

importantly, the fundamental encounter between materialism and idealism is handled rather loosely. Often the author seems to consider it as having involved little more than the rejection by civilized men of the get and grab commercialism of modern society. Though the components of each of the philosophical systems held by these men is outlined, only an inadequate page or two in the conclusion characterizes the conflict between them. In a book which takes their struggle as its principal theme this seems quite insufficient.

It is, indeed, possible to raise some quite basic questions about the book's organization. These stem largely from the unfortunate decision to cast it in the form of a series of biographical sketches. Some of the argument is, in consequence, lost in biographical detail, while, at other times, the necessity to talk of the principal influences on, and leading ideas of, each of its protagonists means that some elements in that argument are repeated as many as four times. A series of chapters on each of the book's main themes — the character of Christian idealism and the nature of the conflict between it and positivism, the way in which idealists and empiricists alike framed their ideas of the family, society, and government, their sense of the land, their response to industrialism, how they viewed history and defined progress, what characterized the new world of ideas that emerged before, during, and after the Great War — would at once have made its argument more accessible, removed the imbalance between four idealists, one transitional figure, and one empiricist, and made the tension between idealism and empiricism positivism commercialism clearer.

If the architecture of these ideas is not as crisply outlined as it might have been, their relation to the dynamics of their society, and, in particular, to the position those who held them occupied in that society, is passed over with hardly a comment. It is difficult to resist the conclusion that the idealists' celebration of the old order had something to do with status anxieties, and equally hard to see Shortt and Mavor as doing much other than attempting to insure the stability of their society by elaborating an ideology, the acceptance of which would lead to the accomodation and therefore the containment of the new social and economic forces. But whether one accepts this view of the matter or not, some discussion of the issues with which it has to do would have added an essential ingredient to our understanding of these ideas as an active presence in Canadian life.

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HARTMUT FROESCHLE, ed. — *German Canadian Yearbook. Deutschkanadisches Jahrbuch*, vol. 2, Toronto: University of Toronto Press, 1975.

Like its predecessor, this volume is a tribute to its editor's tenacity. The mere act of producing such a volume under the difficult conditions of tenuous private and government financial aid, speaks volumes for his initiative.

Although dated spring 1975, this volume actually appeared much later in 1976. It is handsomely set-up and printed like its predecessor, and again contains a collection of articles in German and English, which try to span the fields of history, sociology, language, literature and culture as they pertain to Germans in Canada. "German" is well defined as applying to people of German language, culture and origins regardless from what country they or their "forebearers" (p. 274) have emigrated to Canada. In his long article on Germans of the prairies, W. Entz

underlines this definition by pointing out that only 10% of the prairies Germans came from Germany proper, 20% from the USA and 70% from Russia. The articles vary in length from 1½ to 50 pages, and move from K. Schmitz's ponderously academic biography of the philosopher Kant to annual reports of German club activities or German television programming in Kitchener-Waterloo.

Once again, the question arises: for whom is this collection of articles destined? As many of the better articles are in German, most Canadians will not be able to benefit from them. The short English-language abstracts following some articles hardly do justice to the originals. This is a pity as one could expect a wider readership for pieces such as Froeschle's overview of German-Canadian studies, A. Ratz's history of the Herrnhuter mission in Labrador or W. Entz's forty-page article on the German-Canadian organizations and press in western Canada before World War Two.

On the other hand, if the essential aim is to bolster the cultural will to survive and encourage cultural piety among the organized German-Canadian community in Canada, this mixture of quality and of language may be the correct one. It appears that this is in fact the sponsors' aim in publishing these yearbooks. The *Verband für deutschkanadische Geschichtsforschung* (German-Canadian Historical Association), which sponsors this project, was founded in 1973 largely through the initiative of university professors of German language and literature. Of the twenty-five directors listed (p. 272), twelve are *Germanisten* at Canadian universities, twelve are non-academic, private amateur historians, and only one an historian by profession — and he lives in the USA. Thus, although the association's aim is stated to be historical, and although many of the yearbook's articles are historical in subject, the general perspective taken is more that of culture and amateur history.

Hermann Geiger-Torel has written a fascinating piece in this volume about his experiences as music director of the Canadian Opera Society. Grossman continues the interesting if anecdotal memoirs of an old German-Canadian mountain man. The bulk of the best articles are historical in character. Considering that all are written by amateurs, usually without the academic structure of footnotes and references, the quality is fairly good. Especially interesting is the first of a three-piece series by a journalist H. Debor on the German regiments in Canada 1776-1783. It appears to be well-researched, factual and clear, and is written in English thereby making it available to Canadians of other than German origin. In the same class are K. Stumpp's English work on the Germans in Soviet Russia, A. Ratz's German piece on the Herrnhuter Labrador mission, Entz's German article on prairie Germans mentioned above, and M. Freyer's English story of a German-Royalist spy for the British in the 1770s.

It is again hard for many authors to avoid the anecdotal or the antiquarian listing of names, places and dates in their writing. Some of the articles such as Dorothea Vincent's account of German-Canadian business life in the 1970s, H. Kallmann's list of German contributions to music in Canada or R. Klubert's "14 years of the German Engineers' Association" fall into this category. Others, such as G. Weissenborn's short biographies about the eighteenth-century activities of David Zeisberger, Moravian apostle to the Indians, and J.S. Schwedtfeger, Ontario's first Lutheran minister, deserve more than the four and one-and-a-half pages respectively devoted to them. K.W. Maurer's "What is a Canadian" in three-and-a-half pages, or Clive von Cardinal's one-and-a-half page (text) about the painter Mario von Brentani are obviously fillers. F.P.J. Rimrott offers an ingenious German translation of "Oh! Canada", which sticks remarkably close to the

original. The volume ends with the wish that "the well of German talent not give out."

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ARNOLD TOYNBEE. — *Mankind and Mother Earth. A Narrative History of the World.* New York and London: Oxford University Press, 1976.

The historian puts on the prophet's mantle, and it nearly engulfs him. Readers seeking an outline history of the ancient world will do better to read Chester Starr's *A History of the Ancient World*, by the same publisher. Those more interested in modern times will also look elsewhere: by page 415, out of 596 pages of text, we have only reached A.D. 780.

Toynbee in his Preface, however, declares his intention of giving "a comprehensive bird's-eye view of mankind's history in narrational form". He rightly scorns the late nineteenth-century view of "history" as comprising only "those particular past events that had led up to the West's present ascendancy", although he perhaps rather overstates his case. If it is true that western historians at that period, writing of the late fifth century A.D., would typically ignore what Toynbee calls "the whole of the civilized world of that date, from Greece to China and from China to Meso-America and Peru", it is surely an excessive reaction for Toynbee himself to dismiss so contemptuously "the barbarian successor-states of the Roman Empire in the Empire's derelict western provinces". The writings of Boethius and the mosaics of Ravenna are not negligible by anybody's standards.

Toynbee's great preoccupation is with Teilhard de Chardin's "biosphere", characterised by "the relative smallness of its size and the exiguity of the resources that it offers". He argues that man not only has the power to make the biosphere uninhabitable, but "will, in fact, produce this suicidal result within a foreseeable period of time if the human population of the globe does not now take prompt and vigorous concerted action to check the pollution and the spoliation that are being inflicted on the biosphere by short-sighted human greed". Would this matter? "Has the progression of life in the biosphere been worth its price in anguish?" Perhaps not: "Mankind is the most potent species that has arisen so far, but mankind alone is evil". On the other hand, Man alone has a conscience, and since mankind is "one of the products of life's progression", therefore we may conclude that "Man's ethical standards and judgments are inherent in the biosphere and therefore in the total reality of which the biosphere is a part". This is the higher pantheism with a vengeance, dressed up for the 1970s.

"Man's acquisition of consciousness", however, has its drawbacks: it "has enabled him... to carry out plans that can prevent Nature from liquidating him as she has liquidated other species that have become a nuisance and a menace to the biosphere as a whole". He has "been the first of Mother Earth's children to subdue life's mother and to wrest out of the hands of life's father, the Sun, the fearful force of solar power", which he has "let... loose in the biosphere, raked and untempered". Man, by his use of atomic energy, "has embarked on the adventure that ended fatally for the mythical demigod Phaeton". Can he, will he "avoid bringing Phaeton's fate on himself and on his fellow living beings"? Toynbee is clearly somewhat pessimistic.