

there is no evidence brought forward at this point in the book to suggest anything like millenarian enthusiasm prompted their decision to approach Riel, or to follow him later into open revolt. Flanagan is unable to convince the reader that Riel preached millenarian ideas or that his religious pronouncements were clearly understood or taken seriously by very many people in the North West. Riel's chaotic "inner world" and the prosaic unfolding of events over the winter and spring of 1884-85 resist Flanagan's overarching millenarian interpretation.

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Tomslake. History of the Sudeten Germans in Canada. ANDREW AMSTATTER. Saanichton, B.C.: Hancock House, 1978. 183 p. ill. ISBN 0 88839 002 5 \$9.95.

Tomslake alone does not represent the history of the Sudeten Germans in Canada. The history of northern Saskatchewan settlements (Meadow Lake and Loon River) and concentrations in certain Canadian cities (Edmonton, Toronto, Hamilton and Montreal) is not included. *Tomslake*, rather than being an objective historical study, is the subjective study of a Sudeten German settler—or, as Bonar Gow states in the Introduction: "the first attempt by a Sudeten German Canadian to record and publish his pioneer reminiscences".

Throughout, Amstatter purports to accurately describe historical events, but he clearly makes subjective statements. The conflicts between the Sudeten Germans and the Czechs, on the one hand, and the Nazi Germans on the other, are over-simplified. The complex events of the break-up of the Hapsburg Empire, World War I, the newly created state of Czechoslovakia, and the interwar years, are also given inadequate coverage. The book does bring to light the irony of the initial requirement that Sudeten Germans had to register as enemy aliens in September 1939. A paranoid and racist regime in Ottawa quickly forgot that, only a year before, they had fled Czechoslovakia because of Nazi persecution. Many of these political refugees were at first rejected by the Canadian forces because they were seen as a threat. The same Canadian government, fighting for freedom and democracy, was able to herd over 20,000 Japanese Canadians into internment camps in the British Columbia interior.

Archivists, historians and researchers of every kind will regret the lack of footnotes or equally sufficient references. Anyone interested in researching any aspect of the book will have to start virtually at the beginning. The references mentioned in the book's Acknowledgement and Notes on Sources are clearly inadequate. Amstatter seems not to even have looked at related government documents. He fails to list basic works on the Hapsburg Empire and Czechoslovakia by A.J. May, Z.A.B. Zeman and R.W. Seton-Watson. Internal Sudeten German Canadian materials would also undoubtedly shed light. Anniversary issues of regular Sudeten gatherings (Sudetentreffen) were published, yet Amstatter only mentions one—*Thirty Years*. One only hopes that the sources used will be preserved and stored in adequate archives. While Sudeten Germans—many past Social Democrats in Czechoslovakia and CCF'rs in Canada—are part of a wider paternal Western society, it is still frustrating to continually have the Sudeten German women merely referred to as the wives of certain named men, or mentioned in patronizing comments such as: "The women of the settlers carried a heavy load and deserve credit for the success of the settlement." Sudeten German women, like men, have names of their own and did more than supplement the work of the men.

Despite evident shortcomings, *Tomslake* is still a welcome work. Amstatter himself describes the book as "neither a personal story nor a complete account of their experiences". While it is definitely not a complete account, it is largely a personal story—the story of a group of Sudeten Germans as seen through the eyes of Andrew Amstatter. The

historical sections must be questioned but the personal story—interspersed with serious, and sometimes humorous, anecdotes—does add a human chapter to Canadian history.

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Equal Rights: The Jesuits' Estates Act Controversy. J.R. MILLER. Montreal: McGill-Queen's University Press, 1979. xi, 223 p. ISBN 0 7735 0302 1 \$13.95.

On 12 July 1888, as members of Loyal Orange lodges celebrated the bicentenary of England's 'Glorious Revolution', Lieutenant Governor A.R. Angers of Quebec gave assent in Queen Victoria's name to 'An Act respecting the settlement of the Jesuits' Estates'. The act resolved an issue of recurring public controversy that dated back to the conquest. After minor Protestant questioning and amendment, the measure had been unanimously passed by both the Legislative Assembly and the Legislative Council. But the Jesuits' Estates Act became the symbol and focus of one of late nineteenth century Canada's bitterest outbursts of sectarian and ethnic tension.

J.R. Miller's *Equal Rights: The Jesuits' Estates Act Controversy* is a first rate account of the Equal Rights movement that sprang up in reaction to what many, particularly in Ontario, regarded as a totally unacceptable intrusion of French, Jesuit and papal power in Britain's North American Dominion. In particular, Miller is careful to establish the depth of feeling in much of English speaking Canada against the sinister image attributed to the Society of Jesus.

The author's use of primary sources can only be described as exhaustive; every relevant manuscript collection held in various archives seems to have been searched. Yet the text is not heavy. Miller has a good eye for key phrases in letters and speeches, and a facility for weaving them into a very readable narrative. His selection of memorable catchwords for chapter titles is imaginative and helpful. Secondary sources, too, receive skillful handling, particularly in the first and final chapters. Miller does good work, too, in his use of journalistic sources. He makes it clear that the Toronto *Daily Mail* played a major role in inflaming anti-French and anti-Jesuit feeling in late 1888, and shows how the opportunistic shift of the *Globe* in March 1889, compounded the wave of Ontario Protestantism. The author backs most of his descriptions with solid evidence; one of the few which stands bare in need of further elaboration is the report of Liberal David Mills' mid-1889 very successful campaign in opposition to the agitation against the Jesuits' Estates' Act' (p. 119). If it was indeed successful, we are not told what happened to the elements represented by and influenced by Mills.

Miller's study reminds us that, while Roman Catholic elements were anything but united on many issues (eg. Gallicans vs. Ultramontanes in Quebec, French vs. Irish in many areas), they closed ranks quickly in the face of the common challenge of militant Protestantism. Well described, too, is the paradox of Ontario Protestants damning both federal Conservatives and provincial Liberals for too much 'truck and trade' with the Catholic hierarchy. The result is one of the better brief portraits of the late political careers of Victorian Canada's leading practitioners of the 'essential Canadian compromise', John A. Macdonald and Oliver Mowat. Like the movements of 'Canada First' and 'Le Programme Catholique' of the 1870s, the late 1880s drive to 'organize the larger Protestantism' represented a significant rejection of the Macdonald model of party politics. And the Equal Rights Association's failure to survive, like that of the earlier 'principled protests', demonstrated the basic, if sometimes malodorous, validity of Macdonald's instincts. Miller's study shows that Equal Rights was 'too Ontario' and too deeply split by party loyalties to form an enduring pressure group. Quebec Protestants