

Fortunately, *Chants Democratic* has been manufactured to withstand much reading and re-reading. The bibliographical essay and the illustrations are excellent, the maps good, and with one exception, the tables and figures informative. (Either the references on p. 364 are in error or A and B of Table 21 on p. 413 have been reversed; furthermore, the Irish-born alone constituted a majority of the immigrants while an Irish-British combination made a greater majority than the noted Irish-German one.) The index, however, is poor: Dixon Ryan Fox rates an entry, David Montgomery does not; the Liberty Boys are there but neither Jeffersonians nor Jacksonians are; London yes, Rochester, N. Y. no; the Chatham Street Chapel is noted but the Episcopalian Church of the Epiphany is not. Despite these flaws the work should be read and reread by all interested in American working-class history.

Whitman once stated, "In writing, it is occasionally requisite to have *ideas*" (New York *Aurora*, 19 April 1842). Elsewhere, in "Chants Democratic," X, (not quoted by Wilentz), he compared historians who "celebrate bygones" by telling "the usual facts, proved by records and documents", with the poet who illuminates "feelings, faults, yearnings [and] hopes." Wilentz's work comes from a veritable storehouse of ideas and he has given us the usual facts proven by records and documents; in addition, he has dealt with feelings, faults, yearnings, and hopes.

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JEAN BARMAN — *Growing Up British in British Columbia: Boys in Private School*. Vancouver: University of British Columbia Press, 1984. Pp. vii, 259.

Like most good books, *Growing Up British in British Columbia* can be read for several purposes. For "old boys" it provides nostalgia; for historians of British Columbia it offers insight into the provincial character; for social historians generally, it raises questions about class and the persistence of ethnic identity. Drawing on the fairly complete records of two boys' private schools and scattered records of others, on the recollections of over 150 informants, and a diverse assortment of contemporary publications and secondary materials, Jean Barman has written a scholarly analysis of fifty or so boys' private schools which collectively enrolled more than 7500 students in the first half of this century.

Barman is at her best in describing these schools, life within them, and their milieu. Old boys are likely to identify easily with poignant stories of homesickness, of rules and regulations, of the sometimes harsh daily routine, of boyish pranks, of kindly matrons and, of course, the masters whose emphasis on character building often seemed to suggest that games could be more important than academic studies in shaping boys into British gentlemen. Baseball, for example, was deemed not only to ruin the eye for cricket (p. 52) but to be an "indecent" (p. 92) "fit only for public school brats" (p. 75).

In the course of showing that "the effect of growing up British in British Columbia appears to have differed significantly" for city and country boys (p. 161), Barman raises tantalizing points about the differences between regions within the province, and especially between the two major cities, Vancouver and Victoria. Her main focus, however, is the British image of British Columbia. Interspersing anecdotal material and census data, she shows how colonial British Columbia became somewhat Canadianized in the late nineteenth century but had its Britishness restored by massive immigration before World War I. Indeed, her final conclusion is that although climate, isolation and a semi-autonomous economy helped create the distinctiveness of British Columbia within Canada, British immigrants, British headmasters and "generations of boys who grew up British in British Columbia" also contributed to the province's "peculiarly British orientation," a part of its "separate

ethos" (p. 173). Of course, Barman generally means English when she says "British middle- and upper-class settlers ... were determined to preserve their separate identity, not just in their own, but in succeeding generations" (p. 17).

According to Barman, British Columbia's experience with boys' private schools was unique within Canada. Indeed, "systematic contact with independent schools elsewhere in Canada" only began in 1950 (p. 140). Some of her arguments are unassailable. She readily demonstrates that while private schools in eastern Canada employed Canadians, in British Columbia, British immigrant teachers predominated (p. 2). The ease with which British immigrants with some claim to an educational background could set up schools and find students adds credibility to the argument. And it is difficult to quarrel with her statistics showing that a higher percentage of boys in British Columbia attended private school than elsewhere in Canada. Nevertheless, her fleeting references to similar institutions elsewhere in Canada suggest that even though Canadians were in charge, the ethos of such schools was not dissimilar from that of their counterparts on the west coast. As well, she confirms national observations that men educated privately "maintained significant continuity in occupation" but did not exercise the same power in the political world (p. 166). Moreover, the funding of St. George's School and the re-organization of University School in the early 1930s indicate that many native Canadian business and professional men wished a British-style education for their sons. Had Barman considered the nature of the Canadian identity more fully, she might have been less certain of the uniqueness of British Columbia's experience. Significantly, Carl Berger's *The Sense of Power* (1970) is not included in her extensive bibliography.

Much more telling is the argument that many middle- and upper-class British Columbians who were not British immigrants "became extraordinarily Anglophile" and "largely accepted the concept of a class-based society" (p. 171). With an overabundance of statistical data (most fortunately tucked away in appendices) Barman demonstrates that the sons of business and professional men were more likely to attend private schools than the sons of fathers who were engaged in other occupations. She readily admits that, even without a private school education, these boys would have stood out because of their privileged family backgrounds and their opportunities for extensive education. Class was at least as important as ethnicity in determining what boys attended private schools.

While Barman's arguments are not always convincing, she raises interesting questions and often sensibly recognizes when her data are too limited or ambiguous to permit the drawing of firm conclusions. Her publisher has allowed her to include a nice selection of photographs as well as very detailed end notes and a comprehensive bibliography. Alas, the proofreading is not up to the usual standard of the University of British Columbia Press. Not only were there obvious typographical errors but both author and editors should know that even in British Columbia World War II began in 1939 and not 1940. On the whole, however, this is a praiseworthy and important book. Old boys will enjoy it; historians of British Columbia may be inspired to examine more closely the apparent "Britishness" and uniqueness of the province; and students of class and ethnicity have some new material for debate.

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GILLES CHAUSSÉ — *Jean-Jacques Lartigue, premier évêque de Montréal*, Montréal, Fides, 1980, 275 p.

Le premier évêque de Montréal, Jean-Jacques Lartigue, a eu une carrière sacerdotale féconde et un épiscopat mouvementé; plus instruit que la plupart de ses confrères, il a joué un rôle important dans l'évolution religieuse et culturelle du Bas-Canada et dans le changement de cap des relations