of the Canadian prairies. The outstanding leaders were Canadian rather than former Americans. The Progressive party which threatened for a time to disturb the balance of the "old-line" national political parties in the end coalesced with the Liberals under W. L. MacKenzie King, but its place was taken in the 1930's by the Co-operative Commonwealth Federation, the C.C.F., a former labor-socialist combination which is still a potent force in Canadian politics.

Taken all in all, Mr. Sharp has done his work competently and thoroughly. The volume is well documented, its style is straight-forward and interesting, the bibliography and the index are both adequate. It is a good study, by an American scholar, of the agrarian movement on the Canadian prairies. Let us hope that it is only the first of many publications from his pen.

The University of British Columbia

Walter N. Sage

(Princeton, New Jersey, Princeton University Press, 1948, pp. xi, 476. Illustrations, map, appendix, bibliography, and index. $5.00.)

Professor Cunz has divided the history of the Maryland Germans into three parts, part one covering the colonial period, 1640-1790; part two, the middle ages of immigration, 1790-1865; and part three, the last generations, 1865-1940. This appears to be a good division and each section has been ably dealt with by the author.

To the scholar interested in German immigration, this study should be of considerable appeal since "In no other Middle Atlantic state save Pennsylvania did the Germans play a more important part than in Maryland."

German names appeared in the documents of the Calvert Colony as early as 1640. The first group of German immigrants for America, however, did not arrive until October 6, 1683, when the "Concord" sailed into the port of Philadelphia. Under the leadership of Franz Daniel Pastorius this group had been attracted to America by William Penn. The number of German immigrants at first was insignificant, but between 1730 and 1740 "the first wave of German
mass immigration set in.” They penetrated into the backwoods of Pennsylvania and many drifted into the colony of Maryland. They were bound to the soil and devoted to their church. Concentrated German settlements such as Frederick and Hagerstown in western Maryland were established.

Before the American Revolution the Germans displayed little interest in public affairs, but this war furnished “the vehicle upon which the German rode into the previously forbidden territory of local and state politics.”

The German element in Maryland made its most important contribution after the Revolution in the field of printing. Of the daily papers the Correspondent, a Democratic paper, and the Wecker, a Republican paper, were the most widely read.

While the Germans had no part in the founding of Baltimore, they did play an important role in the development of that city. Many German clubs appeared during the decades after 1840 in Baltimore. Some catered to the social interests, others were geared on an intellectual level, and the Turnverein emphasized physical development. The musical clubs were very important in the life of the Germans, and the “Sängerfest” has been universally identified with them.

Sketches of outstanding personages in Maryland appear throughout the book, but one man in particular should be mentioned. “What Carl Schurz is for the Americans of German descent on the whole, Carl Heinrich Schnauffer is for the German element in Maryland; he is the personification and symbol of the great and eternal spirit of 1848.”

Professor Cunz has also devoted a number of pages to an excellent description of the Amish. The illustrations by Mrs. Hilde Foss deserve special mention and add to the value of the book.

The author, an associate professor of German at the University of Maryland, is to be congratulated on this study. It is well documented. The bibliography and the material in the appendix, especially on the German-American Businessmen and German-American Newspapers in Baltimore, greatly enhance the importance of the book.

It is to be regretted that the author made such frequent use of the pronoun “we” throughout the volume. On page 279 in a short paragraph of seven and a half lines “we” appears four times. The pronouns “us” and “our” also
The Poems of Max Ehrmann. Edited by Bertha K. Ehrmann. (Boston, Bruce Humphries, Inc., 1948, pp. v, 183. $3.00.)

The Poems of Max Ehrmann, a compact little book of rhymed- and prose-verse, reflects social and political crises in recent American life and includes meditations on the beauty and serenity of the outdoor world and on man's search for values which attained stimulate to further intellectual and spiritual restlessness. There is wisdom in the book—wisdom garnered from a lifetime of sensitive response to a variety of experiences—wisdom characteristic of a high prudence that has learned to evaluate the physical and the ideal, doubt and faith, matter and spirit.

Throughout the work are echoes now and then of Whitman, Wordsworth, the Bible. "I See There Is a Good Deal of Grandiloquence" is reminiscent of "I Hear It Was Charged against Me." Part II of "My Native City," especially the lines, "O my native city! thou knowest not how often I have thought of thee when far away. When I have wandered amid other scenes, and other men and women and children have passed by me, fondly have I thought of thee," has the prose form and shares the pathos of the 137th Psalm, with phrasing that suggests Wordsworth's

How oft in spirit, have I turned to thee,
O sylvan Wye! thou wanderer through the woods,
How often has my spirit turned to thee!

"A Prayer" has been compared for simplicity and majesty to the thirteenth chapter of First Corinthians.

The chief themes are the tranquilizing serenity and beauty of the outdoors, the charm and depth and promise of love, social injustice, the tragic aspects of war, the worth of the ideal, even when it seems fated for disillusionment, the value of faith and spirit.

I have remarked on the wisdom of the book. The main question that now confronts us concerns the ability of Mr. Ehrmann to transform that wisdom to poetry. He is a far