

nardo Hubbard, who mistake, to their great cost, a journey through the Newfoundland and Labrador hinterland for a jaunt around the Lake District; apologists like Stephen March, who accounts for Newfoundland's evident lack of progress in agriculture, not by the sterility of the soil and the severity of the climate, but by "the want of stone wall fence"; and historians whose thesis about Newfoundland (that planters and settlers were persecuted by west country merchants, tyrannical admirals, and fishing interests and were effectually driven off the land into a sort of Acadian exile) is defective in nothing but truth.

The book is dense, detailed, and requires careful reading, especially from anyone relatively unfamiliar with Newfoundland history and literature. But it is enlivened by vivid, well defined portraits of observers of Newfoundland life and by brisk assessments such as these: Edward Chappell "was one of the first writers to caterwaul in public over the fate of the Beothuks"; Edward Wix "was an ecclesiastical snoop and prig"; Sir Richard Bonnycastle represented "imperialist bluster and military pomposity"; D. W. Prouse "enveloped the history of the country more thoroughly than ever in a cloud of misunderstanding"; Harold Horwood's success has been to "provide a distorted picture of Newfoundland to foreign readers".

As this last comment about Horwood implies, O'Flaherty admires the accurate observation of Newfoundland life, especially the life of the "common people", and he is generally unsympathetic to the genre of romance. He is therefore on safer ground when he discusses explorer and settler literature and historical writing, in which accuracy is a central virtue, than when he evaluates poems and fiction, in which the faithful presentation of Newfoundland life may not necessarily coincide with other literary values in the way that O'Flaherty implies that it must. The chapter on Pratt, "Emigrant Muse", which discusses the influence of Newfoundland on Pratt's life and writing, is ambivalent, praising Pratt as Newfoundland's greatest poet but regretting that Pratt did not emulate Thomas Hardy's desire and ability to depict the everyday life of the common people. The only other writer to merit an entire chapter is Margaret Duley, whose writing improved from an early attempt "on the level of mere romance" expressing a "disdainful attitude toward the outports" to a mature work *Highway to Valour* showing a compassionate interest in outport life and a sympathetic depiction of its people. This chapter on Margaret Duley will be useful in drawing wider attention to the work of a novelist who writes starkly and vividly of her country: "[Mageila's] narrow world had brought her close to the slaying-knife, the axe, and the baited hook striking at the fruit of the sea. Blood, blood, she thought unhappily. . ." (*Highway to Valour*). This passage captures the double awareness of life and death that O'Flaherty's book convincingly shows is part of the continuity of Newfoundland experience.

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"God's Galloping Girl": The Peace River Diaries of Monica Storrs, 1929 to 1931.

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"God's Galloping Girls", the nickname affectionately given to Monica Storrs and her missionary companions by the settlers they served in the Peace River area, provides a catchy title for this publication of several of her diaries. Like the diaries of a great number of priests and missionaries who came to North America, the Storrs' diaries record some of the earliest history of the Alberta localities visited by Monica and from a broader perspective than one might expect of a church worker.

Monica Storrs, the daughter of an English Cathedral Dean (Rochester in Kent), had a gentle upbringing which led to an active role in church work though not to venturing abroad until after her parent's death. At age forty, she came at her own expense to Northern Alberta to organize and teach Sunday Schools and to lead Girl Guides. However, the needs of the settlers of the area and her own enthusiasm took her far beyond these activities, to introducing Cubs and Scouts for boys, holding church services, designing and building churches and her own home and assisting the Peace settlers meet many sorts of physical and spiritual needs. The difficult conditions she faced, great distances to be travelled, treacherous modes of transportation, extremes of heat and cold, lack of privacy, culture and basic comforts are downplayed in her diary. Her commitment to her undertaking and her reaction to difficult circumstances are very much in keeping with the mission tradition of the Anglican Church in Canada and her service in the Peace area is a part of a strong British and Anglican pull to the Canadian West. Monica Storrs was an impressive exemplification of this tradition—hard working, dedicated, caring, less critical of other denominations than earlier missionaries, not without foibles including a tendency to British superiority, but of a character tempered with sensitivity, flexibility, humility and a sense of humour.

Her diaries include a great amount of physical description of her surroundings, mountains, plains, rivers, trails in the various seasons, as well as a record of the daily round of the settlers throughout the year and at various stages of settlement. They provide information on family and social life, agriculture, occupations, medical care, schools, transportation, and an interesting account of the background of many families who settled in the Peace Area. Volumes chosen for publication are those of Storrs' first experiences in the Peace, 1929-1931, the period when she was first witnessing its grandeur, experiencing primitive conditions and attempting to begin her work. The extremely interesting and extremely detailed diaries are written in an easy and captivating style and doubtless with an eye to the reader, for they were to be distributed to supporters of her work in England. But Storrs' clarity, vocabulary, detail and openness is amazing, given the conditions under which they were written, after exhausting trips and under the pressure of tasks yet undone. Storrs was very good at physical and character description and had a pervading sense of humour often directed at herself, "there is not much facility for that kind of thing [a real wash] in these houses—only one little basin of course and that in the livingroom. Everyone else seems to keep marvelously clean by occasionally washing hands and face, but A. and I not being naturally clean, were thankful for an empty house and one good scrub all over".

The diaries presented their editor with an excellent manuscript and an informative forward was available from the late R.D. Symons, a Peace settler whose wife had been one of Monica Storrs co-workers and who had hoped to see the diaries published. The forward outlines the history and development of the Peace beyond the years of the published diaries. W.L. Morton has provided in footnotes a great deal of supporting and explanatory information on persons, places, and happenings referred to in the diaries. Unfortunately, these footnotes do not appear with the subjects they clarify but are grouped at the end of the volume.

God's Galloping Girl is the third in a series of editions of important documents of colonial and early provincial history of British Columbia. This series is a commendable undertaking making widely available a rich source for students of local or provincial history and one that is interesting to the general reader as well.

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