

Chaussé fait d'abord l'analyse du tempérament et du caractère de Lartigue (103-106) pour ensuite traiter de « la conception que M^{sr} Lartigue se faisait du laïc, et du rôle qu'il entendait lui assigner dans l'Église ».

Pierre Savard (« Un type de laïc au Canada français traditionnel: le journaliste catholique », pp. 175-183) a choisi de s'en tenir à un bref exposé général sur le thème choisi. Après six pages de description générale des conditions de vie faites aux journalistes catholiques de l'époque, l'auteur ajoute une page et demi sur J.-P. Tardivel et boucle le tout avec une conclusion. La forme littéraire est excellente pour un texte qui constitue une bonne introduction au sujet.

On a réservé au père Germain Lesage, o.m.i., la part du lion dans ce volume (pp. 9-83). Dans un traité intitulé « Un fil d'Ariane: la pensée pastorale des évêques canadiens-français », l'auteur présente une interprétation globale avec cinq sous-titres: La chrétienté (1841-1867), Le libéralisme (1867-1896), L'urbanisation (1897-1939), Le pluralisme (1940-1962). Il s'agit donc d'un coup d'œil rétrospectif sur la pensée pastorale de nos évêques depuis 1830.

Ce traité de Lesage pourrait être utile à certains qui voudraient s'initier à la pensée épiscopale catholique. Malheureusement le cadre de la rédaction est trop didactique et trop peu moulé par une conscience historique. Ça ressemble drôlement à un traité de philosophie ou de théologie « vieux-genre ». Aussi la portée de plusieurs affirmations dépasse de beaucoup la documentation. Ainsi, l'auteur affirme à plusieurs reprises l'importance du couple langue-foi, mais nous livre très peu de données pour l'appuyer. Notons qu'on pourrait facilement refuser d'accepter son cadre d'interprétation. Le sous-signé est d'avis que le nationalisme a eu beaucoup plus d'importance que l'urbanisation dans la pensée pastorale des évêques de 1897 à 1939. On pourrait également douter de la suffisance de l'étiquette « pluralisme » pour la période allant de 1940 à 1962.

Pour conclure, nous nous devons de féliciter le Centre de recherche en histoire religieuse du Canada en la personne de son directeur le R.P. Pierre Hurtubise, o.m.i., qui a songé à organiser le colloque qui est à l'origine de ce volume. Le genre d'études que nous retrouvons ici laisse présager des plus grandes choses pour l'avenir. L'histoire de la vie religieuse canadienne reste à faire.

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DONALD SWAINSON, editor. — *Oliver Mowat's Ontario*, Toronto, Macmillan, 1972.

Oliver Mowat's Ontario is a collection of eleven articles with an introduction by the editor, Donald Swainson. Though eight of the eleven were given as papers at a colloquium held at Queen's University in 1970 to honour

Oliver Mowat, few relate directly to the man himself. The result is a conference-cum-book on "what might loosely be called The Mowat Era!" (p. 8).

Like Gaul and Freud's mind, this volume is divided into three parts: political, social and economic. The first part, touching politics, includes a piece by Margaret Evans dealing particularly with Oliver Mowat. Other articles by Bruce Hodgins, Carman Miller and Christopher Armstrong focus on aspects of federal-provincial (Ontario) relations between Confederation and the Second World War. Oliver Mowat, in Dr. Evan's hands, emerges as an essentially conservative, "wary and pragmatic" leader. In tune with the *volksgeist*, he promoted Ontario's interests as would any premier of the province, regardless of party affiliation; "he set the pattern for Ontario's politics of common sense and moderation . . ." (p. 51). Though probably an accurate general characterization, it hardly explains the sometimes niggling competition which Mowat indulged in with Sir John A. MacDonald over such matters as the Ontario boundary, rivers and streams, and labour legislation.

Christopher Armstrong delves more deeply into such issues. This contribution covers dominion-provincial relations from Mowat's time until August, 1971 (nine months after the Mowat colloquium), reviews Professor Nelles' paper, and credits Mowat as being the "father of the provincial rights movement in Canada." Bruce Hodgins competently explores the conflicting views of Ontario's status during the years immediately preceding and following Confederation. Carman Miller rounds out the volume's political section by investigating the communication and influence between Mowat and Laurier. Mowat's conservatism shows through clearly as he experienced grave difficulties with the Liberal reciprocity policy. Rapprochement would come only after the Federal Liberals tempered their stand on reciprocity. Mowat, although old and in failing health, was again able to support the federal party in its victorious campaign of 1896. His influence was small but his image large, especially as a bridge between warring Catholics and Protestants. Mowat's final contribution was, appropriately, the settlement of the Manitoba school question. The articles by Miller and Hodgins are well worth reading.

The second part of this volume, dealing with social history, is unfortunately the weakest section. The connection between Margaret Angus' "Health, Emigration and Welfare in Kingston, 1820-1840" and the other contribution is tenuous at best. As the title implies, its scope is limited. Hereward Senior deals with the tantalizing subject of "Orangeism in Ontario Politics, 1872-1896"; but it must be considered no more than an introduction to the topic. "Prohibition" enthusiasts will enjoy Graeme Decarie's article though it contains few new insights.

More satisfactory articles are found in the economic section of the book. H. V. Nelles deals ably and clearly with the problem of resource development in Ontario, with special reference to governmental efforts to influence location of the manufacturing process. Looking particularly at the

pulp and paper and nickel industries, Professor Nelles analyzes the Ontario government's success with the former and failure with the latter in its attempts to force manufacturers to locate within the province. This article is significant in terms of the historical development of political attitudes toward the exploitation of natural resources. It also, provides a fascinating vignette of a large multi-national corporation squaring off against a provincial government.

Messrs Bliss and Shortt examine small businessmen and farmers, traditional economic vertebrae in danger of becoming vestigial. Businessmen looked to exclusion of competition to ensure a "living profit." This took the form of price fixing, early closing legislation, and "professional standards." Only professionals who could stress public safety, i.e., doctors, dentists, achieved much success in limiting competition. Price fixing arrangements have been notorious for lasting only so long as all parties remain satisfied. Early closing legislation was hardly an unqualified success. Toronto's first such by-law was passed on May 15, 1888; on June 4 the by-law was repealed for almost all of the establishments covered (both passage and repeal were at the behest of the merchants involved). Though Professor Bliss is correct to view competition-limiting efforts as a struggle between human security needs and a rather ruthless economic system, his conclusion that the recognition of the system's inhumanity led to its amelioration is open to question. Only after the triumph of the most efficient economic units, themselves capable of providing secure jobs and wage levels, did "order" evolve, reformers' protests notwithstanding. The economic system won the war against "human values" and then granted more generous terms at least partially in its own self interest. S. E. D. Shortt discusses the Patrons of Industry in Ontario. In spite of a prosperous membership and the still dominant position of agriculture in the Ontario economy, the Patrons failed as a political movement. Difficulties in forming a firm alliance with labour, associations with extremists of the P.P.A. and the pliability of traditional parties joined with the Patrons' naïveté to doom their electoral efforts. The fate of the Ontario Patrons was markedly similar to that of other agrarian activists.

In a sense the initial article in *Oliver Mowat's Ontario*, "Sir Oliver Mowat's Canada: Reflections on an Un-Victorian Society" by P. B. Waite, throws out a false scent. Professor Waite describes a rough, rowdy, hard drinking and essentially earthy society considerably removed from the stereotype of Victorian probity. How and why did these characteristics disappear, to be replaced by more staid and sober ones? Although Professor Waite may be correct in asserting that "Victorian" attitudes do not properly describe Canadian society prior to 1895, there is precious little reinforcement for that thesis in the articles which follow.

Central Canada experienced rapid and significant industrialization and urbanization during the latter nineteenth century. An article on these aspects of Mowat's Ontario would have added considerably more under-

standing to the period than some of the inclusions contribute. Most readers would be hard pressed to account for Oliver Mowat's astonishing electoral success after studying this book. Mowat's talent for the practical emerges more clearly from Morris Zaslow's *Opening of the Canadian North* than from anything in the volume under review. The overemphasis which *Oliver Mowat's Ontario* gives to dominion-provincial relations is also disquieting.

Since this book is composed primarily of papers presented at the Mowat colloquium, some of its weaknesses are inevitable. The selection of additional pieces could, however, have been more judicious. In spite of these limitations *Oliver Mowat's Ontario* will be useful to those interested in Canadian and Ontarian history.

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GERALD A. HALLOWELL. — *Prohibition in Ontario 1919-1923*, Ontario Historical Society Research Publication No. 2, Ottawa, Love Printing Service Ltd., 1972.

This is the second volume and second M.A. thesis published in the Ontario Historical Society's research publications series. Most of the Masters dissertations churned out each year are relegated, deservedly, to the darkest recesses of university archives and rare book rooms. For the most part, the research effort they represent seldom sees the light of day even in the form of articles in scholarly periodicals. Some of the time, however, this is a pity and a good deal of useful research is lost to view or available only through some unsatisfactory inter-library loan mechanism or on eye-straining microfilm. The Ontario Historical Society set out to help rectify this state of affairs and Gerald Hallowell's study of the prohibition years in Ontario is a welcome addition to Ontarians.

Let it be said at once that this is not a definitive study of prohibition in Ontario. It is, with few alterations, an M.A. thesis done for Carleton University in 1966. Many of the major sources for the study of prohibition, particularly the magnificent collection of papers in the United Church Archives at Victoria University and other materials available at the Addiction Research Foundation in Toronto, are not used at all. Furthermore, as the author points out, his concern is with prohibition as a factor in the public life and politics of the province. The book draws most largely on the press and on the papers of several provincial politicians. A different kind of analysis is needed to provide an understanding of prohibition as a social movement. While prohibition had a not inconsiderable impact on the public life of Ontario and while the wets and the dries, as the contending forces, of necessity did battle within the confines of the political struggle, the tale which prohibition has to tell will only yield itself to the student through a social history approach. For the prohibition movement cut across a sweeping