

pre-war years scarcely gave a subsistent wage to those engaged in it. With the advent of more modern methods of operating, the number of persons required per fishing unit is being gradually lessened. Since there are no new fishing grounds to be opened up, it would seem that this industry is not in a position to employ any more people than it does at present. Our small manufacturing industry, too, must always remain small. We lack the two pre-requisites for expanded manufacturing, cheap power and a close source of raw material. Hence this industry is as little able to absorb large numbers of immigrants as is agriculture or fishing. The same applies to the other local industries: from present indications there seems to be little need for outside labor to operate them. Indeed the competition from mainland sources has been so strong that some of our local factories have been forced to close down. Thus it appears to me that the influx of large numbers of immigrants into this province would cause added unemployment with its resultant economic upheaval.

It seems to me, therefore, that since our industries are incapable of absorbing many immigrants, and since such immigrants would not add to our peace or prosperity, regardless of what policy is pursued in the other eight provinces, Prince Edward Island can best work out her destiny through the efforts of her own sons and daughters, and those other Canadians who wish to share in her future.

—JOSEPH CAIRNS, '49

BOOK REVIEW

SUMNER WELLES — THE TIME FOR DECISION

New York and London—Harper and Brothers, 1944 (414P)

In this latest book by Sumner Welles, the author gives his interpretation of world history from the first Great War till the present time. He divides his work into three parts; the first part deals with the course of events between the two Great Wars and discusses American policy towards world events during that period. Welles deals at some length with the failure of the League of Nations, and expounds his views as to why it was a failure and how it could have succeeded. He discusses his mission to Europe in 1940, and describes in detail his visits with the leaders of those countries which were then in the war. The momen-

tous decisions made by the U. S. government prior to the entry of that country into the war and the events that led to her participation in the war are the subject of the final part of the first section of the book. The second part of the book deals with the major issues that have confronted and are confronting the different countries of the world. Welles explains in some detail the American Good Neighbor Policy, the Japanese threat to a prolonged peace in Asia, the influence that Russia exerts, and will continue to exert, in the establishment of a peaceful world order, and finally how, in his opinion, the German menace to world peace may be destroyed. He presents a proposal for the ending of the German domination of Europe and the eradication of German power politics that is worthy of consideration by the engineers of the new World Order. The last part of the book presents a plan for an effective world organization and describes the part the various leading nations of the world must play to insure the attaining of lasting peace and security.

The matter contained in "The Time for Decision" is too wide in scope to be summarized in detail here. One thing that might be mentioned is that the author makes an international hero out of the late President of the United States, Franklin Roosevelt. Those of us who did not appreciate the greatness of this statesman of the ages will feel the lesson being driven home to us as we read the facts that Mr. Welles has laid down for us. But the book is by no means only a eulogy to the late President. It is one of the most interesting pieces of literature to be found on the bookshelf. Although some of the proposals and theories advanced by Mr. Welles may seem, and in some cases really are, a bit far-fetched, the work as a whole will fully justify the reading of it. There is much information to be gained from it, but not only this; but one will gain a broader insight into the problems that confront the various nations of the world and an understanding and appreciation of the steps they have taken to cope with them. One of the most unbiased and most liberal presentations of the Russian problem yet given is to be found in this well balanced work dealing with international affairs.

—B. MacDOUGALL, '47.

HUMANITY. WHAT? WHENCE? WHITHER?**Rev. W. E. Orchard, D.D.****Bruce Publishing Co. 1945 (184p) \$2.00**

W. E. Orchard D.D., the author of this book, is a famous English writer and lecturer. Educated at Cambridge and London, he received his Doctor of Divinity degree from London University in 1909. In 1932 he entered the Catholic Church and was ordained to the priesthood three years later. "Foundation of Faith", "The Way to Simplicity", and "The Temple" are the titles of some of his best known books.

This is a new and in many ways a novel contribution to the study of humanity. Father Orchard offers an answer to the question that man naturally asks himself. What is man's purpose? Whence did he originate? Whither is he going? In answering these basic questions he overlooks neither science nor religion, neither medical nor psychological evidence, and bases his thesis on arguments drawn from a sure and sound philosophy.

The author opens his work by pointing out the chaos that exists today in philosophy, in education, in social science, and in literature. He shows how they have failed to give a true picture of man because they have failed to look at humanity in the clearest light. The first question that he considers is the origin of man and what differentiates him from the brute. Then he gives a historic survey of the solutions that have been offered to explain humanity. Doctor Orchard divides these answers into two main parts, primitive and modern.

The primitives made many attempts to explain humanity, and by using pure reason Aristotle succeeded in explaining the nature of man. Then St. Thomas took Aristotle's philosophy and Christianized it and gave an explanation that agrees with reality. Scholastic Philosophy defines man as a rational animal, that is an animal with a rational mind and a spiritual soul. In this system the quality of man's nature is explained, its dislocation traced, and its divine redemption and ultimate participation in the happiness of God made the purpose of life.

The modern philosophers and followers of Natural Science say man is only a highly developed machine which has evolved from matter. They support the idea that there is no divine origin for human existence, nor divine aid or companionship for man, and especially no immortality for the individual soul. Man must strive to enjoy his

heaven here on earth. This explanation derives existence of any meaning, makes life purposeless, and all effort vain.

Father Orchard, guided by sound principles of Thomistic Philosophy, shows that the modern explanation does not explain. He exposes the utter futility of this materialistic explanation of humanity. He not only contradicts this materialistic philosophy but also offers a true solution to enlighten, help, and save humanity in its darkest hour. Man must ascend to the stage worthy of his nature, origin, and destiny. Once more reason must obtain control and lead to a higher level. He shows that the reunion of religion, philosophy, and science is needed to save humanity. In dealing with this need for reunion the author says, "When religion and reform are set in opposition, research and education forget their ground and goal, democracy, ignore the roots from which they spring, forget the need for constant vigilance and repair, and active division is developed."

—L. A. GRIFFIN '47.

SLAVERY AND FREEDOM

Nicholas Berdyaev

New York: Scribner's Sons Ltd., 1944 (271 pp.)

Berdyaev's *Slavery and Freedom* is much too big in scope to be fully covered in a review of this sort. The book gives an historical outline of the author's own philosophical journey, and tells of the influences, both favourable and unfavourable, of the other philosophers, and the experiences which have brought him to his present intellectual position. In this volume Berdyaev says he has embodied his whole way of looking at life as a philosopher. He writes about man, the world and God, and their relation to each other. He deals not only with abstract philosophical ideas, but, in frank and trenchant fashion, with the fascist, the communist and the bourgeois. He discusses war and nationalism; and he champions the cause of the economically oppressed with a fierce indignation.

Slavery and Freedom consists of four parts. Part One is devoted to a discussion of Personality. Man, he says, is a personality, not by nature but by spirit; by nature he is only an individual. Personality is the existence of the ideal man. It is in itself a complete universe, not a part, and it cannot be a part of any whole. It does not belong to objectivity which is the ejection of man into the world of determinism. Therefore, to whatever extent man enters as a

part into any sort of natural or social whole, it is not as a personality that he does so, and his personality is left outside this subordination of the part to the whole. The author then considers master, slave, and free man. He insists that the master and slave are both slaves, and that neither can be considered a free man in the light of personality.

In Parts Two and Three, Berdyaev examines the various conceptions — spiritual, economical, political — to which man makes himself a slave in spirit. From the many economic slaveries to which man is subject, we may take, as an example, the lure of the bourgeois spirit (slavery to property and money). Berdyaev says the bourgeois is a slave who believes only in the world of visible things. The bourgeois is an individual but he is not a personality. He becomes a personality only to the extent to which he gets the better of his bourgeois spirit. The bourgeois, in the author's opinion, is always the slave of his property, the slave of social position, and the slave of those slaves whom he exploits and of whom he lives in fear. The problem of the bourgeois cannot be overcome simply by a change in the structure of society, because it is not a question of social structure but of structure of soul. This is where personality comes in. If an individual realizes to the fullest extent what personality is, he cannot be a bourgeois; or, as Berdyaev puts it, the bourgeois spirit is not a part of personality, the universal whole. In the same manner he shows how man is a slave to other various spiritual and political conceptions.

In Part Four, Berdyaev deals with the problem of the liberation of man. The liberation of man is the demand, not of society, nor of nature, but of the spirit, because "there is in man a spiritual principle which is not dependent upon the world and is not determined by it". Again he says, "A man who is free should feel himself to be not on the circumference of the objectivized world, but at the centre of the spiritual world. Liberation is being present at the centre and not on the circumference, in real subjectivity and not in ideal objectivity".

Although Berdyaev does not offer any practical programme nor a concrete solution for social problems, still it is his view that the only way of hope and of escape from the many forms of slavery which shackle and impoverish the human spirit lies in the fuller realization of Personality. From the first to the last it is Personality which matters, and that is the highest of all values.

—CYRIL SINNOTT, '49