The final essay, by Lang, was acknowledged the best student paper read at the meetings, and concerns the transition to an industrial class system on an Ecuadorean sugar plantation.

To sum up, the reader will find some very high quality economic anthropology in this volume. The essays indicate that the field is certainly a worthwhile discipline. Yet they also exhibit some of the shortcomings of that discipline, although I must admit immediately that as a geographer my biases here may be apparent. Economics ultimately concerns the disposition of scarce resources. This has been said thousands of times, but we could do with more emphasis on the resources part. In the study of preindustrial societies, this usually means a much more careful look at the ecological basis of the group in question. Geographers are prone to looking at it without adequate understanding of the socio-economic aspects of resources use and disposition. Anthropologists usually look at it very briefly, and outline it in an introductory fashion, without appreciating that the options in resource use open to a group can be much more complex than supposed. How and when these options can be taken up, and which ones are taken up and why, is a topic worthy of more study, not only for its intrinsic interest but also because it sheds light on many of the things that economic anthropologists investigate.

Patterns of resource use can be analyzed in terms of economic, social or ecological goals, preferably all three simultaneously. These goals are sometimes contradictory, and this has ramifications not only for resource use patterns but for the entire social and economic structure as adjustments are effected. The achievement of economic anthropology is that it tries to analyze the first two goals and the interconnection of activity related to them. If anthropologists and geographers start talking to each other a little more, perhaps a discipline will grow which looks at all three.

PETER J. USHER

Change and Habit; The Challenge of Our Time. ARNOLD J. TOYNBEE. London, Oxford University Press. 1966. 240 pp. $5.00.

Arnold Toynbee sometimes seems to be more like a presence than a person, a sort of spirit that hangs over the world, examining the world's civilizations, like some celestial schoolmaster.

In this book, Professor Toynbee looks at the problem of change in the world to-day. As H. G. Wells once remarked, the history of civilization is that of a race between education and extermination. Professor Toynbee has made a sizeable contribution to the cause of civilization by putting the whole matter of change and habit into historical perspective. He has done so with a combination of Olympian objectivity and human concern. He ranges (wanders might be a better word) over a wide field, writing always with a style that combines lightness with erudition. He must be the only author who never gives the source for a most obscure allusion, but who finds it necessary, when he quotes a Biblical phrase, to cite chapter and verse. Toynbee looks back

down the corridors of time and examines the stable elements in human nature, the accelerated processes of change, divisive and unifying movements in history, the need for order in politics, and the scope for freedom in religion. Looking ahead for two billion years, the expected length of time that man will inhabit this planet, the author makes a plea for a world state. "In this book it is being contended that, in the Atomic Age, mankind has to choose between political unification and mass suicide." This is the same point made by another powerful modern thinker, Buckminster Fuller, who sums up the choice as "Utopia or Oblivion".

The author looks at the record of world states in historical times and remarks that such a state, "once established, dies hard". Then he examines the feasibility of a world-wide state. He sees the need for the cement of a common culture to construct such a state, but also states flatly that "world authorities for controlling atomic energy and for organizing the production and distribution of food will be ineffective if there is not . . . overwhelming force behind them".

This statement may sound a jarring note, but it comes from a man who has examined the whole sweep of man's recorded history. The theme of the book is one of realistic idealism — understanding the limits of man and his operations in the past, and endeavouring to look ahead on the basis of this towards a humanistic world order. Toynbee is no determinist, as he has been frequently portrayed. He has a strong human sympathy and concern, and points out possibilities rather than probabilities. In a short book he has covered the whole span of human history. He sheds light on such diverse aspects of history as the relation between the head and the heart, Marxism, the present reversal of China's traditional universalistic outlook, the behaviour of de Gaulle, and the origin of the world "intelligence".

He states that "The annihilation of distance through the progress of technology has now brought all the living societies on the face of this planet into direct contact with each other". Echoing McLuhan, his message is more moderate. He stands between those people like McLuhan and Fuller, who have both feet firmly planted in the future, and the majority of mankind, who, by Toynbee's reckoning, are still mired in the ideologies of nineteenth century nationalism. This book will be useful to everyone interested and involved in bringing about social change. It will provide a sense of proportion and sense of history to even the most isolated attempt at social and cultural change.

Social scientist won't view too kindly some of the statements in the first chapter, with its implications about the unpredictability of human behaviour. Toynbee writes "It may be agreed that there cannot be a science of human affairs, if by science we mean (as we usually do mean by the word nowadays) a method of study that yields a possibility of infallible prediction". This is not what science is "about", at all.

But this sentence is the only poor one in the book. Usually the author's style is vivid and alive and pointed. Some of the sentences sound like aphorisms. "The first and most obvious reason for allowing religious liberty is that it is morally wrong to try to bring about by force a conversion which can be genuine only if it springs from a spontaneous conviction" and "The language of religion is not the language of science and technology; it is the language of poetry and prophecy," are examples of the balanced, harmonious sentences that fill this book.

JIM LOTZ

Co-operatives; Notes for a Basic Information Course. ALEKSANDRS SPRUDZS. Ottawa. Canadian Research Centre for Anthropology, St. Paul University. 1967. 60 pp. $1.00.

This is the first in a new series of Handbooks for Developing Peoples, and is intended to serve as a simple introduction to the principles of co-operation and co-operatives. The book developed out of a training course for Eskimos given by Mr. Sprudzs.

Few "how-to" books deserve to be reviewed in learned journals, but this one merits the attention of professional social scientists as well as practitioners in community development, for two reasons. First, the author has had extensive field experience in setting up co-operatives among peoples in many different locations and cultures. It is instructive to see how this experience in varied circumstances is used to provide generalized advice, not only about technical matters, but also about human relations. Secondly, Mr. Sprudzs makes much use of the cultural idioms and thought models of northern Indians and Eskimos. The author's presentation, written in simple yet unpatronizing English, at times appears to be a translation *from* the Eskimo or an Indian language *into* English. This reviewer knows scores of Eskimos, Indians, missionaries and government people, struggling against heavy odds to establish or consolidate co-operatives during the past decade or so, who would have walked miles to get a book like this. Now they can get it by mail.

FRANK VALLEE