

grace". Abelow does not pretend that Wesley was explicitly conscious of his Freudian motivation, although he attributes to him a kind of implicit awareness. Seeing the "job of [Wesley's] historian" "in much the same relation as the critic does to the actor", Abelow admits that Wesley may not have known "in detail just how he made the impact he made", but "he certainly was conscious in a general way of what he was doing". "He knew that he managed...by winning love. That was why he worried that some of his flock preferred him to God. He knew, too, that he was succeeding in making his revival last" (44). Wesley, of course, saw his own mission in Evangelical concepts which have been studied by theological historians, such as Semmel, to whose conclusions Abelow might have referred generally.

Psychoanalytical techniques can help throw light on Wesley's personality and the elements in it which were attractive to the masses; but only social psychology, which Zevedei Barbu so skilfully employed in *Democracy and Dictatorship: Their Psychology and Patterns of Life* (1956) to describe converts to Naziism, can help explain why the masses felt a need to follow Methodism. Erikson's Lutherans, Barbu's Nazis, Thompson's working people and Abelow's Methodists all suffered anxiety brought on by profound social change which social psychology can help historians understand. There is a more timely problem in Freudian historical accounts of religious figures. As much a product as he was a cause of early contemporary sex stereotyping, Freud was guilty of making mothers responsible for the lives of their sons (as Toronto's Paula Caplan has shown in *The Myth of Women's Masochism*, 1985). Can psycho-historians be accused of the same kind of gender-laden explanations?

This book is worth reading as much for its value in raising significant psycho-historiographical questions, as it is for its fascinating, if sometimes fanciful, portrait of Wesley and the Methodists.

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Jean Barman — *The West beyond the West: A History of British Columbia*. Toronto: University of Toronto Press, 1991. Pp. x, 428.

Robin Fisher — *Duff Pattullo of British Columbia*. Toronto: University of Toronto Press, 1991. Pp. xv, 445.

The resurgence of regional history in British Columbia as a legitimate field of study is indicated by the publication of these two books. Both volumes share a common perspective that seeks to establish the distinctive character of B.C. outside the national story.

Jean Barman's *The West beyond the West* is the most comprehensive general history of B.C. written since Margaret Ormsby's *British Columbia: A History*, which was first published in 1958. Although acknowledging the important contribution that Ormsby's book continues to make, Professor Barman has attempted to offer more than a general political history by examining themes of social and economic change.

Barman has also taken pains to include previously neglected groups in her history: particularly aboriginal, Japanese, Chinese and working-class British Columbians of the past. Thus Barman, in providing a corrective history that synthesizes much recent scholarship, deftly weaves a variety of revisionist-themes that present a more thorough understanding of B.C.'s history. The excellent selection of maps and tables will provide the student with an abundance of information on exploratory routes, politicians, electoral results, and demographics by religious affiliation and ethnic origin.

With Ormsby's book having been out of print for years, Barman has made a tremendous contribution to the region's historiography. The author's general framework of analysis is, however, at times a little unclear. Her intent was to organise chapters on two levels: those interpreting political and economic events complemented by topical chapters that focus on social change. Her direction would have been fine except that Barman initially stressed that "Any historical interpretation of British Columbia must be firmly grounded in the province's geography" (12). One is left expecting an examination of geography not unlike the acclaimed *Histoire du Québec contemporain : de la Confédération à la crise (1867-1929)*, written by Paul-André Linteau *et al.* Instead, the author offers up poetic, postcard visions of the province's "sea of mountains," sweeping fjords and precipitous river-canyons, without fully detailing how these unique geographical features were to imprint themselves on the political, social and economic landscape of the province. For instance, in writing of the decision to locate the capital in New Westminster, Barman suggested that:

Colonel Moody of the Royal Engineers made clear the region's appeal. 'The entrance to the Fraser is very striking — Extending miles to the right and left are low marsh lands...the Background of Superb Mountains — Swiss in outline, dark in woods, grandly towering into the Clouds there is a sublimity that deeply impresses you. Everything is large and magnificent' (7).

Surely, someone such as Moody must have had other reasons for selecting the present-day site of New Westminster. If geography had been evoked to its fullest potential, Barman would have noted the strategic importance of locating a potential future metropolis on the main transportation corridor into the interior of the province. From the beginning, indigenous peoples recognized the importance of the Fraser as a source of food and trade communication. Subsequently, fur traders, gold miners, white settlers and eventually railway crews all understood the social, political and economic importance of the Fraser River, and too, undoubtedly the sublimity of it all. Barman confidently reasserts the geographical theme with pronouncements like: "Geography and the economy helped determine patterns of settlement which were unlike the rest of Canada" (150-151). I doubt UBC colleague and historical geographer Cole Harris would quite agree (R.C. Harris, *CHR*, LXVI:3 (1985): 339). Barman also makes no mention of the importance of the Strait of Juan De Fuca — surely one of the world's great waterways — in her discussion of geographical features. The De Fuca legend, as the central motivating force behind eighteenth-century exploration in search of a Northwest passage, is no where to be found. The fact that she is also tempted to dismiss eighteenth-century European and American exploration of the West Coast, as "of little significance to the subsequent history of the area," suggests that Barman's social history is not so comprehensive on matters of politics (30). Clearly, she has preferred to leave this field to Margaret Ormsby, and concentrate on new themes presented by recent scholarship.

Yet, if Barman seems at odds with herself, one can appreciate the very difficult task with which she was presented. To write a history of the province that is pleasing to both general public and academia is a difficult, if not an entirely impossible proposition. In trying to merge the dictates of academic revisionists with popular narrative, Barman generally succeeds, with the admission that, "No one perspective, be it geographic, economic, political or social, is sufficient to interpret this west beyond the west" (353). In the end, B.C.'s distinctive character is founded on the shared attitudes and strong visual images that draw people together. Barman concludes that "British Columbia is not so much a place as a state of mind. Whether members of the dominant society or of a slighted minority, residents of Canada's west coast province are joined by what Emily Carr aptly termed 'British Columbia seeing'" (337).

In the case of politics, 'British Columbia seeing' might well describe the view from the periphery rather than the centre. In Robin Fisher's book, *Duff Pattullo of British Columbia*, the reader is offered a detailed account of B.C.'s "most significant" premier (ix). Other historians have variously offered Sir Richard McBride, John Oliver, or W.A.C. Bennett as being most notable, and it may come as some surprise that Liberal Premier Thomas Dufferin Pattullo is given preference over the other three. Nevertheless, Fisher believes that centralist historians preoccupied with the nation-building approach to Canadian history have ignored Pattullo due to his "provincial rights" stand taken during debate over the *Rowell-Sirois Report*. Specifically, Pattullo, along with Mitch Hepburn and William Aberhart, was seen to have scuttled the final proposals of the Dominion-Provincial Royal Commission. Fisher, with thorough research, establishes that Pattullo was perhaps wrongly clumped in with this group by the media, and consequently, condemned by national historians. Margaret Ormsby's oft repeated quote that we in British Columbia "are ignorant of the mainsprings of our political development" certainly applies in the case of Pattullo; otherwise, we might easily recite the impressive record of reforms undertaken during Pattullo's career in politics. Liberal reforms were not just rhetoric (130) as Fisher notes that B.C. was the first province to establish a department of labour, improve workmens' compensation, implement safety regulations in industry, along with the enactment of the eight-hour work day. Fisher's unabashed quip with respect to "redinking" history (in the aftermath of new social history) has led some to dismiss his traditional biography as typically insensitive to the important role played by women in society. It is important, however, not to dismiss the kind of reforms instituted during Pattullo's day which directly benefitted the women of B.C.: such as the introduction of womens' suffrage, minimum wages, mother's pensions, and maintenance for deserted wives.

Fisher asserts of himself, that "for this historian, the individual matters as much as the group. And that some people are more important than others" (x). Noting that biography and regional history are generally "abhorred," he nonetheless has written a thorough account which is in keeping with his stated aim "to disprove opinion that biography is of little value" (x).

Yet Professor Fisher has perhaps tried a little too hard to make Duff Pattullo a British Columbian. Although Pattullo was born in Woodstock, Ontario, and moved to the Yukon before becoming a British Columbian, Fisher nonetheless asserts that "Pattullo's politics were thus born of his region" — his region being British Columbia (xii). The book, at times, demonstrates clearly that the influence of family, friends, and politics in Ontario was an important factor in Pattullo's approach to government

in B.C. In much the same way that Premier Amor De Cosmos recycled the ideas of Joseph Howe on the West Coast, Duff Pattullo was clearly descended from Oliver Mowat as a champion of provincial rights (16-17). Fisher contends that:

Pattullo's reformism was not, as some have suggested, conceived out of the chaos of the early 1930s. His ideas and policies had deep roots that went back to his father's association with the Liberal government of Oliver Mowat in late nineteenth-century Ontario (213).

Pattullo's pronouncements in favour of "socialised capitalism" were more closely akin to Roosevelt's New Deal, and his government interventionist approach was "arguably the most active in Canada during the 1930s" (248-249). His government was also the only province that attempted to introduce a public health plan during this time (273) and the first to seek regulation of multinational oil companies (312). A more detailed comparison with reform initiatives in other provinces would prove an interesting study. J.S. Woodsworth, Tommy Douglas, and the like, have been given a place in the national story for the reforms they advanced in their time. Although Pattullo promoted an alternative view of confederation that recognised Canada's regional diversity (321) — perhaps it is time to include Duff Pattullo?

Both of these books offer the reader not only persuasive evidence of the distinct personality of British Columbia, but also validity for undertaking regional studies as a counter-balance to the uncompromising nature of national history.

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George Bervin — *Québec au XIX<sup>e</sup> siècle. L'activité économique des grands marchands*. Québec : Les éditions du Septentrion, 1991, 291 p.

L'objectif de ce livre est « d'analyser quelques-unes des activités des marchands-négociants actifs à Québec entre 1800 et 1830 » (II). Après une introduction évoquant les mœurs du groupe à l'étude, l'auteur présente, dans le premier chapitre, les caractéristiques de ce qu'il estime être une nouvelle génération d'hommes d'affaires ayant remplacé, au début du XIX<sup>e</sup> siècle, les marchands spécialisés dans le commerce des fourrures.

Ces « nouveaux » marchands se distinguent, selon Bervin, par la diversité de leurs activités et leur capacité de prendre des risques; par le fait qu'ils sont de gros emprunteurs, qu'ils dominent les secteurs de l'importation et de l'exportation, que leurs affaires ont une dimension intercoloniale et même internationale et, enfin, qu'ils entretiennent des rapports privilégiés avec l'administration civile et militaire du Bas-Canada. Deux autres traits distinctifs du groupe seraient les formes d'association utilisées entre ses membres (« partnership » et « copartnership ») et le fait que ces négociants agissent souvent en tant qu'administrateurs pour autrui.

Les quatre autres chapitres du livre sont consacrés à la description de certaines activités des marchands-négociants. Dans le chapitre II, Bervin s'intéresse au marché des capitaux de la ville de Québec. On y apprend que les marchands-négociants empruntent surtout de leurs confrères, et ce, principalement pour financer l'expansion