of Philadelphia clearly has inspired the organizing concept that unites Alan Artibise's discussion of such discrete topics as railroads and the coddling of vice. To be sure, wags, westerners and realists have long appreciated a connection. Artibise shares Warner's contention that the (North) American city has been a vehi*cle for private ambitions to such a degree that the public weal has been severely* impaired. The interpretation looses none of its pertinence in a northern locale. In its unbridled recruitment of railroads, immigrants and industry as well as in its provision of utilities and social services, Winnipeg moved along a course prescribed by private ambition. Indeed, lacking the community spirit of the early Quaker city, it can be argued that Winnipeg, "established by businessmen, for business purposes", has had an even more total acquaintance with "privatism". Placed beside H.V. Nelles' *The Politics of Development* this should shake convictions about the ability of a "Tory fragment" to have innoculated Canada with a sense of community values.

Winnipeg contains no elements from the "new urban history;" quantitative explorations of social mobility, family structure and spatial relationships have not been undertaken. This observation is cause for neither criticism by quantitative historians nor should it be a rallying point for those hostile to important new approaches. With census manuscripts not available for the critical decades and assessment rolls alone a limited source, we will all be in our dotage before Winnipeg can be dissected after the fashion of the Hamilton and Montreal social history projects. More to the point, Artibise has written in a genre that remains important and his work has enhanced its definition in this coutry.

Aside from considering Winnipeg's truncated sense of community values and from giving an invigorating edge to urban biography, Artibise asserted that he would "deal with the beliefs, experiences, and problems that the residents of Winnipeg probably had in common with other urban residents." If this implied discussion of parallels, it was lacking clear expression in the text, though many opportunities arose for drawing important comparisons. Voting qualifications that shielded the civic establishment, the social costs of railway mania, adoption of public ownership for business rather than community ends, and a host of other observations apply to urban centres west and east of "the Bull's Eye of the Dominion." A few sentences in each chapter could have made this secondary aim something more than an introductory promise.

Excellent maps compliment the volume. However, several of the twenty-eight tables ("Power Prospectus" Rate Schedule, 1906; Reduction of Outside Closets in Winnipeg, 1905-1914) and all four appendices are of limited value. There is something to be said for keeping pertinent information in the stream of the text, but such carping fades in perspective.

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W.H. HEICK and ROGER GRAHAM, eds. — *His Own Man: Essays in Honour of Arthur Reginald Marsden Lower*. Montreal and London: McGill-Queen's University Press, 1974.

Whatever one may think of the proposition that it is for his studies in Canadian economic history that A.R.M. Lower ought to be chiefly remembered, those who have put together this book have evidently sought to commemorate his work as a social historian and a concerned libertarian. At any rate, the essays here in-

cluded deal, more or less, with the history of society and the political and civil liberties of those who compose it. Economic history is mentioned only briefly in W.H. Heick's sketch of Lower's career and ideas.

This is, of course, not altogether inappropriate. Lower was for years among the few English Canadian historians to write about the history and character of Canadian society, while his work in the service of civil liberties remains noteworthy. That difficulty resolved, it is, however, immediately necessary to confront another. Considered as social history, or, indeed, any other kind of history, these essays are (with two exceptions) slight. Notably absent from them is any appreciation of the fact that historians, and especially historians of society, can do justice to their work only if they bear in mind some variation of Hegel's familiar injunction that what is real is rational. As a direct consequence of their author's failure to frame their arguments in terms of the hypothesis that phenomena in society and history, when viewed in relation to the whole of which they are a part, have some reason for being, some function, which, when properly elucidated, sheds light not only on them but on that whole, these papers descend far too readily into the realm of the trivial.

The essays may be grouped together in three categories. Those in the first deal with Lower himself. Those in the second look at some problems in the history of society, politics, and liberty. Those in the third examine sport and religion. In the only one of the first group not written in terms of anecdote and reminiscence W.H. Heick deals at some length with Lower's thought. His essay does not, however, communicate with clarity and precision the content of the influences which shaped its subject's outlook. Nor are matters much improved in that part of the discussion which examines Lower's own ideas. We discover that he has organized much of his work around something called the "maturation" and "antithesis" concepts, and that he has been firmly attached to a liberal understanding of society, but there is no critical analysis of these concepts or of their place in his work.

Two of the essays concerned with the problem of authority in Canadian society make no serious attempt to explain what the restrictions whose history they describe reveal about the circumstances of Canadian society at the time of their imposition. Ramsay Cook provides an interesting summary of what happened to Canadian civil liberties in World War II, but there is little in his essay to tell us what their fate reveals about, and how it was affected by, the way in which consensus in society narrows, or the manner in which tendencies otherwise latent are able to manifest themselves clearly, in periods of threat and strain. Nor does this essay do much to clarify the process by which populations acquiesce in the sort of operations it describes.

If one leaves Cook's essay with the uneasy feeling that indignation has displaced analysis, the conviction that basic issues are being left unexamined grows with a reading of H.P. Gundy's contribution. One may fairly expect — given the kind of history that is now being produced in that field — that problems in the history of Upper Canada will be approached with some sense that they were related to social conditions. Gundy's discussion of press freedom in Upper Canada, however, misses just this sort of opportunity. It makes no attempt to determine whether there was any relationship in early nineteenth century Upper Canada between social development and civil liberties, and, if there was, whether such relationship does anything to help us understand why in the early stages of this society's development, an élite, concerned to shape its community in a certain way, tried to control instruments that would help it do this, and how it happened that its grip was finally relaxed. Is, perhaps, the winning of press freedom in

Upper Canada to be explained in terms of the fact that, in time, one élite succumbed to another whose techniques for maintaining its influence were in their subtlety more appropriate to a maturing society?

Bruce Hodgins and D.C. Masters, who each contribute an essay to the third set, tell us a good deal about two minor figures but never make it entirely clear why we should be so instructed. Professor Hodgins' account of the career of Father Paradis leaves, in fact, a number of important questions unasked. Does that career tell us anything about the fate of mavericks in a highly systemmatized organization? Does it give us some insight into the way in which Canadians began to react to the destruction of their wilderness and resources? Does it illuminate the process by which a people feeling itself to be threatened began to work out new techniques for survival? Similarly, whatever interest inheres in Principal Nicoll's career at Bishop's surely derives not from the fact that he was a representative Victorian churchman but that he was this in the midst of a Catholic society. What relationship can be discerned, or even hypothesized, between his views and the position in which he found himself? Was his concern with the Christian centred college the product of a sensibility doubly activated, aroused not only by exposure to the piety of his own age and culture, but also by a felt need to keep what that piety enjoined alive in an alien environment?

The most successful contributions are those by W.L. Morton and S.F. Wise. It would be wrong to suggest that what Morton has done here is social history, but it nonetheless manages to convey a clear notion that what happens in society forms some part of a whole whose processes are intelligible. Refining the commonly-made point that Canadians, at least relatively, are deferential and accepting of authority, Morton suggests that the absence of a strong civil liberties tradition in Canada is in part a function of the central place accorded responsible government in the Canadian political tradition. So long as it can be claimed by governments that, in setting aside or refusing to acknowledge civil rights, they are acting with public support extended through parliament, they have been able to do pretty much as they pleased. In what emerges as the best essay in the collection, Wise suggests that sport in Canada, as elsewhere, became a means of advancing the values — character, competitiveness, discipline — of an emerging bourgeois society. A specifically Canadian characteristic is, however, located in the fact that Canadians began early on to regulate and organize their sporting activity, thus acting out, and reinforcing an often noted tendency towards pattern and order in Canadian national life.

As Wise points out (p. 95), Lower made little attempt in his own work to understand the role of sport in modern society. That is not surprising, for his perspective, like that of most of the contributors to this volume, prevented him from viewing the past in a manner entirely consistent with that which ought to characterize the approach of the social historian. Notwithstanding generous bows in the direction of Max Weber and others, Lower's social history is now, indeed, hardly recognizable as such. As Professor Heick remarks, his "forte... is interpretation generously salted with personal reflections, rather than original academic scholarship" (p. 32). But if the history of society does not — not any more, in any case — conform to G.M. Trevelyan's understanding of it as history with the politics left out, still less is it a matter of writing that is chatty, anecdotal, and discursive. In their common reluctance to view society as a phenomenon whose elements can be distinguished analytically and then seen and understood in relation to one another, Lower and most of the contributors to this volume come, regrettably, together. It is unfortunate that a pioneer in Canadian social history could not have been honoured by a collection showing how the work he helped to begin has

advanced, rather than one whose total effect is to suggest that there has been no forward movement at all.

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Dictionary of Canadian Biography, Vol. III, 1741 to 1770. University of Toronto, 1974.

In many ways, criticism of this enterprise would be an invidious activity. As the volumes of the Dictionary of Canadian Biography come from the press they are instantly shelved as the indispensable reference work for those in any way occupied with Canadian history. The high standard of research, the clear prose, the pleasant organisation of the entries on the page, the system of cross-references, every aspect of the volumes seems to please. Further, the presentation of introductory essays which focus upon the most obvious framework of events for the volume add considerably to the value of the enterprise. The overwhelming reaction to each new volume in the series is one of thankfulness. Here is good grist for almost every-one's mill.

From the stand-point that this work is both a most worthwhile endeavour and well-executed, any comment is more in the nature of a query than a complaint. The idea of introductory essays is itself so helpful that one wonders why it has not been expanded, and five or six pages of additional commentary included that dealt specifically with the major aspects of the economy and of the social structure of the time. The net cast for contributors is so inclusive, catching people as diverse as a graduate student of anthropology at the University of Iowa, and a retired naval officer in East Molesey, Surrey, England that it is something startling to discover that the sole tentative link to the Centre d'Études Acadiennes, Moncton, New Brunswick, is the work of Réné Baudry, the Paris based archivist for the Public Archives of Canada. Was the help of the Centre not sought? or was it not forthcoming? When one is aware of the immense genealogical work that has been carried on at this Centre and also of the impact of the deportation of 1755 upon Acadian lives, the omission seems curious. Considering that, at a most conservative estimate some four thousand Acadians perished between 1755 and 1763 alone, this lack needs an explanation.

The Leblanc family is represented by one entry. No mention is made of Réné Leblanc, the notary who had worked for peace between English and Acadian over many years. Yet the gentleman himself is not difficult to trace through the records of Pennsylvania archives and most of the relevant documents from these archives are now in Moncton. The list of Acadian leaders omitted is a long one and the issue is really less the absence of names than the absence of explanation for this lack.

But a work such as this Dictionary is obviously a work envisaged as one always in process. Whether by supplemental volumes specifically related to those first designed or by some other method, this enterprise must already be considering how revisions and additions are to be handled. In the meantime, whatever queries can be voiced, or complaints registered, the volumes now published stand on their own: an inestimable contribution to Canadian scholarship.

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