

The next group of essays becomes more impressive. Frits Pannehoek offers a humorous picture of the contributions that the Anglican church made in dividing Red River society from 1818 to 1870. There is, however, a problem of awkward phraseology and uneven continuity. Robert Craig Brown provides a brief but enlightening piece on the role of scandals in Canadian politics in 1908. The Conservative strategy of adopting a scandal-mongering campaign in the 1908 federal general election was unsuccessful although no information is given on ridings where the scandals might have had some impact. Donald Avery narrates the involvement of the aliens in the Winnipeg General Strike of 1919, and, if it had not been well known previously, he lays to rest their supposed leadership of the event. More information from the aliens' attitude towards organized labour and strikes would have been particularly helpful. The article underscores the extent of nativism that existed in Canada within Canadian society and Canadian official circles. Robert Page describes the final years of Sir Charles Tupper's reign as conservative opposition leader. Tupper is one of Canada's lesser known and more colourful politicians, and Page sympathetically details Tupper's actions.

The remaining essays are devoted to other interests of Morton. Arthur Silver argues convincingly that French-speaking Quebec responded favourably to Riel and the Métis because of Ontario's blind emotional and vitriolic opposition to them. It is a thesis of action, reaction and counter-reaction with Ontario constantly prodding the Quebecois to react. J. E. Rae presents an informative analysis of Winnipeg city council's class divisions from 1919 to 1945. He demonstrates that the city was split on economic class lines and those lines after the General Strike of 1919 hardened and became more sharp; a situation which further fragmented the city. Alan Wilson admirably resurrects C. J. Bridges as a businessman who was vitally interested in Western Canada's development. Bridges' earlier blemishes that are seen by Gustavus Myers in *A History of Canadian Wealth* and Tom Naylor's *The History of Canadian Business 1867-1914*, or Peter Baskerville's unpublished doctoral thesis "The Boardroom and Beyond. Aspects of the Upper Canadian Railroad Community", appear to have disappeared. Ramsay Cook paints a sensitive picture of one of the most interesting and attractive western female activists, Francis Marion Beynon. Cook neatly demonstrates the uniqueness of Beynon, not so much due to her liberal political gradualist tradition, but rather due to her dissenting character and her individualism and abhorrence of war. Her opposition to conscription, it should be noted, was not too much unlike that of the organized farmers or some segments of organized Labour and other females, like Laura Hughes, who also were in this camp.

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J. BURGON BICKERSTETH. — *The Land of Open Doors: Being Letters from Western Canada 1911-13*. Reprint edition. Toronto: University of Toronto Press, 1976.

This work has been reprinted in the Social History of Canada Series, Michael Bliss, general editor. It is a good choice for inclusion as it is at once good literature and prime social reporting. J. Burgon Bickersteth came to Alberta as a lay missionary for the Anglican Church in 1911. He spent two years in the area north west and south of Edmonton, among homesteaders and railway construction gangs. Bickersteth was a prolific letter writer and on his return to England he was

encouraged to publish his letters by Lord Grey, Governor General of Canada, 1904-1911. In a new introduction to the volume Bickersteth explains how he came to be involved in lay missionary work in Western Canada, how his letters first came to be published, and how he came to find employment as Warden of Hart House, University of Toronto, for the period 1921 to 1947. Lord Grey wrote the foreward to the original edition and it has been reprinted in this edition.

The first two letters, one written aboard ship in the St. Lawrence and the other on the C.P.R., bring the author from Liverpool to Edmonton and give a pleasant introduction to his lively and interesting writing style. Bickersteth is a keen observer of his fellow men and is interested in the scenery, the weather, the country and people. He explains the Canadian idiom and Canadian slang, not to reveal his own knowledge but because he finds it racy and descriptive. He did not write his letters with any expectation that they would be published.

Bickersteth was tremendously impressed with the bustle of people in the West. He was equally impressed with the newness, even rawness, of the land and of society. His first introduction to pioneer roads found him stuck fast in a mudhole but he was almost as good a mudder as were the oxen. Through it all he revealed a sly sense of humour and refers to two horse Dan and Sam whose names sometimes get mixed up "causing scandal among the faithful."

The first year in Western Canada finds his serving farming settlers north and west of Edmonton. Pioneer farmers impressed him with their faith in the future of farming and of the country. His letters reveal his own satisfaction and thrill in "making land". He found that a "sky pilot," a preacher, was generally warmly welcomed. Whereas people were conscious of being Catholic or Protestant they were inclined if Protestant to support a community church drawing support from Anglican, Methodist and Presbyterian adherents.

While he makes some pointed observations on the manners of some settlers he is most severe in describing the English immigrant from the slums of a big city who "pigs" it in the new land. At the same time he finds it necessary to explain why there are so many more English greenhorns than one finds in other nationalities. His explanation is that the immigrants from Germany, Scandinavia, Galicia were farm people while the majority for the English immigrants were city bred and had to learn even the basics of farming.

He views people with a tolerant eye accepting differences in customs and tastes, but he does not suffer drunkenness or nastiness gladly. His description of baptisms, weddings, country dances, box socials, neighbourhood bees is warm and approving. He notes the ubiquitous presence of Eaton's Catalogue. He remarks on the fact that loneliness drives bachelors crazy. He is impressed with Canada as a "Land of Open Doors" where people are ever ready to help anyone in trouble and ever ready to sell you something.

Bickersteth frequently remarks on the excellent school system provided in Alberta calling it magnificent. He notices the University of Alberta and its promise for the future. He speaks warmly of the school sections reserved for support of education.

The greater part of his second year is spent in the railway construction and lumber camps in the mountains west of Edmonton. He travels to the end of steel, and follows it as it goes west, on one occasion helping to lay steel with a working gang. He comments on social habits in lumber camps where "everyone eats as if his life depends on it, only raising his head to ask his neighbour to pass something else" and how the bunkhouse is festooned with socks and shorts put up to dry

each night. He comments on the interest in reading material shown by the English and American workers and the prevalence of liquor which though illegal, is bootlegged into camps and is accepted as a social necessity in camps where people "work like horses, eat like pigs, and sleep like logs."

He is back in the farm country south of Edmonton by spring of 1913. There he notices how rich and settled the countryside is and how churches have sprung up and local papers abound. He comments on "baching" and the loneliness of the prairie. He sees entertainment becoming too large a part in church services as reverence and discipline are pushed into the background. Again he refutes the statement that English immigrants are unadaptable pointing out that they represent a wide spectrum of skills and experience which does not always fit into the accepted pioneer mode.

Bickersteth writes very well, warmly, engagingly and candidly. He is not parochial but sees the future of a land of such high potential, peopled by pioneers of different backgrounds, but all so ready to work. He has something to say on the Mounties, the train men, bus conductors, and store clerks but his main interest lies in the great outside where a cosmopolitan populace is making land with vigour and enterprise. He sleeps in bunkhouse barns, shacks and mansions. He is bunked with all nationalities and all kinds of people including a corpse and a 18 year old girl where he observed all the proprieties. Altogether a delightful raconteur, tolerant, observant and astute. He is not a trained sociologist nor is he a student of politics and government as were de Tocqueville and Bryce. He writes of people and things with a refreshing openmindedness and a verve that one hopes was typical of the pioneer prairie West.

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W. STANFORD REID, ed. — *The Scottish Tradition in Canada*. Toronto: McClelland & Stewart, 1976.

This collection of essays is one of the first volumes in a new series of "histories specifically directed to the background, contributions and problems of the various cultural groups in Canada", which is being sponsored by the Department of the Secretary of State. The instructions provided for the writers are formidable. While the books are to be directed to the general reading public, senior students in schools and the elementary school teacher, and thus must aim for readability, at the same time they must be scholarly in content, properly documented and well researched. Further, they must provide a general evaluation of the race under examination, not just one aspect of its character. Finally, they have to avoid, or to try to avoid, becoming eulogies and apologies for the ethnic group under examination, even if a eulogy is exactly what many of their readers will be looking for.

As the general editors admit, this is a herculean task. For a race such as the Scots there are particular problems: they are comparatively large numerically; they have been around for so long; they have played an important role in so many aspects of Canadian life; and they have put their stamp on so many Canadian institutions. Yet, the Secretary of State has, unfortunately, decided on one volume per race. Thus the Scots — and other large, long-established groups such as the Irish and Germans — will have to accept equal billing with the Arabs, Estonians and Norwegians. (The English, French and Welsh are not on the current list of studies at all). Possibly I am biased because of a remote Scottish ancestry how-