

Individual sections of the book are excellent. Rouillard's judicious treatment of Alfred Charpentier's role and his careful unravelling of membership figures for the 1920s are first class and, unlike previous studies of the CTCC, this account offers a realistic assessment of the predominant role of the international unions in Quebec labour history. The chapter on "les Internationaux et le syndicalisme catholique" offers new insights and describes the mutual respect which developed between the two labour organizations by the end of the 1920s. There was far less conflict between the CTCC and the Internationaux than popular tradition suggests.

This book will prove indispensable to students of Canadian labour history because so many issues which have been touched upon by other authors are carefully examined by Rouillard. His discussion of the 1902 Berlin Convention is the best account available. The material on the boot and shoe workers is equally solid. Almost all the discussion of the CTCC's early years is a considerable advance on previous versions. Yet ultimately the book is disappointing because it fails to relate the evolution of the trade-union movement to the social and economic history of Quebec. We learn more than we ever wanted to know about "les importants conflits intersyndicaux qui ont caractérisé la période" (p. 107), but very little about the period. Reviewers are always asking authors to write the kind of book they would have written and authors are properly repelled by this approach. But I cannot help remembering Rouillard's first book, *Les Travailleurs du coton au Québec 1900-1915* (Montreal, 1974) which remains one of the outstanding contributions to Quebec socio-economic history. If Rouillard had approached this topic with the same analytical concerns that are evident in the earlier work, we might have had the definitive work on national and Catholic unions in Quebec.

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J. R. MILLER. — *Equal Rights: The Jesuits' Estates Act Controversy*. Montreal: McGill-Queen's University Press, 1979. Pp. 223.

J. R. Miller's new book is a much needed conclusion to R. C. Dalton's 1968 study of the background to the Jesuits' Estates Act of 1888. *Equal Rights* is a readable, well researched, political narrative that examines the causes of the anti-Jesuit agitation in Quebec and Ontario, traces its development through 1890, and concludes with an analysis of its ultimate failure the following year.

The early history of the Jesuits' Estates was complicated by the internal struggle within the Catholic Church of Quebec for control over the Estates. Honoré Mercier, intent upon gaining political capital by solving this long-running, contentious issue, had to contend with this problem as well as the desires of the Quebec Protestants. The purpose of the lengthy, controversial preamble to the Jesuits' Estates Act was to deflect Roman Catholic criticism, rather than to arouse Protestant, Anglo-Saxon hostility as John A. Macdonald believed. In fact, the Quebec Premier subsequently made several concessions to the Protestants of Quebec which served to diminish their opposition. Although the Protestant minority in Quebec was already unhappy with the patronage-ridden Mercier Government, it did not become vocal until after the Ontario agitation was well under way — as if, Miller postulates, the Protestants of Quebec first had to be certain of support from Ontario.

This support would flounder on Ontario's apparent inability to recognize Quebec's special problems.

Why did the anti-Jesuit movement emerge? The author analyses the agitation against a background of economic frustration, Protestant paranoia, and cultural tensions that had created a mood of pessimism that hung like a pall over the later 1880s. In this situation, the pre-Confederation antagonisms between Canada East and Canada West re-emerged. Ontario resented Quebec's apparent control over federal policies. It was particularly worried that an aggressive French-Canadian nationalism was undermining Canada's British heritage. Conservatives such as D'Alton McCarthy, and Liberals like John Charlton, protested against a cultural duality which they felt was eroding the nation's very fibre, and spoke in favour of cultural assimilation of the French Canadians in the best interests of a British Canada.

Although the equal rights movement had its lunatic fringe (the *Toronto Mail*, for example) it was based upon more than just fear, hatred, bigotry, and stupidity. The most important force behind the growth of the Equal Rights Association, the author argues, was the desire of many Canadians to revamp the existing political system and end the evil effects of partyism which had contributed to Canada's economic and social decline since Confederation. Miller also interprets the anti-Jesuit movement as a manifestation of a premature and befuddled drive for reform, which was generated by the rapid urban-industrial growth of the late nineteenth century.

The equal rights movement failed for a number of reasons. The participants were divided over tactics and partisanship. The excesses of some of its more virulent supporters sullied its motives. Its platform was not comprehensive enough and the equal right's cry was not limited to the Equal Rights' candidates. In the final analysis, however, its non-partisanship was the most important cause of the demise of the Equal Rights Association. John A. Macdonald's loyalty cry in the 1891 federal election reunited the old Orange-Catholic alliance behind the Conservative Party and effectively destroyed the fragile bonds that held the Equal Rights Association together.

The Jesuits' Estates Act provided the final "proof" to English-Canadian nationalists that Canada's British heritage was endangered by an aggressive French-Canadian nationalism. The long-term significance of the Act was that it strengthened the extremist elements within English Canada and encouraged them to switch from rhetoric to action. Ultimately, the ERA was a pressure group organized to defend British-Canadian traditions. Its agitation contributed to the climate of opinion which made protection of minority rights under Section 93 of the BNA Act extremely difficult for the French Canadians in Manitoba and Ontario.

*Equal Rights* is good political history. It is well documented and succinctly presented. One might have wished, however, that the author had explained why the *Sentinel and Orange* and *Protestant Advocate* was so quiet during the turmoil; or that he had analysed more extensively the reaction of the various Protestant denominations. Also notable by its absence is material on the Irish Roman Catholics, and the papers of Archbishops Walsh and Lynch of Toronto. *Equal Rights* would also have profited by a detailed geographical analysis of the ERA's support in the 1890 Ontario provincial election and the 1891 federal election in Ontario.

Miller's claim that Macdonald's loyalty cry reunited the old Orange-Catholic alliance and thus destroyed the ERA's hopes, ignores the fact that Macdonald's support among the Franco-Ontarian districts declined drastically in 1891 compared to either 1887 or 1882 (the Conservatives gained in the Irish Catholic districts),

and that the Liberals' support increased in Ontario. Obviously not everyone was seduced by the loyalty cry. The weakest section of this otherwise excellent book is the author's contention that the leaders of the anti-Jesuit movement were involved because they believed that this was another area in which their social and moral reforming zeal was needed. The fact that some of the fifty-three identified leaders had earlier been engaged in reform activities, or would be involved in the future, is not sufficient proof that the ERA was a manifestation of a reforming impulse. At best, more research on this topic is needed.

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GEORGINA BINNIE-CLARK. — *Wheat and Women*. Toronto: University of Toronto Press, 1979. Reprint edition with introduction by Susan Jackel. Pp. xxxvii, 313.

*Wheat and Women* is an autobiographical account of the life of a woman farmer in western Canada in the years 1905-8, which was first published in 1914. In the introduction Susan Jackel gives a fuller account of Binnie-Clark's life than has hitherto been available but despite diligent research by Jackel there are still many blanks. Some of Jackel's information comes from Binnie-Clark's earlier book, *A Summer of the Canadian Prairie*, which is difficult to use for this purpose because of its fictive style. It is clear that Georgina and her sister came in 1905 to visit their brother on his homestead at Lipton, Saskatchewan. They found that he had accomplished little. Georgina was appalled by his failure amidst the success of his neighbours and her pride was hurt by the contempt which the established farmers had for him and other "ne'er do-well" Englishmen like him. Determined to prove that she could succeed where her brother had failed and because she loved the country, she bought a farm with its standing crop near Fort Qu'Appelle, despite her brother's warning that she would be "the laughing stock of the country, if you could do it, which you can't" (p. xxvi). *Wheat and Women* begins in 1905 and at harvest time narrates Binnie-Clark's farming experiences to the Fall of 1908, at which point there was promise, although not certainty, that her venture was going to succeed.

Binnie-Clark describes and comments upon farming methods, type of seed used (and how it was cleaned), machinery available and purchased, prices for the crop, the cost of everything from a shovel to lumber for a veranda, even a balance sheet for the year 1906. This wealth of detail may prove a little monotonous for the average reader but should be a valuable source to the historian of agriculture or a social historian looking for information about western farm life at the turn of the century. The book is an even more important source as an account by an exceptionally perceptive person of the trials and tribulations of a woman farmer. Of course, she faced the same hardships as male farmers: crops lost to frost and hail, wild oats, broken machinery, scarcity of labour and prairie fire. But because she was a woman her experiences were different. She sees as a primary cause of the extreme difficulties of her first three years the fact that as a woman she was not entitled to a homestead. Therefore, she began with a heavy debt. Without that she would have had capital to progress more quickly and farm more