

from the viewpoint of many of the actors but it is the spectators, through their ballots, who make the entertainment possible. We already know from other studies how wildly different the perspectives of politicians and people can be. How real was the impact of the anti-socialist campaign on individuals? How important was abstention as a factor in the CCF advance in 1943 — or decline in 1945? Can electoral geography tell us more about the precise nature of CCF support?

Professor Caplan's excellent little book does not dispose of a fascinating historical problem. Instead, it makes it far more accessible to different and perhaps more powerful historical techniques.

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HEREWARD SENIOR. — *Orangeism: The Canadian Phase.* Toronto: McGraw-Hill-Ryerson, 1972.

This is the fourth publication in the Frontenac Library, a series whose purpose apparently is briefly to incapsulate important historical subjects and to make them cheaply available to secondary school and university students. Doubtless students, and their teachers as well, will learn a good deal from this interesting and simply written study of Orangeism, yet those with a particular interest in the subject will be disappointed. Professor Senior in 1966 published a volume on *Orangeism in Britain and Ireland 1795-1836* and for some time he has been doing research on the Order in North America; one might have expected, therefore, that he would have used this publication as a vehicle for presenting more of the results of that work. He disclaims, however, any intention of providing a formal history of Orangeism and provides instead a hasty, almost cursory, canter through some of the familiar highlights of the Order's nineteenth century history.

Evidently Professor Senior is most familiar with events in the first half of that period. Concentrating on Upper Canada, where Orangeism was most significant as a social and political force, he presents some fascinating material within a framework of provocative new interpretation. Rejecting previous assessments of Orangemen as the rowdy and bigoted shocktroops of a narrow Toryism, he successfully demonstrates that they were an independent force, an immigrant democracy alternately wooed and rebuffed by both Tories and reformers. Ogle Gowan, their greatest leader, is sharply drawn as a shrewd moderate, resentful of the nativist sentiments voiced by some of the Mackenzie reformers but suspicious as well of Family Compact rigidity and exclusivism. With his efforts hindered by the Order's dubious legal position, Gowan attempted with some success to rally both Protestants and Catholics behind him in his assertion of immigrant rights and in a determined campaign to destroy the comfortable clientage system which benefited the older inhabitants. Orangemen, Professor Senior argues, possessed a significance out of proportion to their numbers because their lodge organization brought men together in an age deficient in formal political structures. Almost from his arrival, then, Ogle Gowan was a power in the land and the foundation in 1830 of the Grand Lodge of British North America introduced a new element into the Upper Canadian political equation. Senior compares the Orange political stance with that of Ryerson's Methodists. Orangemen tended to be moderates who possessed reform sympathies in the early 1830's, proved susceptible to Bond Head's loyalty cry in 1836, gave support to Durham and responsible government in 1839 but were attracted by Sir Charles Metcalfe's later efforts to avoid the full consequences of that system. Not all Orangemen, however, followed the Gowan lead, and in criticism of earlier interpretations which viewed the Orange vote as a bloc, Professor Senior emphasizes the diversity of opinion within the Order. For him the lodges provided invaluable forums for political debate in pioneer communities, and he suggests that as numbers grew opinion became increasingly diffuse. The growing cultural strife which

beset Canada in the 1850's brought a new stridency, reflected in the schism of 1853-1856, while Gowan's close identification with the moderate conservatism of John A. Macdonald contributed to his personal defeat in the 1854 election.

Professor Senior has contributed a useful discussion of the Orange role in the politics of cultural strife and his discussion of the Order as an instrument of immigrant democracy is particularly suggestive. Unfortunately, when he turns to the role of Orangemen in the new Dominion he does little more than touch such familiar bases of late nineteenth century cultural-religious controversy as the Riel Rebellions, the Jesuit Estates crisis and the Manitoba Schools Question without adding anything particularly penetrating or new. Most valuable, perhaps, is his emphasis on the divergence in viewpoint between many Orangemen and the extremists of the Protestant Protective Association. Evidently the old Gowanite spirit of moderation was not entirely dead and during the Manitoba Schools Question, James L. Hughes, the Grand Master of Ontario West, argued in the *Orange Sentinel* on behalf of remedial legislation. Hughes, however, despite his position of authority, was not a typical Orangeman and Professor Senior has not provided much by way of systematic analysis of the role of Orangemen generally in the late nineteenth century cultural crisis.

One consistent theme is the democratic, popular nature of the lodges. Their primary concern, Professor Senior insists, was with "the day-to-day social needs of the lower classes." Mutual assistance, help in finding employment and land, collections for widows and orphans, the promotion of temperance and the provision of reading rooms were more significant than politics. "The cornerstone of an Orange Orphan Home," he tells us, "was laid in 1861 and the first Orange Insurance Society was founded in 1881." For some reason the author does little more than allude in passing to such activities and, given the lack of evidence, his assertion that in the building of nineteenth century Canadian Society, none played a more active and effective part than the Orangeman, seems ridiculously far-fetched. Similarly, his argument that the Order was significant as an agency of Canadianization is intriguing but the support given to the Confederation cause by many Maritime Orangemen together with their opposition to Fenianism should hardly exhaust the possible examples. One wishes, for instance, that his discussion of the Order's activities in the West had not focused so exclusively on such dramatic events as the Riel Rebellions but had examined instead some of the more mundane efforts of Orange immigrants to carry their Ontario value system with them to their new homes.

If politics has retained pride of place in this study and if for the most part it retraces already familiar ground, the problem may be one of sources. The twentieth century may prove a more fruitful period for the researcher and if Professor Senior continues his research into more recent years he may find further substantiation for his thesis about the primacy of the Order's social role. Certainly Orangemen continued to play an important part in Canadian life at least until the Depression of the 1930's. One may hope, then, that the present volume is intended as an interim statement and that Professor Senior will continue his work on Orangemen and their times.

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JAMES P. SPRADLEY, ed. — *Guests Never Leave Hungry: the Autobiography of James Sewid, a Kwakiutl Indian*. Montreal & London: McGill-Queen's University Press, 1972.

James Sewid's autobiography, first published by Yale University Press in 1969, arrived on paper after having travelled through many hours of tape-recorded interviews over a two-year period conducted by the editor, who contributes a useful introduction and prologue.