

her to make all the clothes for the children, including moccasins and straw hats, as well as to bake, cure and dry meat and fish, plough and plant a garden, and learn "patience". Another year their home burned, and in 1894, it was lost in a flood.

The recollections end with the last days of the pioneer phase in B.C., with a description of the family home and outbuildings floating down the river. The last scene describes the reestablishment of their garden. The tone remains maddeningly cheerful. Given the choice between the whining martyrdom of Susanna Moodie, and the matter-of-fact tone of Susan Moir Allison, the latter is definitely a more attractive representation of our pioneer gentlewomen tradition. Whether it is as realistic is another question. Allison seems a warm, sensible, brave and eminently likeable person. Her matter-of-fact approach makes her seem almost enigmatic, however; could it really have been that pleasant at the time?

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CARL BERGER and RAMSAY COOK, eds. — *The West and the Nation, Essays in Honour of W. L. Morton*. Toronto: McClelland and Stewart, 1976.

In recent years commemorative *festschriften* have honoured outstanding Canadian historians. Arthur Lower, Frank Underhill, Donald Creighton, Charles Stacey, and J. J. Talman have been recipients of such works and now William Morton has received his long overdue recognition. (Donald Masters is certainly another who merits consideration for such an honour.) These individuals are highly respected craftsmen who have made a substantial contribution to the discipline and to the production of the class of university educated Canadians.

These essays reflect Morton's interests and such diverse topics as historiography, geography, religion, culture, business, politics, female reformism, civil liberties and government. The majority of the fifteen articles pertain to politics which is justifiable since Morton wrote extensively on that topic. The themes concern the prairies and the national scene with emphasis on the prairie region.

Carl Berger's historiographical essay, which is reproduced almost identically as chapter 10 of his new book, *The Writing of Canadian History*, provides a sensitive and sympathetic analysis of Morton's work as an historian. Berger traces Morton's development from a regional to a national historian, and he demonstrates clearly that Morton's regionalism was not narrow and parochial but rather that he wanted to give meaning to the prairies' position within the nation. As a Conservative national historian, Morton accepted the concept of a bi-cultural and bi-national nation and showed an understanding of the cultural heterogeneity that constituted Manitoba and Canada. Berger concludes that there is no label that can be readily applied to Morton but suggests that Morton represents "The delicate balance of region and nation". Berger does not consider why Morton refused to interpret the prairies-central Canadian relationship in terms of capitalist exploitation rather than regional differences. To have conceived Canadian development in that context might have raised questions about British laws, justice and institutions which do not discourage exploitation. This exploitation was indicated, in a non-Marxian framework, by V.C. Fowke in his powerful books, *Canadian Agricultural Policy* and *The Canadian Wheat Economy and the National Policy*. There are too a number of tantalizing loose ends about Morton's interpretation of Cana-

dian society; he demonstrated an appreciation of the French fact, yet there was an unwillingness to consider their exploitation at the hands of English-speaking Canadians, and he is prepared to use force to keep Quebec in confederation. It is here, perhaps, that Morton best represents the English-speaking and western Canadian view of Canada.

The rest of the essays follow in a general chronological order but that pattern will not be followed here; rather the groupings are categorized according to measure of competence and attraction. John Warkentin offers a lengthy turgid comparison of the reports of two geographers, Major Stephen Long, an American, and Lieutenant John Franklin, an Englishman, who explored in the early nineteenth century two different sections of North America for their respective governments. Warkentin comments on the validity of their reports in view of the then existing geologic knowledge. Richard Allen in his article on the social gospel, contends that "the agrarian revolt in the West,... had obvious political, social, and economic roots... all of those conditions were perceived and evaluated in terms both explicitly and implicitly religious." This depends, of course, on the interpretation of the term "religious"; if it means a formal religion then the argument's basis is questionable. There is no doubt that the prairie farmer organizers of the prairie revolt pursued their objectives with intense missionary fervour, but one must be careful not to conclude that their activity made them social gospellers. The fact that social gospel ministers used the *Grain Growers' Guide* as a forum for their views is insufficient evidence from which to conclude that the farmers' movement was motivated by social gospellers. From interviews and correspondence with activists in the prairie movement such as W. G. Weir, W. T. Lucas, C. Rice-Jones, R. L. Brown, Mabel Finch and Mary McCallum Sutherland, it is clear that these people never conceived of themselves as social gospellers. The case for social gospellism as an integral aspect of agrarian revolt is unconvincing. Another article by Lewis H. Thomas on Milton Campbell attempts to fill a vacuum by a study of a fascinating important Progressive from Saskatchewan. Campbell it is pointed out was not a "Liberal in a hurry"; he later accepted a civil service appointment from R. B. Bennett's Conservative government. Campbell was an aggressive, competent supporter of the Pools. His independence, it should be noted, aroused the ire of T. A. Crerar, the president of the United Grain Growers' and former leader of the Progressives, and his successor Robert Forke, both Liberals not so much in a hurry. Unfortunately Campbell is mostly built from his speeches in the Commons; some additional material, however, is provided on the Progressives movement as viewed through Campbell's eyes. One of the objectives of the Alberta Progressives is discussed by Morris Zaslow's piece on the struggle for the Peace River outlet. Useful information is provided on another important Progressive, D. M. Kennedy, for Peace River constituency, yet he is made to appear almost peripheral; the troubles of establishing the railway line are delineated. The question of civil liberties is raised in D. G. Creighton's article on Frank Underhill and his comments surrounding the Ogdensburg Agreement. Underhill suffers for not subscribing to Creighton's interpretation of authoritarianism as subscribed to by Conservatives (and Liberals) and Underhill is slapped for his audacious questioning of that authoritarianism in the 1930s. Had Creighton discussed Underhill's conversion to the Liberal orthodoxy of American Liberalism rather than the controversy of Ogdensburg, Creighton's case might have been more acceptable; as it stands it is not. Jacques Monet, S. J., in another theme cherished by Morton, pleads for the retention of the monarchy in Canada. Monet also shows the importance of the monarchy in the Canadian setting; it is an unconvincing case for the monarchy representing anything that is "Best" or "most Admired".

The next group of essays becomes more impressive. Frits Pannehoek offers a humorous picture of the contributions that the Anglican church made in dividing Red River society from 1818 to 1870. There is, however, a problem of awkward phraseology and uneven continuity. Robert Craig Brown provides a brief but enlightening piece on the role of scandals in Canadian politics in 1908. The Conservative strategy of adopting a scandal-mongering campaign in the 1908 federal general election was unsuccessful although no information is given on ridings where the scandals might have had some impact. Donald Avery narrates the involvement of the aliens in the Winnipeg General Strike of 1919, and, if it had not been well known previously, he lays to rest their supposed leadership of the event. More information from the aliens' attitude towards organized labour and strikes would have been particularly helpful. The article underscores the extent of nativism that existed in Canada within Canadian society and Canadian official circles. Robert Page describes the final years of Sir Charles Tupper's reign as conservative opposition leader. Tupper is one of Canada's lesser known and more colourful politicians, and Page sympathetically details Tupper's actions.

The remaining essays are devoted to other interests of Morton. Arthur Silver argues convincingly that French-speaking Quebec responded favourably to Riel and the Métis because of Ontario's blind emotional and vitriolic opposition to them. It is a thesis of action, reaction and counter-reaction with Ontario constantly prodding the Quebecois to react. J. E. Rae presents an informative analysis of Winnipeg city council's class divisions from 1919 to 1945. He demonstrates that the city was split on economic class lines and those lines after the General Strike of 1919 hardened and became more sharp; a situation which further fragmented the city. Alan Wilson admirably resurrects C. J. Bridges as a businessman who was vitally interested in Western Canada's development. Bridges' earlier blemishes that are seen by Gustavus Myers in *A History of Canadian Wealth* and Tom Naylor's *The History of Canadian Business 1867-1914*, or Peter Baskerville's unpublished doctoral thesis "The Boardroom and Beyond. Aspects of the Upper Canadian Railroad Community", appear to have disappeared. Ramsay Cook paints a sensitive picture of one of the most interesting and attractive western female activists, Francis Marion Beynon. Cook neatly demonstrates the uniqueness of Beynon, not so much due to her liberal political gradualist tradition, but rather due to her dissenting character and her individualism and abhorrence of war. Her opposition to conscription, it should be noted, was not too much unlike that of the organized farmers or some segments of organized Labour and other females, like Laura Hughes, who also were in this camp.

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J. BURGON BICKERSTETH. — *The Land of Open Doors: Being Letters from Western Canada 1911-13*. Reprint edition. Toronto: University of Toronto Press, 1976.

This work has been reprinted in the Social History of Canada Series, Michael Bliss, general editor. It is a good choice for inclusion as it is at once good literature and prime social reporting. J. Burgon Bickersteth came to Alberta as a lay missionary for the Anglican Church in 1911. He spent two years in the area north west and south of Edmonton, among homesteaders and railway construction gangs. Bickersteth was a prolific letter writer and on his return to England he was