are styled as acceptable and reputable or unacceptable and disreputable (i.e., crimes, mental illness, alcoholism). He also argues that many disreputable pleasures afford pleasure to their perpetrators. The relevance of this second assumption is mystifying; it is not adequately elaborated thereafter. Hagan proceeds to describe quite satisfactorily the manifold difficulties of defining deviance (of which crime is a sub-category) and the collection of statistics concerning acts and reports of crimes.

The two lengthy chapters on sociological theories of deviance are a frightful jumble. Inexplicably, Hagan calls one chapter "Explaining Deviance: The Consensus Theories" and the other "Explaining Disrepute: The Conflict Theories". Hagan suggests that consensus theories are concerned with explaining all rule-breaking behaviours, while conflict theories examine why these behaviours are considered disreputable. This is incorrect. Consensus and conflict theories were developed to explain social phenomena, including deviance, by emphasizing different causal factors. Even Hagan himself acknowledges this when he says that these theories are alternative sides of the argument. This muddle aside, Hagan's exposition and criticism of each theory of deviance and its sub-types are surprisingly lucid. However, his attempt to weave these theory characterizations with his ideas of deviance and disrepute constitutes a botched affair.

In the last two chapters, Hagan deals with the reaction to deviance and the problems of treatment and prevention. This affords Hagan an opportunity to interpolate some of his recommendations for social policy, which are predictably liberal in tone.

Much of the book's discussion is laced with a plethora of references to specific empirical studies to illustrate or to corroborate arguments. This becomes tedious because it is irrelevant. A handful of data rather than a mountain of data is sufficient for theoretical considerations of this matter.

Although the author boasts the book draws on Canadian data, it is of little value where general theoretical issues are considered, which is much of the book. Consequently, he resorts to such fatuous locutions as "Canadian solutions", or "Canadian perspective" to give the discussion a Canadian flavour when the problems demand recourse to conceptual clarity, or tenable propositions or pertinent data irrespective of its source.

The author's understanding of the use of theories is embarrassingly exiguous. He frequently asserts that some theories are useful in explaining some parts of the world and not in others. Any theory ever devised possesses this property. The theory is correct if we restrict ourselves to the facts it explains. But what about recalcitrant facts? To adopt this idea as a principle would render theories irrefutable and useless as well as inhibit the growth of newer and better theories.

On balance, the book is a mélange: good in some parts, fair in others, and confusing and irritatingly shallow where hard thinking is required.

Edward R. Grenda

4103   Chapman, Malcolm. **The Gaelic Vision in Scottish Culture.** Montreal: McGill-Queen's University Press, 1978. 264p. biblio. index. $17.95. ISBN 0-7735-0506-7.

This provocative work attempts to show how a widespread vision of the Gaelic-speaking Scottish Highlands has come to occupy a place in the general history of Scottish culture, which is apparently out of all proportion to both the small population and the limited economic significance of this beautiful and relatively remote area of Scotland. Chapman, using a distinctive multidisciplinary approach, confronts the cultural paradox that the face, or image, that Scotland offers to the rest of the world, is a *Highland* Celtic face, distinctively opposed to the image of itself that the rest of Scotland has. Ask any Canadian or American about a predominant image of Scotland and the Scots, and he will enthuse about kilted heroes, Highland games and dancing, and romantic, misty Highland mountains. These image- ·re in striking contrast to the view t¹ ₄ne majority of *Lowland* Scots ·   ₄ɾ themselves and their culture, a view which stresses granite greyness, an anti-romantic sensibility, and an emphasis on Calvinistic estimates of sobriety and worth. The opposing images reflect a deep duality in Scottish culture and in the history of the

nation. Both the Gaelic language and the Highland way of life suffered persecution for centuries at the hands of the Lowland Scots. There was a sustained political and cultural confrontation between the Highland Celt and the Lowland Anglo-Saxon ending in the political domination of the Highlanders by the Lowlanders. Modern Scottish nationalism, however, paradoxically sees the Gaelic, Highland fact as an essential element in twentieth-century Scottishness. William Wolfe, the Chairman of the Scottish National Party said: "I want to learn Gaelic, I see that as a symbolic assertion of my being Scottish." C.M. Grieve, writing chiefly under his Highland pseudonym, Hugh MacDiarmid, sees Gaeldom and Scotland as two aspects of the same reality. He wrote in 1963: "So lies the Gaelic tradition in the lives/ Of our dourest, most unconscious, and denying Scots./ It is there, although it is unnoted,/ And exerts its secret potent influence./"

One of the chief merits of Chapman's study of this duality is the cultural eclecticism of his approach. He incorporates the techniques of the political and social historian, the analytic approach of the modern literary critic, and spices the whole with the methodologies of the cultural anthropologist, running a real risk of satisfying none of the specialists involved in any of these diverse disciplines. Chapman also has the simultaneous advantage and disadvantage of being a 'non-Gael' analysing a Gaelic Scottish vision. He is unlikely to please passionate Gaels with his attempts at dispassionate objectivity. Chapman enthusiastically punctures widely held cultural myths about both the Highlands and the Lowlands, and asks his reader to question critically long-held beliefs asserting that the Celt is, by definition, dreamer, poet, mystic and romantic, and the Lowlander antithetic to these qualities in every respect. He accuses the Highlander of seeing the sources of all modern Highland problems as coming from the South, and he reproaches the Lowlander for sedulously propagating myths about Highland primitivism which put Lowland progressivism in an unduly favourable light.

The contents of the book reflect the multifaceted approach. After a concise introduction to the history of the Highlands, Chapman devotes a chapter each to,

first, Macpherson's *Ossian*, the fraudulent epic, written in inflated English poetic prose, which did so much to shape European romanticism, and, secondly, to the vivid, concrete, real Gaelic poetry of the eighteenth century, paying particular attention to Alexander MacDonald and Duncan Macintyre. He then analyses the influence of Ernest Renan, and Matthew Arnold's Celtic 'twilight' and other metaphors contrasting these critics' relatively slight knowledge of the Celt with their enormous influence. There are chapters on folklore and folklorists and on modern Scottish Gaelic poetry, emphasizing five poets, some of whose work is available in a bilingual anthology—Sorley MacLean, Derick Thomson, Ian Crichton Smith, George Campbell Hay and Donald Macaulay. In the seventh chapter, Chapman gives rein to his spectacular analytic ability and makes careful distinctions between the modern anthropological approach and the 'folklorist' approach to modern Scottish Gaelic culture.

The study closes with a conclusion in which, as in Johnson's *Rasselas,* 'nothing is concluded', and in which Chapman recommends that Gaelic culture attempt to face the paradoxes and dualities implicit in a serious study of itself. He allows himself to be carried away, however, on a lengthy digression about learning the Gaelic language and about that language's ultimate fate. He would probably deny that it is a digression in view of his general approach: "I have pursued in this work the interrelationships between various expressions of metaphysical, political and social structures," but the final chapter is less satisfying than all the rest.

R.H. Carnie

4104 Flint, Betty M. New Hope for Deprived Children. Toronto: University of Toronto Press, 1978. 200p. $12.50. ISBN 0-8020-5394-7.

The question about whether there is a critical point beyond which cognitive and behavioural development can occur if the child has not already been stimulated to do so in some way has long excited the interests of behavioural and social scientists. There is a rough-and-ready consensus that early depri-