

While Steinecke seems to know all the secondary literature about the novel of 1820-1860, he lists comparatively few novels—and the ones he lists are the titles one already knows from literary histories. I believe that statements of the sort "X wrote the first novel about workers in a factory" would turn out to be quite untrue—if one bothered to read the thousands of other novels which appeared at the time. The value of Steinecke's work will increase when Vol. II—a compendium of source-articles on which the analysis of Vol. I is based—appears in spring 1976.

Armin Arnold

SHAMSUL ISLAM

Kipling's 'Law':

A Study of His Philosophy of Life
London: Macmillan, 1975. Pp. 174.

Dr. Shamsul Islam begins *Kipling's 'Law': A Study of His Philosophy of Life*, with a brief survey of Kipling criticism. He shows that although Kipling was the most popular writer of his time, there were some strong attacks upon him, and he was often dismissed as a "jingo imperialist and a superficial writer" (p. 1). By a careful study of the term "law" as it is used in Kipling's writings, Dr. Shamsul Islam attempts to show that Kipling is no "jingo imperialist" but that he is a consummate craftsman, weaving a web of complex thought, whose ideas stretch far beyond a limited British Empire to a lofty idea of Utopian Imperialism which brings goodness and order to a chaotic and lawless society.

In his second chapter ("Aspects of Order and Law in Kipling's Formative Years"), Dr. Islam examines the initial periods of Kipling's life (1865-78: Bombay and South-sea; 1878-82: United Services College; 1882-89: the early years in India;) and shows how a respect for law and order was developed in the young novelist. The third chapter ("The Moral Order"), deals with the religious influences on Kipling's works. There are studies of the Judaeo-Christian tradition with its Wesleyan glorification of work, the Islamic tradition, Hinduism, Buddhism, Free-

masonry, and finally Mithraism. Summarizing this chapter Dr. Islam concludes that "diverse and divergent religious traditions entered into the shaping of Kipling's moral and ethical views, helping to solidify his conception of Law" (p. 47).

Chapter four ("The Imperial Order") attempts to situate Kipling within the political currents of his time. Much emphasis is placed on the idea of universal empire rather than British Empire, and Dr. Islam comes to the conclusion that "Kipling's imperialism . . . cannot be identified with British imperialism alone. It is a much larger concept that can be traced more generally to the idea of a universal empire based on principles of law, order, service and sacrifice" (p. 54).

Dr. Islam begins Chapter five ("The Doctrine of Action") with the statement that the crux of Kipling's thought can be seen in the "realisation of the meaninglessness of life, disinterested suffering and the need for positive action" (p. 86). The remainder of the chapter is devoted to proving the thesis that "man . . . has no reality beyond his own actions: man is what he *does*" (p. 90). Some typical men of action are then looked at in isolation, and Dr. Islam analyzes Kipling's portrayals of the civil servant, the soldier, the skilled worker, and the peasant. The conclusion to the chapter is that Kipling's ideal man does not depend on deeds alone but is in fact in search of a balance between action and contemplation.

In Chapter six ("Education in the Law in Four Children's Books"), Dr. Islam demonstrates that even the Jungle Law is "a practical code rather than a utopian dream" (p. 123). He shows that the Law of the Jungle is based on five essential elements: Reason, the Common Good, Ethical Values, Lawmaking Authority and Promulgation, and Custom and Tradition, and he analyzes each of these in detail. He proves that even these so-called children's books reflect the conflict between good and evil, order and disorder, civilization and the barbaric. His conclusion is that "the Jungle and Pook books are undoubtedly meant to educate. Kipling's whole habit of mind, all of his life, was didactic; he was frankly a preacher and a moralist" (p. 142).

Although Dr. Islam's general ideas are clear and well set forth, his analyses of individual stories are occasionally wanting.

Thus, when he examines the story "Pig" (pp. 94-95) one is dismayed by the utter seriousness of his criticism. Dr. Islam admits that the story is a satire, but he fails to mention the rather cruel humor which abounds in it. Consequently his statement that "Natherton, nevertheless, is quite serious about his pig theory" (p. 94) is very misleading, for Natherton, after all, not only vows to "chase that boy [Pinecoffin] until he drops" ("Pig" in *Humorous Tales From Kipling*; London: The Reprint Society, 1942; p. 93), but does so by becoming an "earnest inquirer after Pig" ("Pig," p. 94). The humor of the tale lies not in Natherton's seriousness ("Natherton had not the slightest interest in Pig"; p. 94), but in his pretence of seriousness, for it is by pretending, that he leads Pinecoffin deeper and deeper into the hideous tangle.

Dr. Islam's analysis of "Kaa's Hunting" (pp. 133-135) also can be questioned. The statements that Mowgli "lets himself be abducted by the Bandar-log" (p. 133), that "his arrival in Cold Lairs, the city of the Bandar-log, reflects his surrender to the anarchy, disorder and lawlessness within him" (p. 134), and that "the Good Powers in Mowgli finally prepare themselves for a decisive battle against the Evil Powers within him" (p. 135) are all debatable, for Mowgli actually rejects the Bandar-log *before* they kidnap him. And kidnap him they do (cf. "Kaa's Hunting," in *The Jungle Book* [London: Macmillan, 1959], p. 54). As a result, there can be no surrender to anarchy. This point is further emphasized when it is realized that Mowgli was a "prisoner" ("Kaa's Hunting," p. 56). Moreover, well before arriving at the Cold Lairs he asks Chil to mark his trail and to seek his friends Baloo and Bagheera ("Kaa's Hunting," p. 57). Clearly, the battle within Mowgli between the Good Powers and the Evil Powers is already over.

In spite of these minor difficulties, Dr. Shamsul Islam's book is an eminently readable study and will be of interest to the general reader as well as to the specialist. The bibliography is ample, and the central thesis, that Kipling is no "jingo imperialist" but a didactic writer who believes in morality and in the superiority of law and order over chaos, is well proven.

Roger Moore

SEYMOUR MAYNE, ED.
The A. M. Klein Symposium
Ottawa: University of Ottawa
Press, 1975. Pp. 122.

The A. M. Klein Symposium is the third volume to appear in the series *Reappraisals: Canadian Writers*; the series itself is the outcome of the symposia held by the Department of English, University of Ottawa. Mayne, who teaches at this university, is equally known for a number of collections of poems, and for coediting Dorothy Livesay's *40 Women Poets of Canada*.

The volume is a collection of seven essays, supplemented by a group of letters written by Klein to A. J. M. Smith, and by Ralph Gustafson's informal reflections. A detailed program of the proceedings is also included.

Informed and well written, the essays range in substance from Leon Edel's exposition of the scope of Klein's vision and M. W. Steinberg's evaluation of his achievement as a writer and citizen, to Phylis Gotlieb's tracing of his fascination with Rabbi Nachman of Bratzlav. Based both on Klein's poetry and fiction, these studies also tackle problems of religious philosophy, Hassidic influences, and Catholic resonances in his work. Nevertheless, one cannot avoid feeling that Louis Dudek was right when he suggested that the Symposium had been altogether too eulogistic. Indeed, the critics seem to be aware more of "the sweetness and loving kindness" of Klein's nature than of his limitations. Certainly, Abe Klein's was a voice in the community, but not *the* voice.

Usher Caplan's contribution to the volume deserves special mention: an invaluable bibliography to Klein's writings and an index to his manuscripts. Caplan's is the kind of work for which not only Klein editors and critics will be thankful, but which also sets a standard for similar studies.

As the editor himself explains, "the presentations, papers and texts collected in this volume form the major, yet only partial record of the Symposium and its intensity, tensions and drama." This is regrettable indeed, for, judging from the account given in the introduction, the discussions that took place during the clos-