the University of California, Los Angeles, and, by providing both a general introduction to the volume and an introduction to each of its four parts, he is responsible for about 100 of the nearly 600 pages of text. There are eighteen other contributors, among them Frank Bonilla, Dwaine Marvick, Herbert Passin, Edward Shils, Francis Sutton, and Kenneth I. Rothman, who has provided a twenty-four page Bibliographic Guide to Education and Political Socialization. Rothman's bibliography, together with the references cited in Coleman's numerous footnotes, is in itself justification for having the book at hand.

In his general introduction Coleman analyzes the well-known but nonetheless surprising fact that until very recently neither political scientists nor educators have paid much attention to the organic relation that exists between a nation's political system and its educational system. He explains why political scientists are now awakening to the fact that the subject of education is central to their investigations (education is obviously the key element in the development of the

emerging nations), and he outlines three areas where education and political science meet which require imaginative investigation—political socialization (the process of induction into the political culture), political recruitment (who occupies what positions) and political integration (the relation of the elite to the masses and the relation of ethnic, regional, and parochial groups to the nation as such). These are among the central problems with which his colleagues are concerned in the chapters that follow.

As has been noted, the book has four parts. Part I ("Patterns and Problems of Educational Underdevelopment") is concerned with the educational implications for the young nation of the particular type of colonial system from which it is emerging; there are chapters on former British and French Africa and separate chapters on Indonesia, Nigeria, Tunisia, Egypt, and Brazil. Part II ("Patterns of Polity-Directed Educational Development") considers the experiences of the Soviet Union, Japan, and the Philippines since the commencement of "the process of deliberate modernization" by their respective elites—the Communist party in the early 1920s, the Samurai governing class in the 1780s, and the American colonial officialdom at the turn of the century. Part III ("The Education of Modern Elites in Developing Countries") considers bureaucratic cadres in Nigeria, party cadres in China, military cadres in West Africa, and (in separate chapters) university students in Sierra Leone and in India. The chapters of Part IV ("Educational Planning and Political Development") are more general in treatment and more philosophic in tone—"Investment in Education and its Political Impact" by Bert F. Hoselitz and "Conflicts in Philosophic Planning" by William J. Platt. They provide a fitting conclusion to an important book.

*Innis College, University of Toronto*

ROBIN S. HARRIS

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*Succession in India: A Study in Decision-Making.* By MICHAEL BRECHER. London: Oxford University Press [Don Mills: Oxford University Press], 1966. Pp. xii, 269. \$7.00.

The sub-title of this work, supported by the brief preface, could be misleading. Fortunately for the general reader, the book is not so much an essay in political science, seeking—almost certainly in vain—to establish what principles govern decision-making in the modern State, as an absorbing analysis in depth of two brief periods of current history: the Six Days, May 27-June 2, 1964, from Nehru's death to the choice of Shastri as his successor; and the Eight Days, January 11-19, 1966, between the death of Shastri and the election of Mrs. Gandhi. These two weeks were fateful for the history of the whole modern world, which, as the book brings out so well, held its breath when Nehru died to see if the long-apprehended chaos would ensue. The smoothness of the transition from charismatic leadership to collective responsibility under "plain-man" Shastri brought not only intense relief to

the waiting world, but also surprised delight and pride to the Indian leaders who brought it about. The description of the process can hardly fail to interest any serious student of current history.

Dr. Brecher, Professor of Political Science at McGill, who had already written two books on India, *The Struggle for Kashmir* (1953) and *Nehru* (1960), was a Rockefeller Fellow in India during the year immediately following Nehru's death, and set out originally to chronicle and analyse only the events surrounding the earlier "Succession". His book had already gone to the printers when Shastri died suddenly in Tashkent, and, as he was by then a Guggenheim Fellow in Israel, Dr. Brecher returned to Delhi as quickly as possible to collect information on the process of the second "Succession". He writes, therefore, as one who was already well-informed in his field, and who enjoyed, and took full advantage of, a rare opportunity to observe and compare the components of "king-making" on two occasions in one of the world's most important modern States.

It must be admitted that this is not an easy book for those without considerable background in India's affairs. While the "dramatis personae" are not numerous in proportion to the 400 million people whose future they were determining, a score of Indian names weave in and out with confusing rapidity as the drama unfolds, and the confusion is not lessened by the writer's habit of frequently paraphrasing the names of his characters, e.g. "the Chief Minister of Madhya Pradesh" for "D. P. Mishra", etc. Chronology is also frequently difficult to follow when dates are thrown in, e.g. "on the 15th", when the name of the month concerned has not been mentioned for several pages. For those readers, however, who already know something of Indian politics, geography, and society, or who are prepared to concentrate intently as they read, the book is truly absorbing.

Various highlights emerge from the closely-patterned mosaic. The figure of Kamaraj, President of the Indian Congress, is not only revealed as the most powerful and efficient political operator in the two weeks, but also—for example in his persistent refusal to let his own name stand for the Prime Ministership after Shastri's death "because the Presidency of the Congress is the most important job in the country"—as the "Party boss" who ultimately chooses, and therefore presumably subsequently controls, the Parliamentary leader of the Party and the country. (The recurrent power play between the organisational wing and the Parliamentary wing of the Party is the factor in the story most reminiscent of politics elsewhere in the world).

Again the typical Congress concept of decision-making through "consensus" rather than through "confrontation", a concept evolved under Gandhi and practised under Nehru, seems now to have become emotionally built into the Indian political system to the point where orderly transition is virtually assured. It is true that in the second succession Morarji Desai forced the issue to a ballot, but consensus had already made the conclusion foregone long before the ballot was taken. Certainly

it was consensus that made possible the astonishingly smooth transition from the charismatic Nehru to the rather ordinary Shastri, who, like Pope Paul, succeeded to office largely by dint of sitting still and saying nothing.

Unfortunately, consensus is not so helpful a concept in the business of governing as in the choosing of a leader, and Shastri, who not only came to power on this concept, but seems to have been deeply wedded to it as a daily principle for governing a subcontinent with so many divisions of region, language, caste, and so on, had to face frequent criticism during his brief rule for a lack of dynamism in his leadership. However, his patient readiness to listen to all points of view, his ability frequently to hold a very heterogeneous group of colleagues together by his unassuming tact, and yet the keen political insight which usually led him to the most expedient decisions in the end, all had combined to raise his prestige steadily during his time in office.

Mrs. Gandhi, on the other hand, does not appear as yet to be enjoying the same rise. In the first place, she had already enjoyed high office as Congress President in 1959 and as her father's constant confidante before her election as Prime Minister, so that more was expected of her than from the modest, self-effacing Shastri. Secondly, unlike Shastri, who had already been picked by Nehru and others of the Congress High Command as a "favourite son" long before his accession to office, Mrs. Gandhi was quite definitely a compromise candidate, chosen because the three more likely candidates each had stronger enemies than she, rather than because of her own inherent qualifications, so that from the start of her regime she has enjoyed less positive support from her colleagues than Shastri. Thirdly, and perhaps most significantly for the immediate future, the monsoon has failed Mrs. Gandhi in two successive years, so that the food situation, which, as the book shows, ranks with the language issue as one of India's two most intractable problems, has become a daily nightmare not of her creation, but for the solution of which the electorate will undoubtedly hold her responsible in the 1967 elections.

*Succession in India* not only gives the reader a detailed insight into the incidents surrounding the succession of first Shastri and then Mrs. Gandhi to the Prime Ministership of India, but also will enable the reader to follow forthcoming political events in that country with greater intelligence and understanding.

*Ecumenical Institute of Canada, Toronto*

H. L. PUXLEY

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*SOE in France. An Account of the Work of the British Special Operations Executive in France, 1940-1944.* By M. R. D. FOOT. London: Her Majesty's Stationery Office, 1966. Pp. xxvii, 550. 45s. net.

This unique work, the first official and authoritative history (at least in English) of a secret service in time of war, is open to an obvious criticism for offering information to future enemies, as well (in view of dangers, hardships, and tortures how-

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ever objectively recorded) as for causing distress to the families of many dedicated and courageous men and women. While it has been described as "HMSO's first thriller", nothing could be less like the romantic fantasies of an Ian Fleming, or even the down-to-earth realism of a John Le Carré, from which it is distinguished, in spite of its bulk, not only by complete factual objectivity but also by its selection and compression from a vast and only partially organized mass of archival material. Exploits that caught the public fancy by the accident of sex, foreign or aristocratic birth, a memorable real or field name, or exceptional publicity, and that were accordingly expanded and romanticized into partly or almost wholly fictitious separate works, are here given space—often amounting to only a few lines—on their merits as compared with those of agents of obscure and humble origin or of faceless lack of personality who were previously—and to the unquestionable advantage of the work they had to do—completely unknown.

The work, authorized in 1960, was completed in first draft in 1962, carefully checked and re-authorized in 1964, and revised and expanded for publication in April, 1966. Inevitably, therefore, from leaks, guesses, the partisanship of reviewers of the galley-proofs or of relatives and friends, there was much controversial discussion and newspaper correspondence as soon as it finally appeared. It is evident, however, that the author, with no precedent or tradition to guide (or to misguide) him, brought scholarly training and techniques to his material, and a judgment correspondingly impartial to a multitude and variety of highly individual people. Although he may strike some readers as having some prejudice in favour of the establishment, the "officer-class", and the old school tie that distinguished the headquarters in Baker Street, he makes no effort to conceal or condone its mistakes, red tape, and "official mumbo-jumbo" and lack of imagination, or its concern for too much security in London and too little in the field. Higher praise is given to the school at Beaulieu, where a constant succession of operatives received training and re-training both in class-rooms and in the open country without the knowledge of the villagers. And the highest praise that is the just desert of the operatives in enemy-occupied territory—as a group and of most of them as individuals—is not diminished by lack of sentimentality in dealing both with their dangers, their courage, and their achievements, and with their jealousies, quirks of personality and of temperament, intrigues, foolhardiness, and even occasional acts of treachery. Even though he restricted himself to British operatives and to France, the author had a sufficient task to make a record for the use of future historians, or as the basis of a more philosophical analysis and synthesis—similar to that of Dame Rebecca West on traitors—of "the savage and intense frame of mind that secret work entails". He fully justifies his own assertion that "no single division exercised one tenth of SOE's influence on the course of the War", and Sir Winston Churchill's that it "set Europe ablaze".

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## Canadian Books

*Dualities in Shakespeare.* By MARION BODWELL SMITH. Toronto: University of Toronto Press, 1966. Pp. vi, 252. \$6.50.

Dr. Marion Smith, who is Professor of English at the University of Manitoba, has taken as her theme in *Dualities in Shakespeare* particular aspects of selected works by Shakespeare, seen in the context of the later Renaissance in England. She has restricted her investigation to six plays, *Venus and Adonis*, and the sonnet sequence of Shakespeare. *Romeo and Juliet*, *Twelfth Night*, *Measure for Measure*, *Macbeth*, *Antony and Cleopatra*, and *The Tempest* are not intended simply to represent the early, middle, and later periods of composition; the sonnets, too, represent to her later resolutions early achieved. What she is interested in is Shakespeare's persistent and insistent exploration of dualities in style, in themes, and the final synthesis of disillusionment, estrangement, division, and opposites in the theme of grace.

*Dualities in Shakespeare* opens with a swift and incisive look at the English Renaissance. Divisions in philosophy—in state, in church, in theology, in astronomy, in men's natures, in personal relations—were only too apparent to More and his contemporaries. Their ideal was synthesis, a desire for order and unity, a longing to reconcile the irreconcilable. The humanist of this period saw the Christian Church as only one source of spiritual enlightenment, and longed to find earthly and celestial harmony by bringing together all knowledge in unity. Dr. Smith has far too fine a mind to be taken in by impossible desires, but it is obvious here that she would prefer the solution wished by the early humanists, and even to a certain extent by Spenser, than the position in which she finds herself in relation to the later plays of Shakespeare. Here is a scholar who prefers amplitude to particularity, the discourse and diversity of reason to the "new heaven, new earth" of faith. The book is the more sensitive and the more deeply moving because of this real, though unacknowledged, tension.

Dr. Smith's mind moves happily in the dualities that were part of the later Renaissance. Reason led the later humanists to discover, in following reason, that compromise is not "truth", that the Neo-Platonic recipe for "beauty" dwelling in the flesh took more explaining than Sidney and Shakespeare were prepared to accept in their sonnets, and that "goodness" could be queried even in the Christian heavens. The earlier plays of Shakespeare were concerned with superficial dualities: double plots that began to query the noble life; dialogues that hinted at sides to all questions or statements; quibbles, puns, rhetoric, and doubled roles that flashed kaleido-

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scopic patterns everywhere; varied and contrasted forms of love—these were the hints in Shakespeare at growing insistence on refusal to accept conventional notions of order and of unity in man or in the world.

It is here that Dr. Smith's patient and profound scholarship is very apparent. She moves clearly, easily, with grace and assurance from one play to another. Nothing is blurred, indistinct. No words are wasted. The style is swift, clean, unambiguous. But here too one must admire a fundamental honesty and distrust of evasion that must have led her to persist in writing this book, for she insists upon following the questions that Shakespeare asks in the tragedies, and in accepting his resolution, as she sees it, in the four late romances.

The questions are well known. They arise out of the Renaissance preoccupation with the conflict of the senses, the reason, and the will. The Neo-Platonists had seen these as being the progressive means by which the searcher after beauty, truth, and goodness finally attained knowledge of, and union with, the Good. In the second half of her book Dr. Smith explores this preoccupation of Shakespeare with the questions (now the every-branching dualities) arising from the inner and outer conflicts in man living in the world of drama, in the world of senses and discursive reason, as he seeks to find the world of serenity in the informed "will". Shakespeare had hinted at the problem in sonnets 105, 134, 135, and 151. The plays work out the dualities in these questionings: "be-seem" dominates all the world, so that no one can be sure of pity in heaven, justice on earth, the nature of gods or men, the fidelity of hearts, the faults for which man is responsible since no one can be certain what he is; glory mocks man because he does not know what it is, ultimately, to be honourable or noble, unless he has some standards of moral excellence that are not established by reason but by faith.

So *Dualities in Shakespeare* concludes with an entrance into that magic world of the harmonious "will". The final synthesis for Shakespeare, as Dr. Smith sees it, is in the bringing together not of systems but of visions of moral order: from the courtly and Christian tradition of that almost-neverland of noble lords and lovely ladies came the chivalric virtues of loyalty, service, honest support of pledged word, generosity, and friendship; from the classical vision of the world of the pastoral, that never-neverland of Arcady, came the qualities of "courage, persistence, piety, and faith". Out of the storms that arise from "favouritism, irresponsibility, ingratitude, vanity, suspicion, scorn, and weakness . . . ambition, hypocrisy, treachery, jealousy, negligence, vindictiveness, disobedience, murder, adultery, witchcraft, and usurpation" comes a new vision of love which operates through grace to forgive the penitent, to accept the impenitent, and which requires no justification, since it is self-justifying. This sees both retributive justice and the Aristotelian concept of general social justice superseded by the Christian ideal of selfless love, as the resolution of the Elizabethan desire for unity and order.

Dr. Smith's book must be valued by scholars and teachers for pointing out

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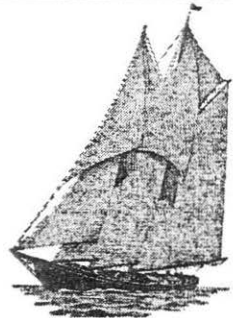
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the complexities in Shakespeare's art and outlook. It is unlikely to be praised, in this age, for its concern with the inter-relation of man's will and God's will. The prejudice that may damn this book will not be that of Dr. Smith.

*United College, Winnipeg*

ALICE HAMILTON

*Canada: The Uneasy Neighbor.* By GERALD CLARK. Toronto: McClelland & Stewart, 1965. Pp. xi, 433. \$7.50.

*Canada's Role as a Middle Power.* Ed. J. KING GORDON. Toronto: The Canadian Institute of International Affairs, 1966. Pp. 212. \$3.50.

Every country gets the journalists and political scientists it deserves, but sometimes one feels that Canada is being sadistically singled out by Fate in this respect. *Canada: The Uneasy Neighbor* is an excellent example of the sort of shallowness that Canadians have come to expect in books written about this country by Canadians. Indeed the book has all the marks of that mid-twentieth century phenomenon, the "non-book", full of glue and scissors and signifying little. If author-journalist Gerald Clark has not actually pasted new interviews between old columns, then he has produced a reasonable facsimile of the technique.

The title of the book in itself should immediately put the Canadian reader on the *qui vive* and indicate that Mr. Clark is aiming his work at that great market immediately to the south of this country. Unfortunately, the title is more provocative than the book: only part of the book is directly concerned with any uneasiness that Canada may feel in living in the shadow of the dynamic United States of America. In trying to cover too much territory—politics, economics, sociology, history, etc.—Mr. Clark has filled his book with restatements of the obvious and the trite; factual errors abound (pp. 67, 155, 233, 384, to name a few); the style is poor editorial-page.

In charity, one could say that there are a few insights into Canada provided in this book but too few to warrant reading more than four hundred pages. Indeed in reading it, one is struck by the truth of George Bernard Shaw's observation in his Epistle Dedicatory to *Man and Superman*: "He who has nothing to assert has no style and can have none: he who has something to assert will go as far in power of style as its momentousness and his conviction will carry him."

More encouraging than Mr. Clark's book, but not much, is *Canada's Role as a Middle Power*, a collection of speeches and papers given at the 1965 Banff Conference on World Affairs. Middle-power status, like virginity, is relative and difficult to perceive immediately. Too many words in this book are wasted in a vain effort to define "middle-power status".

After more than a year it is natural that many of the papers and speeches should lose their immediacy and even their relevance. For example, A. D. P.

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Heenev's *apologia* for the Heenev-Merchant Report on U.S.-Canadian Relations is of little interest in 1966. Most interesting is James Eayrs' paper entitled "Military Policy and Middle Power: The Canadian Experience". This is vintage Eayrs: polemics plus insight. Indeed there is more meat for a parliamentary debate on Canada's defence policy in this short essay than is apparent in the recent "Admirals' Attack" on Mr. Hellyer. Papers such as "Biculturalism and Canadian Foreign Policy" and "The Role of Mexico as a Middle Power" are out of place in this thin volume.

In general, although the jargon is different, both of these books are too heavily laden with glittering generalities. Yet one keeps reading Canadiana and, for the time being anyway, hope springs nearly eternal.

Halifax, N. S.

BRIAN FLEMMING

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*I, Nuligak*. Edited and translated by MAURICE METAYER. Toronto: Peter Martin Associates, Limited, 1966. Pp. 208. \$5.00.

This is probably the first autobiography of an Eskimo written in his own language, and it is likely to be the last of its kind, for Nuligak was born in 1895 when the Old Stone Age along the shores of the Arctic Ocean was only distantly touched by the coming of the white man. He saw the bow replaced by the fire-bow, the umiak replaced by the motor-driven little-big boat, and the tales around the igloo lamp by the tap of the typewriter with which he wrote this book. And he has written it as such a book should be written, recalling as vividly the emotions as the events that prompted them.

He was an orphan child, tended by a grandmother who herself needed care, a child dressed in rags against the arctic cold, living on the scraps of hospitality of people too close to the pruning-knife of starvation to break their hearts over the non-survival of the surplus young and the helpless aged. Yet through the miserable childhood there bubbles over the love of life, of the hunt, of companions, of occasional kindnesses, of the huddled society in the great igloo where they played games and told stories joyously through the long night of winter. We grow with him into a boy hunter, eventually with dogs and a sled and even a gun, tending his grandmother with her paralyzed legs, feeding her with the squirrels that he killed. She died lamenting that she had not finished his clothing, and he, weeping, harnessed himself with the dogs to drag her body to burial.

We follow him through his growth and triumphs, his first white bear, his trapping and hunting and fishing. The memories of his boyhood and youth are the most vivid, and the story slows down with maturity like human life, bringing the love of wife and children, the anxieties, the epidemics, the depression. His last years leave him with many regrets for the old life when game was still abundant

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if capricious, when the comradeship of the Inuit, which now is turning into selfish possessiveness, was still generous. In the background had always been the shadow of the aimless savagery which is part of the human heritage, yet his memories are chiefly of happiness. There had always been danger, discomfort, and endless labour, but the joy had been the greater for overcoming it.

If you would see life through Eskimo eyes, this is probably as near as you will ever come to it.

Wolfville, N. S.

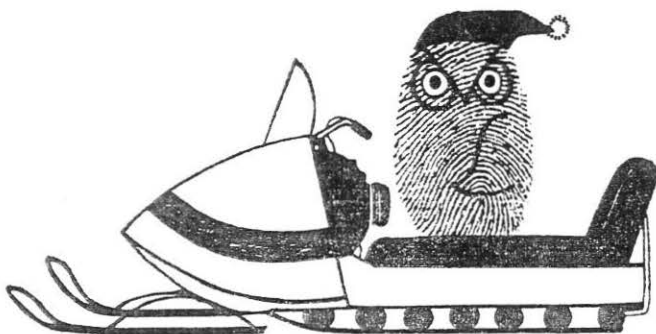
J. S. ERSKINE

*Richard Jefferies; a Critical Study.* By W. J. KEITH. University of Toronto Department of English Studies and Texts, No. 13. Toronto: University of Toronto Press, 1965. Pp. 199. \$6.00.

Anything that may help to get Richard Jefferies known and read on this continent is to be welcomed. In the words of Q. D. Leavis, "Jefferies was a many-sided and comprehensive genius, not merely a peculiarly English genius but one whose interests, ideas, and temperament associate him with other peculiarly English geniuses: he recalls or embodies now Cobbett, now D. H. Lawrence, now Dickens, now Edward Thomas . . . and he had a sensuous nature akin to but more robust than Keats'; he has too a strikingly contemporary aspect as social satirist, and he is in the central and most important tradition of English prose style." This judgment, quoted with approval by Professor Keith, was given in a review article published twenty-eight years ago in *Scrutiny*, and received little attention. Professor Keith's book, on the other hand, appears under the Toronto aegis and follows upon Toronto studies of Milton, Arnold, Browning, Shakespeare, Shelley, and other impeccable names. The conjunction has its piquant aspect, but at least it may suggest that Jefferies too can now be considered respectable by North American academics.

The book itself, however, is curiously disappointing. It is perfectly decent and sensible, its assessments of the worth of Jefferies' works relative to each other are just, its analyses of respective passages are sensitive, and in general it offers an economical survey of Jefferies' work that is remarkably free of local flaws.

Unlike Mrs. Leavis, Professor Keith gives no sign of having been excited by his subject. Jefferies himself was *daring*; he shines out almost alone among English writers in the seventies and eighties of the last century, and the way in which he does so recalls, pre-eminently, D. H. Lawrence. The sensitivity to rural fauna and flora, the astonishing stylistic freshness, the uninhibited philosophy-building, the unperturbed acceptance of illogicality and violence and change in life, the freedom from prudishness—these features and more are all aspects of the same vibrant and essentially aristocratic mode of being as Lawrence's. Yet when Professor Keith



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comes to the heroine of *Amaryllis at the Fair*, whose resemblances to Lawrence's Ursula Brangwyn fairly leap out from the pages at times, he can do little more than admonish her for her bad manners!

That, moreover, is not really a small point. Jefferies, like Lawrence, had been shaped by English rural life and was continually celebrating a kind of vitality and independence of spirit that was becoming increasingly threatened by urbanization and middle-class decorousness. That Lawrence is nowadays known to thousands of people who have never even heard of Jefferies is no doubt partly due to the greater intensity and cohesiveness of his thought and to its more obvious modernity. He had, after all, had the benefit of Ibsen and Wagner, Tolstoy, Freud, and others (and of Jefferies too, of course) in working towards a comprehensive position of his own. Yet Jefferies is certainly the more reliable guide to the older England that seems to be receding ever faster from our sight, and his problematic genius deserves to be approached in the same *engagé* spirit as Lawrence's. The right kind of reader will be nourished in his quest for a viable attitude towards our own increasingly perplexing times; the other kind—the academic kind in the pejorative sense of the word—may at least be shaken up momentarily.

It should be added that had Professor Keith himself been more *engagé* (which is not to deny his obvious esteem for Jefferies) he might have been moved to do considerably more to bring out Jefferies' relation to his period, and especially to the growth and psychological impact of London. He might have concerned himself, too, with the important question of why Jefferies should still be so little known if Mrs. Leavis's praise is "on the whole" justified. And in general he might have been more profitably challenging. Readers who already know most of Jefferies' works are not likely to find themselves moved by Professor Keith's book to revise any of their attitudes towards them. The reader who does not yet know Jefferies at all will almost certainly be best off starting with Mrs. Leavis's essay and then follow up her suggestions.

*Dalhousie University*

JOHN FRASER

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*Conquest of the Last Frontier.* By L. H. NEATBY. Athens: Ohio University Press [Don Mills: Longmans, Canada], 1966. Pp. xvi, 425. \$10.00.

This work winds up Dr. Neatby's survey of the great period in Arctic exploration. The first phase, the search for the Northwest Passage to India, died away with the loss of the Franklin expedition, whereas the geographic-scientific study of the North was stimulated by the search for survivors. The fable of the Open Polar Sea, however, lingered and encouraged the hope that, once north of Ellesmere Island, the later nineteenth-century explorers might find unfrozen water and sail triumphantly westward. Meanwhile, mapping and geological and biological studies were at least consolation prizes.



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For three centuries since Frobisher, the British had done most of the exploration, but now Americans and Norwegians joined in. The Americans brought in some national characteristics—mechanical versatility, a greater adaptability to the demands of the environment, and a business morality which tended to set personal success above knowledge and minor scruples. The Norwegians, who had the advantage of familiarity with northern conditions and the enthusiasm of independence recently achieved, were also more eager to make “firsts” than to increase knowledge, and—if one may trust Jackson—not always scrupulous, though Sverdrup was above criticism. Dr. Neatby stresses the minor contributions that Canada made to the exploration of the north, so it is odd that he leaves out the fact that Canada eventually paid the expenses of Sverdrup’s exploration in order to confirm Canada’s claims to the land.

This narrative digests and fits together the journals and reports of the expeditions from 1853 to 1917. The presentation is clear and reasonably detailed; the characters of the men involved are summarized credibly, although the retelling of each story inevitably robs it of its first-hand quality and of most of the touches of personal feeling which vivify many less well-told stories. If there are any errors, apart from typographical ones, they were not found by this reviewer or can be attributed to difference of opinion or to the need for compression. For example, Norwegian enthusiasm was not apparent on Nansen’s return but only after the safe arrival of the *Fram*. Sverdrup’s “ingenuity” in using brandy as a substitute for an anaesthetic seemed to have been only an obvious procedure practised for centuries. More serious is the matter of maps. There are several, yet attempts to follow the different expeditions are hampered by the absence of many names from all of them.

All in all, this is a readable and accurate summary of an interesting phase of exploration, and a comparison of the methods of the Kane expedition with those of Stefansson offers the analytic historian a foreshortened picture of the pattern in which human culture filters across difficult environments.

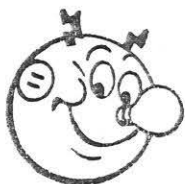
Wolfville, Nova Scotia

J. S. ERSKINE

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*Laurier: The First Canadian.* By JOSEPH SCHULL. Toronto: Macmillan of Canada, 1965. Pp. 658. \$8.50.

In December, 1886, when the Riel crisis was threatening to tear Canada apart, Wilfrid Laurier eloquently described his “perfect image of our nation”: “Below the island of Montreal the water that comes from the north, from the Ottawa, unites with the waters that come from the western lakes, but united they do not mix. There they run, parallel, separate, and distinguishable, and yet are one stream, flowing within the same banks, the mighty St. Lawrence rolling on toward the sea . . . .”



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During his long and distinguished political career, Laurier attempted to keep the "two streams" of English and French Canada flowing within the banks of a distinct Canadian nation. In the final analysis, Laurier probably failed. When he died, early in February, 1919, English-speaking Canada still had refused to come to grips in a satisfactory manner with French Canada, and most French Canadians in turn continued to harbour a deep animosity to their English-speaking neighbours. In 1919 there may have been a geographical entity called Canada but there certainly was not in existence a "Canadian nation". It may therefore be presumptuous to refer to Laurier as "The First Canadian".

Joseph Schull's impressive political biography of Laurier shows how difficult it is for any politician to be consistent and to be true to his ideals. Laurier began his political career as a radical *Rouge* eager to transform the religious, social, economic, and political life of Quebec. He ended his career as a reactionary Whig who clung desperately to the *status quo*. During his early political years, Laurier was an idealist who reacted violently against political patronage. But while Prime Minister, from 1896 to 1911, he became a shrewd pragmatic politician primarily concerned with political survival and not with ideals. After 1896 Laurier's policies are almost indistinguishable from those adopted by the hated John A. Macdonald; the Liberals had become the Conservatives!

Schull's *Laurier*, it should be emphasized, is a *political biography*. The author is primarily concerned with Laurier the politician and there consequently emerges a rather distorted picture of the man. And the picture is further distorted by Schull's somewhat Liberal bias. Furthermore, Schull's treatment of Laurier after 1896 is far more superficial than his treatment of the pre-1896 period. But in spite of these criticisms, Schull's study is the best one-volume biography of Laurier. It is delightfully written and should be read by all those genuinely interested in the political history of Canada. Laurier's career also has considerable relevance in contemporary Canada where everyone seems to be concerned with finding what Laurier referred to as "the perfect image of our nation".

*Queen's University*

G. A. RAWLYK

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*Lorne Pierce: A Profile.* By C. H. DICKINSON. Toronto: The Ryerson Press, 1966. Pp. xii, 79. \$3.00.

The author and the publisher of this small book would be the first to agree that it offers no more than is promised by its modest sub-title, and that its subject, whose manifold interests and activities were centred in their Press, is deserving of a fully-rounded portrait. It should also be recognized, however, that there is its own merit in a brief outline in which the multiplicity of trees does not cause the reader to lose sight of the tall timber, and that there was an elusive quality about Lorne

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Pierce that might well defy a full-length biography as much as it does a preliminary sketch. Dr. Dickinson gives brief and balanced treatment to the major interests that were summarized in the tribute at a small dinner on the retirement of Lorne Pierce from the Ryerson Press, which he brought from what was primarily a hymn-book and Sunday-school-lesson factory to an honoured place in the development of Canadian educational and general publishing as he himself became the recognized dean of Canadian managing editors:

Canadian editor, educator, writer;  
Staunch friend of authors, artists, poets;  
Lover of historic sites, artistic treasures;  
Founder of societies to preserve them;  
Benefactor of worthy persons and causes;  
Minister, man of faith, affection, loyalty.

Proper emphasis is given to parentage and education, to early training and service in the ministry of the Methodist Church, to happy marriage and family life, to collections and bequests, and to unremitting labours as a working author and editor in the face of more than one disability that would have excused a less dedicated man from a full span of years in any one field of activity, let alone in several. A devout churchman, and the friend of poets and painters, he dressed with as meticulous a regard for business convention as any senior executive; although personally and professionally dedicated to the service of his own chosen faith, it was never as a clergyman. At the same time he was far ahead of the modern ecumenical trend and once quietly confided to the present reviewer that he was one of a small group from the United Church who had been ordained as Anglicans along with an equal number of Anglican clerics who crossed the line in the other direction, and that "it might lead to something". He published chap-books by young poets that could bring financial—and sometimes literary—reward to neither author nor publisher and he could use a sharp pencil to make a hard bargain with a Board of Education. Even the sometimes charming and sometimes exasperating whimsies—which look rather flat in the examples listed in cold print from exchanges between Pierce and E. J. Pratt—have been alleged to cover a watchful eye for the interests of Ryersons, as have the intermittent fadings—like the switching of Sir Joshua Reynolds' ear-trumpet—of the hearing aid. But the enduring record, as it is clearly outlined in the present sketch, is of a firm though complex and subtle personality, and of brilliance and versatility balanced by professional competence and selfless endeavour in the service of Canadian literature, education, and the humanities at large.

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*Minnesota and the Manifest Destiny of the Canadian Northwest: A Study in Canadian-American Relations.* By ALVIN C. GLUEK, JR. Toronto: University of Toronto Press, 1965. Pp. xi, 311, \$7.50.

Present-day Manitoba almost became a part of the United States in the 1850s and 1860s. The powerful expansionist thrust from Minnesota up the Red River Valley into "Assiniboia" was, however, effectively braked by the Panic of 1857, by the American Civil War, by the Sioux Uprising and, finally, by John A. Macdonald's shrewd diplomacy. In 1869 and 1870, Louis Riel was seriously tempted to drive his Métis followers into the welcoming arms of Uncle Sam. But the religious, cultural and social ties with Canada were too strong. The Northwest became a part of Canada and thus the new nation conceived in 1867 was assured of a continental destiny.

Alvin Gluek's *Minnesota and the Manifest Destiny of the Canadian Northwest* is an excellent piece of historical scholarship. Well-researched and perceptively written, Gluek's book should have a considerable impact upon the study of Canadian-American relations. He clearly shows how successful various Minnesota entrepreneurs were in the 1840s and 1850s in undermining the economic position of the Hudson's Bay Company in "Assiniboia". Just when this economic penetration was on the verge of receiving considerable support from Minnesota propagandists, government officials and homesteaders, the Depression of 1857, the Civil War and the Sioux Uprising almost destroyed the American thrust into the northwest. The last chapter of the book, previously published in the *Canadian Historical Review*, is probably the best. Here Gluek attempts to explain why Minnesota failed to annex the area. After discussing Macdonald's significant contribution, he concludes:

Not the least of the determinant factors in the failure of Minnesota's quest for the Northwest was the undoubted preference of its people to be confederated with Canada rather than be annexed to the United States. Canada could afford to blunder in her dealings with the inhabitants of the Northwest. This was British territory, legally acquired, and after its people had discovered that Ottawa would meet their wishes, they willingly entered the Dominion.

It is hoped that Gluek's book will start a chain reaction. We badly need well-documented regional studies in Canadian-American relations. This is particularly the case for the Atlantic region.

*Queen's University*

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