

to the work of Morton and Macpherson respectively. Donald Page convinces the reader that the peace movement was not important in Western Canada. Raymond Huel's discussion of French language education in Saskatchewan might more properly have been contributed to *Saskatchewan History*. Taken as a whole the book has enough important articles to be worth buying (at \$2.50) rather than resorting to the convenient illegal act of photocopying. This cannot be said of most anthologies, where one crime justifies another.

But the publication of this book in this form raises a more general problem about the future of anthologies, especially the annual collection of papers from the Western Canadian Studies Conference. Who doubts now that regional and local history are among the most flourishing of Canadian studies? Who doubts that the Western Canadian Studies Conference has become established as the leading annual scholarly (and social) event for students of Western Canada? Surely it is time to reconsider the practice of hawking each year's papers around to the publishers, having them appear in different formats from year to year, and then see the books lost in the limbo of indifferent distribution and irresponsible reviewing? Let us have an annual Western Canadian equivalent of the *Historical Papers*. The University of Calgary could certainly afford the subsidy, even if other angels feared to tread. I think the proven quality of the papers of the last several years can be sustained; the sponsors would not appear foolish. This is not a revival of the proposal for a Western Canadian journal of History, which was decided against by the Canadian Historical Association at its meeting in 1973 in Kingston. The Conference papers are already being published annually, but in an unsatisfactory, irregular, and to some extent misleading format. Their authors deserve better treatment. An annual publication from Calgary, which would develop a regular subscription list (and could, if quality or funding slipped, be suitably retrenched), would provide that better treatment.

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HARTMUT FROESCHLE, ed. — *German-Canadian Yearbook: Deutschkanadisches Jahrbuch*. Toronto: Historical Society of Mecklenburg Upper Canada, 1973.

It is clearly impossible to summarize thirty-nine articles and ten book reviews and bibliographical articles in a short review, or organize them about one unifying theme. However, when seen together, they demonstrate three varying thrusts of ethnic studies: the political, academic and practical. The volume's first section treats the politics of ethnic existence in Canada today. Former Minister of State, Stanley Haidasz, whose multicultural office funded almost half of this book's expenses, leads off by outlining the process of the politicizing of ethnic groups since the federal government's first official recognition and funding of them in 1971. Dr. K. Bongart writes of German ethnic strategies within this new framework. Finally, the Ontario Provincial Secretary for Justice adds a few thin words of appreciation for the German cultural contribution to Canada of beer, sausage, bands and Oktoberfest.

Several contributions fall into the second category of academically-sound work, rigorously employing the tools of disciplines such as history, sociology and philology. H. Boechenstein discusses recent research into older German-Canadian newspapers. Anna Hess relates the short career in Canada of Adol von Riedesel, when he commanded in 1776 the Brunswick troops of the British army. Epp, Peters and Arndt wrote good short pieces on Mennonites, Hutterites and

Rapp Harmony utopians in Canada. Bausenhart and Scheer contributed solid pieces on German dialects in Canada. Froeschle reports fascinatingly on the German presence at the founding of Toronto, when the region was named Meklenberg by George III. His twenty-page German-Canadian bibliography is eminently worthwhile. Most other articles tend to be antiquarian in nature or concerned with the present. Several valuable documents are also included dealing with early German trips to and pioneer experiences in Canada.

The editor's overriding concern in publishing this book was clearly practical. His aim has been to rescue and organize the German-Canadian heritage as a tool for holding the ethnic group together. Almost half the articles are written in German; the rest in English. None appear in French. This means that many interesting items will unfortunately remain inaccessible to the general reading public. Yet judging by the large contingent of German articles and contributions on current German-Canadian clubs and their activities, one assumes that the book is aimed largely at contemporary ethnic activity and to boost morale. It is a task the editor has undertaken with concern and much dedication. This practical goal of ethnic studies is also important, for it mixes the cultural cement which bind together the group, giving it a more adequate defence within a majority culture of proven massive assimilating capacities.

The third practical category of ethnic studies is also the one most interwoven with contemporary life. Despite some initial, polite doffing of the cap in the direction of a wide linguistic definition of the term "German," the bold West German colours on the cover, the geographical perspective of almost all contributors and their subjects, and the open advertising of (only) West German government publications results in a practical identification of the 'German' with 'West German.' Perhaps recent roots, old loyalties or political and financial realities today force this view on the editors. Again, why are persons from the ex-German Reich labelled simply German, while those from a bit further east are given the rather odious label of *Volksdeutsche*? These problems of definition and perspective will no doubt be further refined with time.

This collection is almost totally free of chauvinism, despite the dialectic temptation of a minority group to emphasize its idealized cultural virtues, and the majority's cultural weaknesses. Thankfully only one author — Clive von Cardinal — indulges in this facile sport, and thereby offers the reader a splendid example of cultural chauvinism and alienation. Founder in 1969 of the *Canadian Ethic Review*, von Cardinal came to Canada about 1924, studied design at the Winnipeg School of Art, and now teaches at the University of Calgary. Extending his artistic visions and sensibilities to his ethnic studies (three of his articles are included in this book), von Cardinal not only laudably rescues forgotten Canadian-German poets from oblivion, but also fires away merrily in very global terms at western, North American and Canadian life. Openly confessing to the use models from Nietzsche, Ibsen, Spengler, Rilke and even Knut Hansen, von Cardinal sweepingly compares Canada's flat industrial civilization to Germany's deep, intuitive and fulfilling culture. Replete with romantic nostalgia for the integral life, he asks where today are "the modest family artisans, woodcarvers, costumes and lovely farmhouses?" Replaced, alas, by a "yawning emptiness of kitsch and chewing gum."

Nowhere does von Cardinal approach reality long enough to ask questions concerning the social backgrounds of German immigrants to Canada, the effects of cultural loss inherent in emigration or the negative effects of the last two world wars on German culture in Canada. Instead, he prefers to inhabit ethereal climes

where the average mortal cannot breathe. Von Cardinal paints idealistic pictures of the soul each German immigrant once had before he sold out to the "oppressive lock-step" industrial culture he found here. True (German) culture grew slowly from the groundswell of our very being." Only those filled with it "feel at home in a world which appears to have no empathy for our inner life." For this is a "century without manners" run by the "barbarians of the mob." Canadians are "drugged by the sickening nausea of our commercialized media and hypnotized by the banal distractions and vapid vulgarizations of a soft and shallow civilization of 'interchangeable parts'." The fate of the assimilated German is tragic: he exchanged his "thinker's brow" for a "Coca-cola smile" and traded in his status as "philosopher" for a "dime-store and bargain basement mentality."

Heady stuff, this, and no doubt well received by some at testimonial dinners! However, such fulminating is happily not representative of the many other ethnic Germans here who may or may not have brought Goethe in their souls, but still found a peace, contentment and even culture here in a way they could often no longer find in their homeland. Nor is it representative of the contributions to this book. This volume aims to be the first in a series of serious German-Canadian ethnic studies, and most contributors are successful in their pioneer efforts. The editor is to be commended and encouraged to continue this efforts.

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HEATHER REILLY and MARILYN HINDMARCH, eds. — *Some Sources for Women's History in the Public Archives of Canada*. Ottawa: National Museum of Man, Mercury Series, History Division, Paper No. 5, 1974.

For anyone doing women's history in Canada, this book is an indispensable tool. As the title indicates, it is a guide to *some* of the material pertaining to women in the Public Archives in Ottawa. A quick glance at the preface reassures one that 93 typed pages do not begin to cover the wealth of material that is in the Archives: this guide is to manuscript material (71 pages of individuals and 17 pages of organizations) in English and solely for the nineteenth and twentieth centuries. There remains to be packaged in a similar manner (may the Archives learn by example) the French language manuscript material, much less extensive for the same period, but more so for the seventeenth and eighteenth centuries, and the untapped and perhaps inexhaustible mine of Public Records.

From the guide itself one can glean an impression of the types of women and the kinds of activities they engaged in. Here is an educated, literate élite which has broken into the public domain, largely because of its affiliation with a male élite. Hence the many memoirs and diaries of female members of the political or commercial or social Establishment (curiously bland compared to their male counterparts' undertakings and compared to the many unknown names among the women in the guide). Much of the material is a record of travels, which, depending on the time and the place, border on exploration. Much of it too reveals women emerging publicly into such domains as nursing, philanthropy, literature, education, politics, and beginning, by the end of the 19th century, to organize themselves to protect and further their own interests. In a sense then, a perusal of this guide alone serves as an indication of the changing (and continuing) functions of certain women in Canadian society.