

(p. 146) and, by extension, the non-existence of the central compact. True, his star was at its brightest under Maitland and then dimmed on Colborne's arrival, but it shone brilliantly once again under Colborne, and under Head and Arthur, demonstrating the essential point that, as governors came and went, capable, talented men like Robinson persisted as each new governor faced the fact that he had to consult closely with officials who could provide local knowledge and sound advice. Further, a Robinson could, as Brode recognizes, exercise considerable power province-wide, inquiring closely into the loyalty of would-be office-holders, even "low-level" (p. 147) ones, or directing the search for capable tory candidates in the elections to the assembly. Perhaps Robinson was, as Brode's subtitle implies, the "Bone and Sinew" of a functioning central compact.

Some of Brode's conclusions about Robinson's legal career are equally debatable. It is difficult to reconcile his assertion that, as a judge, Robinson had "a passionate sense of justice" (p. 169), with his conclusion that in Robinson's court "consistency overshadowed justice" (p. 237). And it is difficult, too, to see the consistency in Robinson's generally strict interpretation of statutes and practices with his leniency towards the railroads. He regarded them as great engines of economic progress and, hence, as special cases in law. Consequently, he characteristically refused damages to those whose property had been set afire by sparks from passing locomotives. Here he was both inconsistent and unjust.

On balance, Brode has written, and written well, an insightful study of Robinson and produced a useful addition to the publications of the Osgoode Society but one that, because of its sympathetic treatment of its much maligned subject, will inevitably excite controversy, even condemnation. Certainly, everyone should condemn the fact that Brode's book, like many recent publications, has no bibliography.

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ROBERT CHOQUETTE — *L'Église catholique dans l'Ontario français du dix-neuvième siècle*. Ottawa: Éditions de l'Université d'Ottawa, 1984. 365 pp.

This seminal volume is the thirteenth in the series "Cahiers d'Histoire" from the University of Ottawa, of which more than half are concerned with Canadian history. The book itself forms a prologue, and a substantial one, to Choquette's earlier and definitive study, *Language and Religion: A History of English-French Conflict in Ontario* (1975) which itself was number five of the "Cahiers". Here Choquette states his purpose precisely — to examine those ethno-linguistic rivalries of the nineteenth century that formed the antecedents of the battle over Ontario's controversial Regulation 17. This study, however, is more, much more, than its title promises. The author has in fact provided us with a very substantial history of the Catholic church in Ontario from the heroic age of the early missionary-martyrs to the eve of World War I.

Only in the last decade and a half have Canadian historians of religion turned their attention to the fascinating theme of the crosscurrents of religion and ethnicity in the conflicting visions of a Canadian nationality, and to Robert Choquette we are indebted for the only monographs on the subject. This second book is divided into two sections — the first, "Les Diocèses et les Évêques", describing the growth of the Catholic church institutionally, demographically and spiritually, the second examining "Les Grands Débats" which arose out of the Irish-French confrontation. The first section — two-thirds of the text of the book — describes the problems of a church in a religiously and ethnically pluralistic frontier society, where great distances and lack of clerical discipline combined to mock episcopal control. Choquette has based this account on unpublished primary sources that

give a “warts and all” picture of morals, finances, personality clashes, alcoholism and other problems in the pioneer church.

The turning point in institutional development and in ethnic relations came in the years 1841 to 1856 when new Upper Canadian dioceses were created but usually with francophone bishops in an anglophone province. In those same years the Irish famine migration permanently altered the demographic and even the religious make-up of the church. From this point Choquette concentrates his attention almost exclusively on the unique Bytown/Ottawa diocese which straddled the Quebec-Ontario boundary and both ethnic communities. Unlike most Ontario dioceses, Ottawa enjoyed a large measure of episcopal continuity as the first two episcopates, of Guigues and the “dur” Duhamel, spanned more than 60 years. Both men were dedicated to ultramontane rigorism and to extending francophone Catholicism throughout the greater Ottawa valley, and therein lay the kernel of ethnic conflict.

Given the mutual antipathy of Irish and French Catholics trouble was not long in coming to the diocese of Bytown. Bilingualism imposed on the diocese by Duhamel did not restore harmony and may even have exasperated the culture-clash of the two ethnic groups. Is it an accident of historical selection that complaints of Irish clerical misdoing originated always with French fellow-priests? Eventually the “politique épiscopale”, including the Catholic programme, led Rome to send Conway to Canada on an investigative mission. Ottawa’s problems spilled into other dioceses, especially Toronto where Archbishop Lynch believed his mission was to defend and promote Irish interests, although his archdiocese had only half the churches and people that Ottawa, a Quebec dependency, did. For the Irish-dominated jurisdiction of Upper Canada-Ontario, the Ottawa valley became a sort of “Toronto irridenta” in church politics.

In the second part of his book Choquette turns to examining three major areas of Irish-French conflict — the church-directed aggressive francophone colonization on the Ottawa and westward, the territorial imperialism of Toronto that sought to divide and annex the Ontario part of the Ottawa diocese, and finally the revealing story of linguistic crosscurrents in the public and separate school structures. By 1900 linguistic polarization in the church was intense and public. “Ce qui était auparavant une guerre d’évêques masquée par un écran de fumée religieux est en voie de devenir une guerre ouverte entre deux races, deux nations”. The stage was set for Regulation 17. Which vision of Canada would prevail?

This is obviously an important book for Canadian history, clearly and interestingly written, based on solid, painstaking research into primary source materials that have barely been touched before. It points the way, and the need, for modern scholarly histories of the dioceses and the church, and of the other aspects of the ethno-religious connection such as the rivalry that swirled around the University of Ottawa, and the experiences of smaller francophone communities in Ontario. Once again historians are in happy debt to Robert Choquette.

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ANN GORMAN CONDON — *The Envy of the American States: The Loyalist Dream for New Brunswick*. Fredericton: New Ireland Press, 1984. pp. xi, 236. Illustrations.

Ann Gorman Condon’s book is based on a Harvard University doctoral dissertation completed in 1975. Since Harvard’s lending policies made the dissertation largely unavailable, the publication of the book is welcome. Nevertheless, a reader cannot help being aware that most of the last decade’s new works in New Brunswick history are cited only in Condon’s bibliography and footnotes. They