Book Reviews

Duff: A Life in the Law, by David Ricardo Williams. Vancouver: University of British Columbia Press, 1984.

Duff: A Life in the Law is a valuable addition to the small but growing scholarship dealing with Canadian judicial biography. The book traces the life and career of Sir Lyman Poore Duff, successively lawyer in Fergus, Ontario, and in Victoria; judge of the British Columbia Supreme Court (1903-06), judge of the Supreme Court of Canada (1906-44) and its chief justice (1933-44). In 1919 Duff was also appointed a member of the Judicial Committee of the Privy Council, where he recurrently heard Canadian appeals until 1946.

Williams does a difficult job well in reconstructing the personal traits of his elusive subject. Duff often teetered on the edge of alcoholism, was sexually impotent, reserved and lonely, financially reckless and a toady — off the bench — to those in political power. For all his problems, though, Duff was a powerful and excellent judge, dominating the Canadian Supreme Court through most of his tenure, striving for impartiality, learned in his profession and able in his judgements to communicate succinctly a complex analysis of legal text. Williams makes interesting what might have been an arid account and presents a wealth of new facts, based on careful research in printed and manuscript sources and judicious use of oral evidence from persons who knew the chief justice well. Those wishing to understand more about the Alaska Boundary dispute, in which Duff served as counsel, the exemption appeal process during the conscription crisis of the First World War or the procedures followed in the Supreme Court and Judicial Committee will be rewarded. The writing seldom flags; it is often spiced by evocative human detail — Duff's rival, Chief Justice Anglin, leaving a calling card with nothing written on it after the funeral of Lyman's wife — and by humour — in

the recounting, for example, of Toronto's great "Stork Derby" and the litigation this baby boom generated.

The dozens of decisions treated are described in terms which may be understood by laymen as well as lawyers or students of constitutional history. Some, however, would seem to require amplification. In dealing with the *Marriage Reference* (1912), for example, Williams omits mention that Duff and his colleagues laid down the important principle that religiously mixed marriages in Quebec could be celebrated before a Protestant minister. Nor does the author explain the reversal in 1937 of the *Radio Case* (1932, JCPC) or the significance of Duff's important judgement in the *Alberta Press Case* (1938, SCC). Williams' analysis of the decisions does provide a useful case study of a self-professed literalist who thought sufficient answers were to be found in the text. Ironically, Duff often had recourse to non-textual sources: Hudson's Bay Company papers to show "Indian" included "Eskimo" prior to Confederation and *Hansard* to demonstrate that insurance was not deemed a federal matter in 1868, to cite but two examples. Another irony, not given emphasis by the author, is that Duff believed Lord Watson's decisions decentralizing Confederation had arisen from a strict interpretation of the text of the British North America Act. A contrast to the approach of John Idington, Duff's colleague on the court, might have been useful, for the former often based his judgements on appeals to very general legal or political principles.

A great strength of the book is the theme, kept constantly before the reader, of the relationship between politics and the judiciary. Duff served on four royal commissions while a judge. The last time (1942) was a one-man inquiry into the dispatch of troops to Hong Kong. It featured consultations between Duff and Prime Minister King, an obvious whitewash of the government decided before all the evidence and arguments had been presented, an extended term for Duff and attacks on the chief justice in the political arena. Williams makes the lesson clear. There are also little gems in the book such as R. B. Bennett sending his secretary, during the hearings on the New Deal legislation, to explain to Duff the former government's legislative program. There is a great deal of valuable material on judicial appointments, including Duff's as chief justice in 1933. The treatment of Anglin's appointment as chief justice over Duff in 1924 is really superb. Using the King diaries, other manuscripts and oral evidence, Williams tells a fascinating story of intrigue, recounts King's uncharitable characterization of the contenders — Duff was partial

to the "big interests" and a lukewarm Liberal who was "a sychopant [*sic*] where the tories are concerned" — and makes a strong case that Duff was rejected principally because of his unpopularity in Quebec arising from his hard-line enforcement of conscription as central appeal judge.

The book offers many interesting insights into the values held by Duff. We see him as reverent imperialist who had many revealing things to say about retaining appeals to the Judicial Committee. Williams makes no bones about Duff's insensitivity to racial and sexual equality, while properly noting such an attitude was then commonplace on the bench. On the Supreme Court, Duff upheld (1914) a Saskatchewan statute prohibiting the employment of white women by orientals (which Idington found to be "but a piece . . . of the mode of thought which begot . . . slavery"), held that British Columbia had power to exclude orientals from work on crown lands (1922), and decided against a black who had been refused service, on racial grounds, in a Montreal tavern (1940). As a member of the Judicial Committee Duff influenced the decision in the *Japanese Canadian Deportation Case*, which went further, even, than the Supreme Court in upholding the government's power to deport by order-in-council (1946). In an uncharacteristically illogical judgement, Duff tortuously concluded that women were not "persons" under the British North America Act (1928). Williams was understandably hard put to find patterns in Duff's judgements on civil and criminal law, but did point out tendencies to favour abandoned women and to protect the accused, particularly with regard to statements made by them or by their dying victims. The author also provided much material from which one can tentatively extrapolate a pro-business bias, but unfortunately he does not attempt to link it to judicial decisions. The well-known predisposition of Duff for provincial rights is illustrated in abundance. We find him referring to Confederation as a "Compact" in a 1913 judgement, approving the idea that constitutional amendment required the consent of all the provinces (1925) and writing a host of decisions restricting federal legislative authority or enhancing that of the provinces.

The major weakness in the book is the failure to analyze Duff's provincialism in the context of the judicial decisions from the 1880s. Williams makes it clear, by quoting extensively from a fascinating letter written by his subject in 1925, that Duff had internalized the Judicial

Committee's approach to Canadian federalism. But whence did the values arise? The letter contains passages strongly reminiscent of Lord Haldane's many eulogies of Lord Watson. Did Duff's attitude spring principally from Watson's leading decisions — especially the *Local Prohibition Case* (1896), which he constantly cited — or the views of Haldane, with whom he had worked so closely in the Judicial Committee? Or did it derive from the provincial rights theory, articulated in legal dress by such Ontario Liberals as Edward Blake, Oliver Mowat and David Mills in the 1880s and 1890s, when Duff was a law student in Toronto and beginning practitioner in Fergus? More generally, was Duff a captive judge on a captive court under the Judicial Committee, or did he and his colleagues significantly contribute to constitutional law prior to World War II?

The reader learns little of Duff's progressive narrowing of that category of federal trade and commerce power described by the Judicial Committee in *Parsons* (1881) as a "general regulation of trade affecting the whole Dominion" or of any influence this narrowing may have had on the Judicial Committee. Again, there is little analysis of Duff's consistent rejection of Lord Watson's dimensions doctrine (*Local Prohibition Case*, 1896), according to which Parliament, exceptionally, could "encroach" on provincial jurisdiction in legislating under "Peace, Order, and good Government." Williams does claim that Duff's judgement in the *Board of Commerce Case* (1920) stimulated Lord Haldane's famous emergency test, but the author does not adduce satisfactory proof in the text. In the *Natural Products Marketing Reference* (1936), Duff contended at length that Watson had required not only national dimensions to the legislative problem but something more, which the chief justice took to mean an emergency. The Judicial Committee adopted Duff's analysis of Watson as the "locus classicus of the law on this point", which would hopefully prevent further disputes (*ILO Reference*, 1937). It is not clear from the book whether Duff's judgement directly influenced the Judicial Committee in reaching its New Deal decisions or merely provided a convenient rationale to support a desired return to Haldane. Nor can one readily accept the author's judgement (p. 253) that "the significant rulings on the Canadian constitution by the Privy Council, and by Duff, remain essentially unchanged". In particular the Supreme Court decisions since *Johannesson* (1952) have seen an abandonment of the emergency doctrine and a striking revival of the dimensions doctrine.

Having said that, I repeat that *Duff: A Life in the Law* is a worthy addition to judicial biography — indeed, to Canadian legal history in general.

University of British Columbia F. MURRAY GREENWOOD

Growing Up British in British Columbia: Boys in Private School, by Jean Barman. Vancouver: University of British Columbia Press. Pp. 284; illus. $29.95.

The social history of British Columbia is less and less a well-kept secret. A daunting and dubious emphasis on the thoughts and activities of major figures is finally giving way to an awareness of broader contextual developments. Researchers are looking behind official perceptions and pronouncements to view patterns of actual experience throughout the social structure. The early results of this research indicate a need for substantial revision of what have been considered definitive studies. Exciting debates are now taking shape about issues thought until recently to be well understood.

Nonetheless, the bulk of writing about British Columbia's history remains very traditional, despite the appearance of a few excellent books and a variety of stimulating journal articles. Only in undergraduate and graduate theses is a new approach becoming significant. Jean Barman's study began as a dissertation in the University of British Columbia's History of Education department, which during the past fifteen years has been a significant force in promoting fresh perspectives on the province's history. As social historians have discovered in other settings, schooling provides an excellent prism through which researchers can view a wide variety of historical processes. In this case, Barman examines the approximately sixty non-Catholic private boys' schools which enrolled up to 7,500 students between 1900 and 1950. Barman shows that these schools emerged at the turn of the century, flourished in the 1920s, and then never recovered from the downturn of the Depression. She argues that private schools must be understood in terms of cultural attachment and ambition. In this argument, an estimated 24,000 economically secure British immigrants, a colonial legacy of private elite education, and a late-Victorian British model of boys' schools all combined to produce a context within which elite schooling for young males became a significant

educational development in British Columbia. The ambition of schools such as Vernon Preparatory School and St. Michael's Preparatory School was to inculcate a British cultural perspective considered lacking in the province's public schools.

In approaching her topic, Jean Barman faced familiar problems but in unusual combinations. The most serious obstacle was a dearth of evidence, a phenomenon which social historians have often confronted but not one normally associated with the study of elite males. Barman's extensive research led to only a handful of student registers and similar evidence. As a result, Barman undertook extensive work in oral history, interviewing some 150 individuals. Their recollections as elicited by Barman are the major source for this book. Other evidence includes aggregate-level census data which are used to characterize the larger social context of the private schools.

Growing Up British in British Columbia has real appeal since the book demonstrates that a social history perspective can even be applied rewardingly to that most familiar of topics, the experience of elite WASP males. Jean Barman draws upon research strategies developed to study women, ethnic minorities and the working-class; she uses them to suggest how the individual lives of certain wealthy sons came together to form patterns within the social formation of twentieth-century British Columbia. The result is a book which bridges quite distinct historiographical interests. At the same time, and of importance to many middle class parents today, Barman's work should inspire further research on whether or not private schools have actually made a difference to the subsequent lives of their students. How do the cultural values of "Old Boys" differ from those of publicly schooled elite males? This question is most intriguing in the case of brothers with different schooling experience. Such situations suggest the possibility of systematically examining the actual implications of private schooling by comparing the attitudes and behaviour of individuals from the same family backgrounds but with different school experience. Similarly, has there been a connection between the personal educational background of politicians and their views on topics such as funding for private schools? The possibility of such connections further emphasizes the importance of longitudinal analyses of educational history and the value of examining private as well as public schooling.

University of Ottawa CHAD GAFFIELD

Letters from Windermere 1912-1914 (Recollections of the Pioneers of British Columbia, 5), edited by R. Cole Harris and Elizabeth Phillips. Vancouver, B.C.: University of British Columbia Press, 1984. Pp. xxii, 243.

Captain John (Jack) Phillips, late of the Lincolnshire Regiment, and Daisy, his bride of a month, sailed from Liverpool for Halifax in April 1912. They were two of the 150,000 Britishers swept up in the high tide of immigrants that flooded into Canada that year. A colourful brochure distributed by the Columbia Valley Irrigated Fruit Lands Company, which pictured Windermere as a smiling land of plenty, had persuaded Jack to try his luck there.

Jack had spent most of his army career in Africa; he knew nothing about farming. Daisy, accustomed to the comfort of a middle-class home in Windsor, complete with servants, knew nothing about housekeeping. Obviously the move to the wilds of British Columbia would involve major adjustments, both physical and social, the severity of which neither Jack nor his wife foresaw. These highly personal letters, written by Daisy to her mother and to her sister Freda, with a few from Jack mixed in, chronicle their reactions and tribulations during their relatively short sojourn in Canada, which was brought to an end in 1914 by the outbreak of World War I and Jack's recall to active service.

Instead of irrigated lands and flourishing orchards, which the company's brochure had led him to expect, Jack had to make do with a 28-acre wilderness lot bordering on Toby Creek, miles from the nearest settlements at Wilmer and Invermere. Yet in important respects Jack had a much easier time than Daisy. Though money was limited, he was able to hire men to clear, plough and fence an initial five-acre plot, and to plant a first crop of potatoes. By contrast, Daisy, totally inexperienced, had to get along alone as best she could. She had never cooked or washed so much as a handkerchief, and some of her first requests to those at home were for simple manuals to help her with washing, cooking, sewing, gardening and care of poultry. No wonder she would report presently that the hard work and lack of help made Canada "chiefly a land for men and a very hard one for women."

They were able to move into their house, built to their own design in a bungalow style common in India, at the end of September. Its completion was a major event in more ways than one. They were able at last to surround themselves with the furniture, china, silver and pictures that

they had brought from England. Daisy's objective was to make the interior as English as possible; when she closed the door, one senses, she wanted to feel that she had shut out Canada. Indoors, English manners and customs ruled whenever possible. Tea was served at 3:45, dinner at 7. "We breakfast and lunch in the kitchen," Daisy wrote, "but our evening meal is a great feature and we have it in style, entrée dishes and all, and we change always." It was only in the last months of her stay that she developed any affection for her new surroundings. Earlier she had written: "I admire the mountains but I shall never love them. My heart or real true love, is and will be in England."

Sorrows and disappointments came their way, but they were sustained by circumstances. A constant stream of letters from Daisy's mother and sister helped greatly with morale; Daisy confessed that they "certainly helped to pull me through what was a trying time, though perhaps Jack does not know." Jack at times was insensitive to Daisy's problems (he insisted on open windows in winter, while she suffered from the cold), but they were a devoted and happy couple. The family letters were supplemented by innumerable parcels and many periodicals. The latter included not only the *Windsor & Eton Express*, which Daisy's family owned and published, but *Punch*, the *Cornhill*, the *Overseas Mail* (which Jack devoured) and the *Lady's Pictorial*, beloved by Daisy. They made the Phillips bungalow more than ever an English enclave. The few neighbours, though living at a distance and difficult to visit in winter, also helped greatly. Almost all were English, and Daisy's descriptions of clothes and furnishings show that, like her, they were seeking to recreate England in the wilderness. Some, notably Captain Young and General Poett, had an army background. Daisy commented: "Jack likes everyone, but gets on with the Service [people] better than the others except Dr. Turnor", a physician who later left the land and resumed medical practice. (These and other neighbours figure in Winnifred Weir's *Tales of the Windermere*, though she makes no mention of the Phillipses themselves.)

The letters run along in an unbroken series until August 1913, when a break occurs, and they do not resume until February 1914. Baby Elizabeth had arrived in the interval, and one suspects a specially trying and perhaps unhappy time for Daisy. Within a few months war was on the horizon. On their wedding day Jack had told Daisy that duty would have to come first. He had added: "Never think about it any more, but understand I am a soldier." Despite this reassurance, fear of war was

always at the back of Daisy's mind. In November 1912 she mentioned the arrival of war maps on which Jack was happily plotting "advances, battles, etc." with black and white pins. Presumably the reference was to the first Balkan War. When Britain's declaration came in August 1914 Daisy knew what to expect: Jack would be called up and Windermere would have to be abandoned. They left in the last days of December, and her worst fears were soon realized: Jack died of wounds in France less than four months later.

These letters have much more than a human interest value, they are significant as a case history. Their struggle to cope with completely new conditions was one that Jack and Daisy had in common with many thousands of other middle-class English immigrants who came to Canada. For them the whole episode had one saving grace; the war called them away from Windermere before it became bleakly apparent that their fruit-farming venture was doomed to failure. When the time came to leave, Daisy discovered that she was sorry to go. She referred to "the wrench of leaving" and in her last letter added: "I know I love every possession and corner of this place and there is no knowing when we shall see it again." She and her beloved Jack had spent all but a few months of their brief married life at Windermere. As Dr. Harris remarks, in retrospect it became "the golden time of her life." Her "vision of Windermere" and the colourful pictures in the brochure that lured her and Jack to it thus "converged in the end."

The best review of this book would probably be a reprint of Dr. Harris' informative, sensitive and highly perceptive introduction. He rightly decided to keep footnotes to a minimum, but went oddly astray on two or three matters that have little to do with the text. The railway from Golden to Athalmer was completed in 1914, not 1917. (Daisy wrote happily on March 29 that she "had seen her first train after two years and felt quite giddy.") The famous spiral tunnels on the Canadian Pacific and the Connaught Tunnel are miles apart, not one and the same, and the German cruiser *Emden* was destroyed in November 1914, when Daisy noted the rumour to that effect; it was the *Dresden* that was sunk in the South Pacific in 1915.

Vancouver, B.C. W. KAYE LAMB

Reforming Human Services: The Experience of the Community Resource Boards in B.C., by Michael Clague, Robert Dill, Roop Seebaran and Brian Wharf. Vancouver: University of British Columbia Press, 1984. Pp. 335.

The hero in this study is Norman Levi, social worker and change-agent extraordinaire, from 1972 to 1975 the NDP Minister of Human Resources. He inherited a system in which Catholic and Protestant children's aid societies, municipal governments and the province were all involved in the delivery of family and social services. When he left office these services were delivered directly by his ministry through a network of community offices. In addition, he had initiated a radical plan to have each office supervised by a popularly elected Community Resources Board (CRB). As well as supervising, these boards were to dispense provincial funds to community groups and act as citizen lobbies. Only sixteen boards (most of them in Vancouver) of a projected sixty to ninety had been elected when the NDP government was defeated.

The problems Levi met in this ambitious restructuring of the social service bureaucracy and his "damn-the-torpedoes" approach to reform are described fully in this book. His approach is nicely contrasted with that of the Minister of Health, also bent on integrating services (ch. 10). The Health ministry's experience with five pilot Community Human Resources and Health Centres is thoroughly analyzed. The book is a rich source of material for anyone interested in the process of change in modern government.

Although the province had only a short experience before 1975 with Levi's CRBs, it was promising. Clague *et al.* offer this assessment:

> By the end of 1975, community services in British Columbia were more coherent in both form and content. Their public visibility had never been higher. The community resources board provided an overview of social services activity in their communities.... Though it was still in the embryonic stage, a locally initiated and controlled social planning process was underway throughout the province. (p. 68)

It is significant that some of those who were bitterly opposed to the CRBs changed their position after seeing them in operation (p. 192).

Enter the villain, William Vander Zalm, the Social Crediter who replaced Levi as Minister of Human Resources. Exit the Community Resources Boards, but not direct provincial delivery of services. B.C.

was to have neither its former private agencies run by citizens nor its popularly elected boards.

How was Vander Zalm able to undo much of Levi's work? Why did he want to? In setting up the CRBs, Levi often acted arbitrarily and unilaterally. He gave scant attention to building a strong base of support for them, hoping that, once established, they would become "rooted" and difficult to dislodge (p. 68). Vander Zalm, possessed of the same power as Levi and every bit as headstrong, made short work of formal citizen involvement in welfare. The extensive personal authority of ministers, incongruous in a system of democratic politics, can be used for ill, as well as good.

Vander Zalm was able to justify his dismantling activities by citing the opposition of the Union of B.C. Municipalities and other groups to the CRBs, by repeating the canard that the CRBs were merely NDP front organizations, and, for the especially naive, by claiming that the election gave the government a mandate to eliminate the boards. The welfare bureaucracy in Victoria, forced to go along with Levi, did not resist Vander Zalm's zeal to eliminate citizen groups which posed a threat to its control (p. 208).

Clague and his colleagues recognize, however, that behind Vander Zalm's rather feeble justification of his actions was a recognition of the threat posed by the CRBs to Social Credit interests. In establishing his community boards, Levi was seeking to alter the balance of power in B.C. Historically, governments in B.C. and elsewhere have been preoccupied with economic development, with creating a good climate for private investment. Given the powerful role business plays in electoral politics, and the superior resources it brings to pressure group activities, it is not surprising that direct services to people have been of secondary importance. Providing services to the "welfare constituency" has ranked even lower.

The CRBs were intended to disrupt those priorities. Middle-class board members were being involved in the social welfare field just as they had always been involved in education. A well-funded, firmly based, province-wide lobby was being created which viewed the provision of human services as a creative challenge rather than as an unavoidable cost of modern government. As he cut back people services in 1984, Premier Bennett must have patted himself on the back for turning Vander Zalm loose on Levi's creations in 1975.

The authors of this book are to be congratulated for telling this im-

portant story and following through with their own perceptive ideas about how the delivery of social services might be organized in the future. I'd be remiss as a reviewer if I didn't warn readers that this is an awkwardly crafted book; but then, as Norman Levi might say, the important thing is to get the story told.

Trent University VAUGHAN LYON

The New Reality: The Politics of Restraint in British Columbia, edited by Warren Magnusson *et al.*, Vancouver: New Star Books, 1984.

In December 1983, in the aftermath of the Bennett government's infamous July restraint program and of the November Kelowna accord between the government and the B.C. Government Employees Union and of everything in between, socially concerned faculty members of the University of Victoria formed the Committee on Alternatives for British Columbia which then brought forth this book.

Too often even decent academics sit on their hands and confuse praxis with bad-mouthing the world over coffee with colleagues. To their great credit the University of Victoria people did not do that; nor did a similar group at UBC which created the B.C. Economic Policy Institute and proceeded to issue a veritable plethora of research papers, of which some appear in this book. In a world in which the corporate-funded Fraser Institute publishes, as if it were objective research, the writings of academics with the appropriate ideological bias, it is for the social good that those not on the extreme right of the political spectrum be heard and heeded.

While the book ranges widely over the multitudinous crimes of the Socred government, one theme stood out for this reviewer, perhaps because I am an economist. It is that there never was a fiscal crisis in B.C. that required a restraint program. There was an economic crisis, but that is a different matter, and it was simply worsened by alleging a fiscal crisis and tailoring policy thereto instead of to the real crisis. The government got away with as much as it did and for as long as it did because too many people in B.C. deplored their own ox being gored but believed that goring someone else's was necessary. Would that this book had appeared earlier and been widely read!

The evidence that there never was a fiscal crisis is so unambiguous that we are justified in believing, as this book argues, that the government did have a hidden agenda which was to use the occasion of the economic crisis to reorder society so that it would better accord with the precepts of neo-conservatism. The right wing pretends that its policies are necessary to get the economy moving again. The reality is that its policies are intended to reallocate the burden of the economic crisis — a burden which they actually exacerbrate — away from those who have the wealth and power to resist bearing their share towards those already most disadvantaged and powerless. In this immoral objective they are only too successful.

Neo-conservative policies are everywhere inappropriate and dysfunctional. That is specifically so for B.C. to a degree that even the sustained critique of this book may understate. B.C. has a resource-based economy that has been badly managed in terms of maximizing benefits and minimizing costs. The solution requires more (and better) management, not the lessening management that flows from the new right laissez-faire probusiness bias. B.C. has a high-wage economy that creates a large market for a range of services provided domestically. Neo-conservative policies pretend that prosperity would result from reducing wages to the Third World level, and encourage wage cutbacks and concessions that shrink the domestic market just when it is most needed to compensate for problematic external markets. And so on.

The book is characterized by sound scholarship presented in an accessible language — in itself no mean achievement — but it does not quite live up to expectations that might result from taking seriously its sponsorship by a committee on *alternatives*, for it is long on critique and short on options. Perhaps that should not surprise and is not necessarily such a bad thing. We academics have special skills to help analyze and evaluate what is going on, and we should, like the authors of this book, use those to aid ordinary people. We are no better endowed than anyone else, however, in working out alternatives. True, some will want more. For those, I am happy to report that the people who brought you this book are now hard at work on volume two on a better future. Notwithstanding my forebodings in the abstract, the excellence of this volume in fact bodes well.

University of Toronto MEL WATKINS

Sound Heritage: Voices from British Columbia, edited by Saeko Usukawa and the editors of the *Sound Heritage Series*. Vancouver: Douglas & McIntyre, 1984. Pp. 276; illustrations. $24.95.

For a decade, the *Sound Heritage* series stood alongside *BC Studies* and *Raincoast Chronicles* at the forefront of indigenous British Columbia scholarship. Produced under the auspices of the Sound and Moving Image Division of the Provincial Archives of British Columbia, which gathered the oral recollections upon which the publication was based, each issue of *Sound Heritage* explored a particular theme significant in the province's history. Provincial government restraint forced the publication's demise with issue number 40 in 1983, leaving us with this edition of the best of *Sound Heritage* as ample testimony to its unique contribution to retrieving the British Columbia past.

Sound Heritage: Voices from British Columbia includes over fifty vignettes interweaving the oral testimony of participants and observers. The first section centres on native culture, with a selection of legends followed by three stories illustrating the nature of Indian-missionary contact. The second and by far the largest section recreates the settlement experience from the perspective both of ethnic minorities and of members of the dominant society. The lives and aspirations of working people form the theme of the third section, while the fourth focuses on efforts to link a geographically diverse province by rail, water and then by air.

Contained within this special volume are many of the most memorable recollections from earlier issues. Mary Englund's gentle recounting of her harsh experience at an Indian mission boarding school once again disturbs our conscience by its lack of recrimination or desire for retribution. We relive the efforts of Scandinavian dreamers to build utopias in the wilderness and of equally idealistic British gentlemen to live in leisure watching Okanagan orchards grow the fruit that would assuredly remake their fortunes. The human dignity underlying the drama of Vancouver's "Bloody Sunday" in 1938 reclaims our attention, as does the spirit of adventure which drove on early bush pilots and other aviation pioneers.

Sound Heritage: Voices from British Columbia is intended for popular consumption and probably largely succeeds in its goal of making the past come alive for the casual reader. Most of the stories are inherently appealing. The text is attractively formatted and well illustrated. The almost inevitable consequence is, however, lessened utility for the serious historian. The separate vignettes lack historical context, a limitation to

some extent inevitable in a single anthology skimming across time and place. Dates and geographical locations of events described are sometimes non-existent and impossible to determine from the little information provided. The relationship between narratives, even those following directly upon each other, is often obscure. The volume also displays a major weakness commonly associated with oral history publications: lack of specificity as to the representativeness of the particular recollections chosen for inclusion. Particularly disturbing is the absence of an appendix identifying interviewees or their association with the events described — information which for the most part already exists in the original *Sound Heritage* volumes.

These comments are not to deny the significant contribution made by *Sound Heritage: Voices from British Columbia.* The province's past is brought alive with a sensitivity generally not possible in traditional narratives or synthetic analyses. Perhaps most importantly, to read through *Sound Heritage*, whether it be via this anthology or in the original, is to be usefully reminded that in the final analysis the strength of British Columbia lies in its people and in their tenacity, often despite considerable physical and personal hardships, to persevere toward the goals they have set for themselves.

University of British Columbia JEAN BARMAN