

Populists, and Socialists. This division was modified in Canada as Russophilism was replaced by Protestantism, while the nationalist and socialist strains continued. After World War I, Protestantism among Ukrainians declined, but was replaced by a newly-formed Ukrainian Greek Orthodox Church battling the old Greek Catholic one, while the Socialists turned into Communists. This division would plague the Ukrainian community well into the 1950's.

Meanwhile, as Martynowych paints the intellectual landscape, he does not neglect the social one. In minute detail, he describes peasant life in the former Austrian provinces of Galicia and Bukovyna, the transatlantic crossing, the homesteading on the prairies, and life in lumber camps, railroad work gangs, mining towns and in the big cities. He also places the story into the Canadian and prairie context, showing how various Protestant denominations vied with Archbishop Langevin of Winnipeg for the souls of Ukrainians, as well as how various Canadian politicians sought their votes. He ends the story with the shameful actions of the Canadian government which interned several thousand Ukrainians as "enemy aliens" during World War I, and also harassed and destroyed their Social Democratic movement.

The book is based on massive research in government and private archives, on a very wide and deep reading of both the Ukrainian-Canadian and Anglo-Canadian press, hundreds of books, articles and dissertations. As a result, one often gets far more detail than is warranted, even for a scholarly work. However, as both Lupul and Martynowych pointed out at the beginning, the book was intended primarily for Ukrainian Canadians in search of their roots. It will provide them with a great beginning.

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G.E. Mills — *Buying Wood and Building Farms: Marketing Lumber and Farm Building Designs on the Canadian Prairies, 1880 to 1920*. Ottawa: Parks Service, Environment Canada, 1991. Pp. 199.

As the title suggests, this book has two emphases. It describes the "buying" and "marketing" of lumber on one hand, but it is also about "building" and "designs". This book is, thus, part economic history and part material history. It surveys the booming lumber trade on the prairies during the peak settlement period, 1880-1920; but it also explores that "fragile cultural resource," the buildings — houses, barns, granaries, and implement sheds - that came to comprise the cultural landscape of the new prairies. The book separates an economic analysis from a comprehensive pictorial architectural survey. Indeed, more pages in the book are dedicated to photographs than to narrative.

E. Mills' main aim in the book is to examine "the factors that influenced the types of building most settlers built" during the settlement period, 1880-1920 (9). He counters the popular perception that a lucrative wheat boom left behind a diverse and rich cultural landscape of large, two-storey stone, brick or wood structures. A wheat boom was not among the three main factors that influenced Prairie architecture. In fact, one of the most important influences in determining building practices was that

“low purchasing ability” of the farmers that ensured that most houses would be “small and compact”. Important too, was the lack of native building materials on the prairies, dictating that houses and barns would be constructed with imported “milled lumber” and that the planning of buildings would become part of the commercialized lumber trade. Finally, the very speed of Prairie settlement meant that farmers would accept established eastern architecture and never develop an indigenous vernacular architectural style. Indeed, the only innovations ascribed to Prairie inhabitants were their reduction of standard eastern Canadian house sizes, their construction of houses in successive stages, and their use of more tarpaper to increase insulation values.

Despite the book’s title, however, Mills spends little time describing the process by which farmers “built farms” or “bought wood” than the process of “marketing lumber”. He shows how the lumber industry, growing on the back of the National Policy, successfully infiltrated the western interior. He describes how competition between American lumber yards and Canadian lumbermen kept prices low and introduced service innovations into the industry. This competition led to trade associations and giant “lineyard” monopolies that standardized lumber sizes, building-plans and undermined the development of local, indigenous architecture. This trend was consolidated after World War I by the rise of mail-order lumber and building kits, offered especially by the T. Eaton Co. and the Canadian Pacific Railway.

Rural historians may be disappointed that Mills emphasizes the strategies of the lumber companies rather than the process of building from the farmers’ point of view. Unlike other histories of prairie settlement, Mills devotes relatively little space to linking material culture to social realities and outlooks. Nevertheless, social historians will find aspects of the book useful. They will be interested in the suggestion that the wooden frame house represented status in a structured society where farmers built to avoid the “stigma of backwardness” (41). Historians of ethnicity will find a measure of acculturation in the speed with which immigrants exchanged Eastern European architecture for Ontario and American building designs. Western Canadian historians will learn that imported architecture was yet another evidence of the contemporary notion that the “prairies constituted an extension of the eastern settlements” (44).

Still, Mills’ most important contribution will be seen in his analysis of the economic factors underlying the Prairie’s architectural history. It may be that he has gone too far in emphasizing this factor. Surely, the small frame barn and the simple, veranda-less storey-and-a-half houses reflected as much the prairie’s relatively dry climate as they did a lack of capital. Huge southern Ontario-style barns were not only expensive, they were not required in a climate where hay and sheaves could be stored outdoors. Mills’ very insistence, however, that most houses were “compact and simple” will serve to undermine the popularly held view that a well-to-do Victorian Ontario society was transplanted to the west. His argument, however, would have been enhanced with greater quantification. It is not clear just how many houses of which kind were actually structured. Indeed, it is confusing to read on page 135 that “one of the more popular house plans ... was the two-storey ‘square house’”, but to be reminded at another juncture that according to the Canadian Inventory of Historic Buildings, the two-storey house was much less popular than either the one or one-and-a-half storey compact houses.

Overall, this book is a fine “biography” of the Prairie lumber industry that provides glimpses into the process of western settlement. The 150 or so illustrations and photographs are large and distinct, with helpful and interpretive captions. They

include contemporary shots, photos of extant buildings, reproductions of advertisements, and floor plans. To read in the captions of the “car-roofed” bachelor shack, the “hip-roof” cottage, the “end-gable, side-hall, and cross-gable houses,” and the “gambrel roof” barn introduces the novice to a new vocabulary. But it also provides an invaluable picture of the cultural landscape. In the final analysis, the book itself represents a valuable snap shot of one dimension of the Prairie experience. Because that one dimension intersects with economic, material, social and regional history, historians of various fields will welcome it. In Mills’ words, the “early dwellings ... offer us an opportunity to comprehend the dimensions of the historical processes by which a quarter of a million families converged on the Prairies...” (91).

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Fernand Ouellet — *Economy, Class, and Nation in Quebec. Interpretive Essays* (edited and translated by Jacques A. Barbier). Mississauga: Copp Clark Pitman Ltd., 1991. Pp. xv, 302.

A publisher’s blurb can be terribly misleading. In this case, it comes in the form of a statement on the back cover, claiming that in this book, Ouellet examines the social and economic history of Quebec from New France to the Quiet Revolution. That surely makes it forgivable for the reader to expect a broad survey. But, though there is impressive breadth in this work, it is breadth of a different sort from a survey; and it is obvious that such was the author’s intention.

Fortunately, in the next sentence, the publisher goes some way to making good for that misleading statement with: “A timely and illuminating context for current events on the Canadian scene.” That, it certainly is, though one could wish Ouellet had gone just a little further in relating his work to current events, that he had taken it a step past an analysis of historians to some consideration of their impact.

What Professor Ouellet has contributed is a series of meticulously researched and argued essays which focus on certain aspects of social and economic history. About two thirds of the book deals with New France and with the century following the conquest. Within these essays are what may be termed sub-essays on the development of Quebec historiography. Those familiar with debates over his work, particularly with those on the heterogeneity of New France’s people, on the limits of the impact of the conquest and on ruralization after the conquest, will still find much of interest in this part of the book since Ouellet has also integrated responses to his critics into the body of his writing.

For the period following the mid-nineteenth century, Ouellet follows the same formula, though less satisfactorily. His work remains suggestive but sketchier, limiting itself to very brief treatments of working class life and of women.

Finally, there are a few pages, a very few, on the Quiet Revolution which make up the only disappointing part of the book. Here, one expects, the thesis running through his essays will flower. But it does not. Instead, there is a bland outline of the