each night. He comments on the interest in reading material shown by the English and American workers and the prevalence of liquor which though illegal, is bootlegged into camps and is accepted as a social necessity in camps where people "work like horses, eat like pigs, and sleep like logs."

He is back in the farm country south of Edmonton by spring of 1913. There he notices how rich and settled the countryside is and how churches have sprung up and local papers abound. He comments on "baching" and the loneliness of the prairie. He sees entertainment becoming too large a part in church services as reverence and discipline are pushed into the background. Again he refutes the statement that English immigrants are unadaptable pointing out that they represent a wide spectrum of skills and experience which does not always fit into the accepted pioneer mode.

Bickersteth writes very well, warmly, engagingly and candidly. He is not parochial but sees the future of a land of such high potential, peopled by pioneers of different backgrounds, but all so ready to work. He has something to say on the Mounties, the train men, bus conductors, and store clerks but his main interest lies in the great outside where a cosmopolitan populace is making land with vigour and enterprise. He sleeps in bunkhouse barns, shacks and mansions. He is bunked with all nationalities and all kinds of people including a corpse and a 18 year old girl where he observed all the proprieties. Altogether a delightful raconteur, tolerant, observant and astute. He is not a trained sociologist nor is he a student of politics and government as were de Tocqueville and Bryce. He writes of people and things with a refreshing openmindedness and a verve that one hopes was typical of the pioneer prairie West.

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W. STANFORD REID, ed. — *The Scottish Tradition in Canada.* Toronto: McClelland & Stewart, 1976.

This collection of essays is one of the first volumes in a new series of "histories specifically directed to the background, contributions and problems of the various cultural groups in Canada", which is being sponsored by the Department of the Secretary of State. The instructions provided for the writers are formidable. While the books are to be directed to the general reading public, senior students in schools and the elementary school teacher, and thus must aim for readability, at the same time they must be scholarly in content, properly documented and well researched. Further, they must provide a general evaluation of the race under examination, not just one aspect of its character. Finally, they have to avoid, or to try to avoid, becoming eulogies and apologies for the ethnic group under examination, even if a eulogy is exactly what many of their readers will be looking for.

As the general editors admit, this is a herculean task. For a race such as the Scots there are particular problems: they are comparatively large numerically; they have been around for so long; they have played an important role in so many aspects of Canadian life; and they have put their stamp on so many Canadian institutions. Yet, the Secretary of State has, unfortunately, decided on one volume per race. Thus the Scots — and other large, long-established groups such as the Irish and Germans — will have to accept equal billing with the Arabs, Estonians and Norwegians. (The English, French and Welsh are not on the current list of studies at all). Possibly I am biased because of a remote Scottish ancestry how-

ever, if the Serbs and Croats, for example, are to have separate volumes, Professor Reid should have insisted on separate volumes for the Highlanders and Lowlanders! In one volume the squeeze is a tight one. Fortunately, however, there are many authors competent to write on the different facets of the Scots in Canada.

Reid and his associates deserve great credit for sidestepping, or at least minimizing, most of the above difficulties. Reid himself provides a good introductory survey on the Scottish background that sets the stage and avoids the necessity of too much Scottish history in the articles that follow. After that opening the work is divided into sections covering the Scot in different periods of Canadian history, an examination of Scottish preferred occupations and finally Scottish contributions to culture and literature and the transfer of traditions from the old land. Most of these surveys end about 1900, because of the sheer volume of material to be covered. Although this is to be regretted it is difficult to see how it could be avoided without a second volume.

This surfeit of material is particularly obvious in some chapters. Great credit should go to Margaret Evans, David MacMillan and J.A. McIntyre for their handling of vast amounts of information clearly. The first two provide good surveys of politics and business respectively, each of which could have easily been extended to two chapters, and the last discusses the Scot as farmer and artisan, subjects that could easily have stood individually on their own.

Any reader will have areas of preference, but particular attention should be drawn to K.J. Duncan on patterns of settlement in the East and Alan R. Turner on Scottish settlement in the West, as well as Elizabeth Waterston's section on the Lowland tradition in Canadian literature. One outstanding essay is Ray MacLean "The Highland Catholic Tradition in Canada", which captures the spirit and problems of those settlers and provides both the facts and a fine analysis of the problems involved. MacLean's statement that we tend to forget that the Scots themselves were divided and diversified and that to understand them, it must be remembered that they comprised Highlanders and Lowlanders and were split into Catholics and Protestants, presents a theme that deserves emphasis throughout the book.

Some chapters are less satisfactory. Henry B.M. Best does about everything that is possible on the Scot in New France, but his clarity merely emphasizes the point that the Scot in New France was virtually non-existent. One wonders why this topic was not included briefly in the introduction, leaving space for more significant subjects. George M. Stanley, on the Scottish military tradition, spends far too much of his time in the eighteenth century in Scotland and the appendix on Scottish place names by Watson Kirconnell is a strange, disorganized essay. Regretably, there is little on the Scot in law, despite the number of Scottish judges who have graced our benches, the Scot in publishing, or — except the illustrations — the Scot in sports. Also, the general editors of the series should give some consideration to adding short descriptive notes on the authors, nominal indexes, and a more careful proofreading to sort out inconsistencies. For instance, Sir John A. and John Sandfield appear as both MacDonald and Macdonald. (Margaret Evans has them right).

Despite these problems, and an occasional tendency to overplay the importance of the Scot in more recent times, or to sometimes take too much knowledge for granted, the work is a most useful one. It presents many interesting ideas, demonstrates interconnections and will tell the students in the school, or the general reader, a great deal about the history of the Scottish peoples in Canada. It will thus provide material for the teacher to use to familiarize students with the history

of what might be called one of the currently more neglected, or unfashionable races. For, as Professor Reid says in his introduction, "more than most ethnic groups, the history of Canada is to a certain extent the history of the Scots in Canada".

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GRACE ANDERSON and DAVID HIGGS. — *A Future to Inherit. The Portuguese in Canada.* Toronto: McClelland & Stewart, 1976.

The presence of the Portuguese community in Canada today is largely the result of pressures from railroad and agricultural interests to recruit cheap labour in Southern Europe after the second World War. The government made attempts to restrict the flow of unskilled workers in the late 1950s, when economic conditions in Canada had changed, and concern arose that the Portuguese government was using Canada as a dumping ground for its excess population from the Azores. These attempts were not successful until the new immigration regulations of 1967, which attempted to control sponsored immigration, most of which was unskilled and doomed to a precarious existence in the labour market. The Portuguese still came in large numbers as visitors or illegally, until the loopholes were recently tightened. That is the not-very-pretty, not-very-principled background to the story of the Portuguese in Canada.

The attempt to tell that story is marred by several problems, some of which may be due to the excessively sociological research methods dictated by circumstance. But the shortcomings of the method are not overcome, and the result is an overly anecdotal account. The case study approach makes it difficult for the reader to generalise, and evidently for the authors, too. The material suffers from organisational problems. There is a discontinuity in places between the generalized, analytical parts of the study, and the narrative. Fundamental background factors are relegated to inconspicuous sections of the discussion, rather than used to introduce material to provide a solid context. The tone is that of the outsider looking in. The work lacks that passion which produces vitality; social scientists may like it but it will dismay some historians.

Portuguese immigration is divided into four phases. During the pioneer immigrant phase of the 1950s, men came here alone to work at labouring jobs in an isolation that was at times so complete that the information network about Canadian conditions was, in Portugal, maintained by letters home. The urban phase of the 1960s saw men moving to cities, family reunions, and family immigration, with a higher level of education and skills among the men than previously. The visitor phase, 1967-73, was marked by the flood of Portuguese who came as visitors and applied for landed immigrant status here. Over 40% of all immigrants during these years were visitors, many of whom were unskilled workers. The second generation phase, from the mid-1960s on, is the time when Canadian-born Portuguese enter higher education, employment, and the mainstream of Canadian life.

Of particular interest are the sections on family life, on settlement patterns, and the too-brief discussion on Portuguesismo. The family as described is very closely-knit, an important factor in resisting assimilation, and the centre of Portuguese life. It is claimed to be more important to the first generation than the individual. There are discrepancies between ideal and reality, however, most of them regrettably unexplored. Noted is the two to twelve year gap in family reunion.