

to have their field made into a sub-species of social history, but the key subject of Condon's book is aristocracy, and aristocracy is not just a political concept. The politics that the loyalist leaders ordained for New Brunswick required the elite to achieve social and economic ascendancy as a prerequisite to their political control. Their political failure cannot be separated from their inability to realize their ideal: a landed gentry supported by revenue from prosperous rural estates. In this respect, the leaders' plan may have been doomed as soon as it was decided that all loyalists would be land-owners, but Edward Winslow's *cri de cœur* — "Our gentlemen have all become potato farmers — & our Shoemakers are preparing to legislate" — cries out for further investigation. How much money was needed to shore up aristocratic pretension in New Brunswick, and how far short did the leaders fall? What were the investment needs and revenue potentials of their country estates? Who did benefit from agricultural production? Condon's assertion that New Brunswick was quickly organized into a stable rural society (p. 144) still needs to be tested against a study of rural communities along the Saint John River.

The attention Condon gives to the approximately 14,980 other loyalists of New Brunswick is disappointingly brief, particularly since recent work has undermined her contention that evidence on rank-and-file loyalists is fragmentary. Condon at times suggests that the loyalist leaders "acted, and were recognized, as spokesmen for the larger whole" (p. 97). She tentatively reads previous estimates that relatively few loyalists left New Brunswick (p. 2) as evidence of satisfaction. (Other scholars have taken this emigration as proof of disaffection, but surely the whole issue of transience needs to be studied as something more than an ideological litmus test.)

Condon eventually concludes that "the rank and file rejected the deferential hierarchical colonial pattern" (p. 169) favoured by the elite, but the full implications for New Brunswick — and beyond — are not faced. Condon asserts in her preface that Loyalism made great contributions to the Canadian body politic. "Canadian federalism is stamped with Loyalist visions," she writes, but these points are never seriously addressed. If Loyalism was the ideology Condon describes in this book, one could as fairly conclude from her evidence that most loyalists were not Loyalist at all.

Condon is not an uncritical advocate of the 20 leaders she studies. She exposes their failures to meet their own high standards, recognizes that much of their abuse of officials such as John Parr was unfair and unfounded, and even calls them greedy for seeking patronage jobs they probably badly needed. Yet the organization of the book and the occasional use of phrases in which the leaders become "the Loyalists" (e.g., "The Loyalists' primary goal, then, was not land, but posts — jobs, appointments, places," p. 43) ultimately seem to accept the leaders' claim that they were entitled to define reality for all the New Brunswick loyalists. Even if we accept that the leaders' highly conscious plans should be labelled a dream, the book's subtitle misleads by proclaiming the leaders' vision to be *the* Loyalist dream for New Brunswick, rather than one of several.

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GERALD FRIESEN, — *The Canadian Prairies — A History*. Toronto: University of Toronto Press, 1984. pp. XV, 524.

Canada's prairie region has been well served by a wide variety of writers. Creative writers — novelists like Stead, Ostenso, Roy, Salverson, Laurence, Ross, Mitchell, Gordon, Kroetsch, Wiebe and McClung — have produced a large body of fine work that is recognizably prairie in focus, content and feeling. Amateur historians have been almost unbelievably assiduous, producing during the past generation some 5,000 histories of prairie locales. Historical and record societies have been

active, and such western journals as *Manitoba History* and *Saskatchewan History* have published large amounts of high quality material.

Professional historians within the prairie region have been prolific. The pioneering professionals were scholars like Chester Martin, A.S. Morton, L.G. Thomas, L.H. Thomas and W.L. Morton. During the 1960s the prairie university system expanded rapidly and history departments obtained a share of that expansion. The number of scholars concerned in whole or in part with prairie history grew, and this group became substantial, productive and influential. Interests broadened, and our understanding of the prairie experience became much more comprehensive. Ed Rea, Ross McCormack and D.J. Bercuson illuminated the radical and working-class past in Winnipeg and elsewhere. Alan Artibise and Brian McKillop made significant contributions to our knowledge of urban development and municipal politics. Gerald Friesen, Doug Owram and R.D. Francis explored the western identity. T.D. Regehr analyzed the nature of regional railway development while Rod Macleod gave us our best work on the Mounties. John Kendle wrote about John Bracken and his provincial regime that kept Manitoba in a political pall for 20 years after 1922; D.J. Hall has given us a superb biography of Clifford Sifton. Ian Macpherson produced first-rate material on the co-operative movement. John L. Tobias, Howard Palmer, A.W. Rasporich and John Foster made major contributions to our understanding of Indians, mixed bloods, immigrants, settlement and nativism.

Of course, the historians resident (more or less) on the prairies have always received assistance from scholars in eastern Canada. G.F.G. Stanley and Desmond Morton remain leading authorities on Riel and his activities. A.I. Silver has explained the relationship between French Canada and the prairie west. Kenneth McNaught, Richard Allen and J.H. Thompson have answered many questions about western politics during the turbulent years before and after World War I. Ramsay Cook's biography of J.W. Dafoe remains a classic study.

And, of course, non-historians have made a massive contribution to prairie scholarship. To illustrate this point one need only list a small sample of names: F.G. Roe, Thomas Flanagan, John A. Irving, V.C. Fowke, W.A. Mackintosh, S.M. Lipset, D.E. Smith, Norman Ward, C.B. Macpherson, Walter Young, Roger Gibbins and John Warkentin.

All the while, graduate students were churning out an endless number of theses; the *Dictionary of Canadian Biography* was publishing dozens of prairie biographies; scholarly editors were assembling both new and used materials in innumerable books; and a host of thoroughly reputable scholars not mentioned above was giving us a dizzying array of books, articles and editions of various sorts.

The result, by the late 1970s, was a regional literature that could be matched neither quantitatively nor qualitatively anywhere else in Canada. This vast body of material poses some problems. Ideologically, it is all over the map. Many researchers have laboured under the influence of the "limited identities" school, which, in part because of its reluctance to accept national definitions, has led to views and themes so limited as to be stunted and, on occasion, antiquarian in nature. Discrete ethnic groups, protest movements and working-class manifestations are increasingly well covered. Much writing is imbued with the sense of regional grievance that is one of the west's defining characteristics. This tends to lead many scholars to conclusions that one might assume to be pre-conceived, especially when the subject is Louis Riel, the National Policy, the C.P.R., federal treatment of native peoples, Pierre Elliott Trudeau or the federal system. And, of course, the writing is of extremely mixed quality. It runs from the badly printed trivia and anecdotes that often pass for local history to the highly sophisticated work of scholars like C.B. Macpherson, W.L. Morton or V.C. Fowke.

What are interested persons to do with this highly disparate and massive body of historical literature? It can be mastered only by the most dedicated student of prairie life; for all intents and purposes it is inaccessible to others.

The obvious answer is to synthesize the literature so that the conclusions and nature of a great deal of scholarship can be made available to the large and interested readership that wants to know what happened in prairie history, but cannot devote the bulk of its time to the task. Curiously enough,

there has not been much in the way of high quality prairie synthesis. A.S. Morton did publish *A History of the Canadian West to 1870-71* in 1939. By now parts of it are dated. More recently, J.F. Conway published *The West: the History of a Region in Confederation* (1983). It attempts too much and accomplishes too little. Another option is to focus on the history of the separate province. In this respect, Manitoba has been well served. W.L. Morton's superb *Manitoba: A History* appeared in 1957. It has since had material added, but the original text has not been revised. While Morton's history remains a classic, numerous crucial studies have appeared since 1957. Unfortunately, none of the histories of Alberta or Saskatchewan are first-rate.

Thus the field was open for Gerald Friesen who spent five years writing *The Canadian Prairies*, a volume "of synthesis" (p. xiv). This is an important book. It is central to the historical literature of the prairies; it is one of the first major syntheses to emerge from the huge mass of studies that was produced everywhere in Canada during the 1960s and 1970s.

Friesen has mastered the historical literature and uses it with effect. He writes well. The result is a state-of-the-art narrative history. We begin with a survey of Indian civilization from an ethno-historical perspective. Indian and white roles in the fur trade are analyzed, as are the Metis and their culture. Friesen's discussion of the turbulence at Red River, 1844-70, is one of the best we have, and his account of the collapse of Indian autonomy in the second half of the nineteenth century is moving. The years from Canadian annexation in 1870 until the twentieth century receive extensive coverage in which a central theme is the west as "Canada's empire" (162). The transformation of the prairies into a multicultural society and the struggle between capital and labour prior to World War II are discussed with sensitivity and astuteness. The wheat economy and the society of the wheat period receive their due. A full chapter on the depression and its multitudinous effects is one of the best in the book. The volume concludes with a mandatory chapter on the "new west since 1940" (p. 418).

Friesen's knowledge of prairie historical literature does not solve a number of problems for him. Historians differ in their interpretations, and Friesen has had to assess a whole set of debates and articulate conclusions. Some of these are quite interesting. Pre-annexation Anglican missionaries based at Red River are treated with excessive harshness: "Though it was not their goal to create race and class divisions, this was the result of their work" (p. 96). The post-annexation treaty process receives very interesting treatment. Friesen does not adopt the trendy view that Indians were duped or that they misunderstood the concept of land alienation. Rather, he sees them as intelligent and determined negotiators who, because of the extent of their societal deterioration by the 1870s, had little with which to negotiate. However, one of the key problems in these treaty negotiations related to the relevant parties' different assumptions concerning the process. Federal officials saw the treaties as a fixed contract at the end of a process, while the Indians saw them as the commencement of an alliance. Hence the Indians expected much more mutuality than they ever received. Friesen refers to "the native campaign to renegotiate the treaties" (p. 227) prior to 1885, and argues that the Northwest Rebellion "destroyed" (p. 227) that campaign. Almost certainly Friesen gives much too much credence to such Indian activity. If such a campaign existed it was merely embryonic, and it is difficult to imagine those circumstances that would have given the Indians a substantially better deal in late nineteenth-century Canada. Friesen adheres to prairie liturgy when he discusses the crisis of 1885: "The federal government must bear most of the responsibility for the tragedy of 1885" (p. 228). But he commits a major heresy against western historiographical orthodoxy by justifying post-1870 federal retention of crown lands and resources.

The Winnipeg General Strike also receives uncharacteristic treatment. The workers and their leadership are depicted as not really knowing what they were doing: "Winnipeg workers had not planned a revolution, but they were now, as the employers rightly appreciated, in a position to make one" (p. 362).

A few minor errors crept into the text. The early twentieth-century feminist and pacifist was Francis (not "Frances") Marion Beynon (p. 313). The CCF was founded in 1932, not in 1933 (p. 340). Otto Lang lost his place in the House of Commons in 1979, not in 1978 (p. 426).

Reservations about some interpretations do not mar this truly excellent book, and the factual errors listed above are mere quibbles that can be corrected in the next reprinting. A more substantial concern is the book's chronological balance. Over half of the volume is concerned with the pre-twentieth-century period, which leaves inadequate space for the numerous and complicated events of the twentieth century.

For the past quarter century, Canadian historians have, to a considerable extent, been in the grip of "limited identities." Many have looked down on political history as elitist and have spurned national themes as meaningless. Social history, some of it obsessively ideological, has been in vogue. We have been promised a "new history." Gerald Friesen's book represents a turn of the historiographical wheel. It is at the cutting edge; it is synthetic, ideologically moderate, narrative and includes plenty of politics. Perhaps the "new history" has finally arrived.

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JOHN WEBSTER GRANT — *Moon of Wintertime: Missionaries and the Indians of Canada in Encounter Since 1534*. Toronto: University of Toronto Press, 1984. pp. xx, 315.

Missionary activity among the native peoples of North America has recently attracted the interest of ethnohistorians. Cornelius Jaenen and Bruce Trigger have broadened our understanding of Canadian missions in the French colonial period. Donald Smith and Elizabeth Graham have examined the nature of the nineteenth-century Protestant experience in Upper Canada. James Axtell has suggested that missions are a convenient historical window through which colonial native-white relations may be studied. The examination of Canadian Indian-missionary relations formed an important component of the Association of Canadian Studies meeting in Toronto in May 1984. Professor Grant's book, appropriately enough, was launched as part of those proceedings.

*Moon of Wintertime* is an ambitious undertaking which attempts to trace the nature of the Indian-missionary experience from its beginnings in seventeenth-century New France to its transformation in mid-twentieth-century Canada. The breadth of the book is both its greatest strength and its greatest weakness. Professor Grant has avoided the pitfalls of narrow specialization at the expense of scholarly depth. *Moon of Wintertime's* ten chapters cover some 350 years in 266 pages of text. While grateful for such a compact overview, readers will have to go elsewhere for intensive studies of specific missionary communities. Such case studies are, as yet, regrettably few in number.

The book's first three chapters deal with the nature of the missionary experience during the French colonial period. Grant's description of native socio-economic developments prior to white contact is encyclopedic but brief. Several important themes nonetheless emerge in these pages. Short but helpful comparisons of Algonquin and Huron cultures and of Christianity and native religions lead to more fulsome descriptions of French missionary efforts. Grant's analysis of the rivalries amongst the Recollet, Jesuit, Capucin and Sulpician orders is useful. Students of this period are too often presented with an approach that centres on the Hurons and the Jesuits. Mention of these other missionary orders and a geographical focus that includes Acadia and the Five Nations homeland in the Finger Lakes region both help to avoid this traditional narrow perspective. Grant also discusses the impact of the North American experience on the missionary orders themselves, outlining the changes that it wrought in their approach to native peoples. Among the strongest sections of *Moon of Wintertime*, these three chapters, while brief, present a balanced and enlarged perspective on the significance of French missions before 1763.