

Book Reviews

Lithics and Livelihood: Stone Tool Technologies of Central and Southern Interior British Columbia, by Martin P. R. Magne. Ottawa: Mercury Series, Archaeological Survey of Canada Paper No. 133, National Museums of Man, 1985. Pp. xxii, 303; 33 tables, 75 figures. Limited printing; free distribution.

Neophytes of statistical technique and lithic technology beware! Whether intentional or not, segments of this volume are readable only to those having a detailed knowledge of both. This is truly unfortunate. Buried in description of the various multiple discriminant analyses, the several applications of clustering and scaling, the many Chi-square tests and numerous other quantitative routines is a well-thought-out and laboriously conducted piece of research. It provides a new and directly applicable methodological framework for the analysis of debitage in studies of lithic technology. It also successfully applies that framework to an identification of settlement pattern variability using existing archaeological data from the interior of British Columbia.

In all fairness to the author regarding the readability of the manuscript, it was prepared as his Doctoral Dissertation in Anthropology at the University of British Columbia. Thus, as with all graduate students, his focus for acceptance was not the profession in general but the members of his evaluation committee. Released as Archaeological Survey of Canada, Mercury Series, Paper No. 133, it is one of many dissertations published as a Diamond Jenness Memorial Volume. This series takes the university-submitted thesis as camera-ready copy without possibility of even minor change.

The underlying tenet of Magne's research is that lithic debitage, so widely ignored by archaeologists in general, has important interpretive potential for the identification of site use and, hence, settlement pattern variability. As he notes in several places, those studies relying solely upon tool type frequencies as a means of site interpretation run the risk of

error. Curated tools are carried away; debitage is not. Also implicitly understood as a rationale behind his work is the fact that many sites contain nothing more than debitage and, thus, a concomitant analytic framework is necessitated.

With the above in mind, and armed with an in-depth knowledge of prior lithic studies and a truly immense arsenal of quantitative applications, Magne specifies his goal: "to discover how lithic technology varies within a wide range of settlement strategies that were employed by late prehistoric inhabitants of central and southern Interior British Columbia." To accomplish this objective, he must first develop a methodological format within which regional archaeological data can be analyzed. This he does using controlled experiment wherein debitage, produced by several knappers, is quantitatively analyzed for the creation of a classificatory reduction stage typology. Upon completion of the experiment, Magne asserts a 70 percent overall degree of accuracy with experienced knappers. The utility of this classification is its potential to signify the presence and maintenance of various forms of manufactured tools, including expediently produced task specific items as well as those intended for long-term curation.

With the success of experimentation, the classificatory framework is applied to the analysis of thirty-eight previously collected late prehistoric site assemblages from the British Columbia interior plateau. This occasioned the reanalysis and classification of 861 tools and 14,705 pieces of flake and core debitage. These data subsequently are subjected to various quantitative analyses to test hypotheses focusing on (1) basalt and obsidian/chert patterns of curation, (2) assemblage composition and curation and (3) settlement pattern site types and their prediction from lithic technological studies. Of the three, the results of the latter will undoubtedly be of most interest to those involved in interior plateau studies. Here Magne asserts that "general settlement strategies can be reliably predicted from lithic assemblages in a complex mathematical manner." In short, he feels successful in his attempt to interpret five site categories, initially identified from features, using tool and debitage reduction classes.

The preceding analyses aside, the volume contains very readable chapters on lithic technology and hunter-gatherer mobility as well as summaries of the ethnographic and archaeological contexts for the historic territories of the Chilcotin, Shuswap, Lillooet and Thompson. Through an in-depth discussion of the "Mousterian facies problem," the former is used as an introduction to the significance and relevance of lithic tech-

nological studies. The latter provide regional orientation to the later analyzed data. A chapter devoted to the description of that data also is included.

In sum, what can one say about *Lithics and Livelihood: Stone Tool Technologies of Central and Southern Interior British Columbia*? It is not a volume that you will want to snuggle up with in front of a warm fireplace on a cold winter's eve. It does, however, provide new perspectives on debitage analysis as well as some insight into the relationship of lithic technology and settlement pattern variability on the British Columbia Interior Plateau, and the purpose of the Diamond Jenness Memorial Series has been thus well served. Unfortunately, this volume also may hold the distinction of being the last of the Jenness-dedicated Mercury Series to be published in the present format with free distribution, according to G. MacDonald of the National Museum of Civilization.

Simon Fraser University

DAVID V. BURLEY

Ethnic Conflict in Vancouver: An Empirical Study, by R. A. H. Robson and Brad Breems. Vancouver: B.C. Civil Liberties Assoc., 1985. Pp. 345.

This is not a book on ethnic conflict in Vancouver (as the title suggests), but a research report on a selective sample of attitudes toward racism and prejudice primarily among South Asians in a single neighbourhood (South Vancouver). This research grew out of the Neighbourhood Action Projects sponsored by the B.C. Civil Liberties Association in Richmond and South Vancouver.

The basic rationale for this particular project, according to its authors, was to seek answers to the questions, "How frequently do members of minority groups experience ethnic incidents? What kinds of ethnic incidents are minority group members exposed to? Which minority group members are most likely to experience ethnic incidents? How hostile are members of the majority society towards minority groups?" The researchers claim that until this project was conducted, there were no hard data to enable them to provide reliable answers to questions concerning the type and frequency of ethnic incidents in Vancouver. Therefore, they "decided to undertake a well-designed study that would fill the gap in our knowledge." Yet we are not informed what exactly an "ethnic incident" may be. Even the authors admit that contradictory beliefs were held by

respondents concerning the types of frequencies of "ethnic incidents," probably due not only to differential experiences of the informants but also to differences in the definition of "racial incident" [*sic*] and "in deciding whether a given incident was ethnically motivated." It goes without saying that, good as the intentions of the researchers may have been to supply "hard data," a project is only as good as its methodological and conceptual framework, and the conceptualization of "ethnic [racial?] incidents" leaves a lot to be clarified. Later (not until Chapter 3) we are finally told that "ethnic incidents" range from racist graffiti to verbal abuse or gestures, being refused service or access to public areas, discrimination in the workplace, property damage and physical harm. Nor is a very clear distinction drawn between "minority groups" and "majority society"; the authors loosely define the latter as "a term used to designate those whose skin colour and values are similar to those of the predominant culture of English-Canadians."

Evidently this is essentially a student summer project financed by the Summer Student Employment Program of Canada Immigration and Employment. The student project supervisor, responsible for conducting the field work and tabulating the data, worked under the guidance of a senior sociologist and specialist in research methods at the University of British Columbia, Professor R. A. H. Robson, who originally conceived the project, analyzed the data and wrote much of the report.

The authors repeatedly stress the uniqueness of their study, which is questionable, although they do briefly acknowledge many studies that contributed to their understanding of ethnicity or of the issues with which they were concerned. This is rather difficult to ascertain, for several reasons: the report lacks a bibliography; the references included in the end-notes are sparse; many sources cited are rather dated; and the review of the history of ethnic settlement in Vancouver is at best cursory. Not that the researchers' intentions were not ambitious; they argue convincingly that if governments and other social institutions are to adopt policies and take actions aimed at reducing ethnic discrimination and hostility, it is essential first to have reliable information. Moreover, they point out, it will take a good deal of time to undertake research in an attempt to find more effective means of changing these hostile attitudes and to implement new techniques. Yet the authors' claim that "there have been very few attempts in Canada to secure reliable data" is highly questionable, given the plethora of ethnic research throughout Canada during the past couple of decades.

The survey upon which this study is based was a modified version of

the Bogardus Social Distance Scale (first developed in 1922-1939). Initially a random sample was to be taken among thirteen ethnic groups prevalent in South Vancouver and exhibiting wide variation in socio-economic status and residential concentration. Given the very limited budget for the project, it was impossible to utilize a stratified random sample covering all of Vancouver, although this would have been far more informative. Given the relatively heavy concentration of Indo-Canadians in South Vancouver, the decision was made to draw stratified random samples of this ethnic community as well as of the "majority society" living there. Utilizing the Blishen Socioeconomic Status Index (1976), each Indo-Canadian resident was given a score based primarily on occupation, and this score was then correlated with degree of residential concentration for a total Indo-Canadian population of 3,266, from which 392 randomly selected respondents were obtained and 294 finally interviewed (refusal rate of 3.9 percent). This Indian sample was biased in favour of male respondents, higher socioeconomic status, better education and relatively low residential concentration. The selection of the random sample representing the majority society (pop. 40,934) was limited to only one hundred (with a high refusal rate of 27.4 percent). The researchers appropriately caution that "gathering information from a random sample does not necessarily mean that the information so obtained is an exact representation of the information that one would obtain if one gathered it from the entire universe" (i.e., total population). This seems particularly true for such a small sample of the "majority society." The researchers admit that the range of errors in findings from this majority sample is greater than for the more representative Indo-Canadian sample; one in ten Indo-Canadians was interviewed compared to only one in four hundred majority society members.

The Indian respondents were interviewed about hostile or discriminatory treatment they had received from members of the majority society (but presumably not from other ethnic minority group members) during the past couple of years. Respondents were adults; children were excluded. Using a list of twelve ethnic groups, all respondents were asked whether they would or would not intermarry (or have their grown children intermarry) with them, have a close friend among them (or only as a casual speaking acquaintance), work closely with them, have them as neighbours (or prefer to have them live outside this neighbourhood), or like to prevent members of each group from immigrating into Canada. The danger inherent in this sort of attitudinal scale is obvious: it could put negative ideas into the head of the respondent.

Weak as the methodology is in some respects, let us now examine the findings of the study. Given the sampling technique, much of the study focuses on the correlation between socioeconomic status and minority concentration. The authors mention that South Vancouver contains sub-areas where the residential concentration of Indo-Canadians is the highest in Vancouver and that the region includes areas where people of Indian origin have developed commercial property. Yet the authors do not qualify correlation of ethnic residential concentration with ethnic commercial and institutional development (it is possible, of course, to have one without the other, or in widely separate locations).

A salient result obtained in the survey is that the highest proportion of East Indians (40.5 percent) reported experiencing name-calling during the past couple of years. However, there is no attempt made by the authors to analyze this interesting finding in the light of literature on ethnophobias as stereotypes. Among the respondents, 22.6 percent reported seeing racist graffiti; 13.6 percent had experienced personal property damage, 8.2 percent discrimination at work, 6.8 percent physical harm, and 4.4 percent refusal of service or public access. Distressing as these findings may be, it could be noted (and is not) that a majority — in fact, for most types of “ethnic incidents” a large majority of Indo-Canadian respondents — had not experienced such racism. To their credit, the researchers did determine exactly where the incidents occurred, precisely what constituted discrimination in the workplace, which occupations tended to experience the most discriminatory treatment, what form property damage takes, and so forth; there is ample detail in this fourth chapter on results obtained. Particularly interesting are the explanations given by the victims for hostile treatment and their responses to such actions. It is unfortunate, however, that throughout this section the blame for racist incidents is always placed ultimately on what the authors ambiguously call the “majority society”; no mention is made of the possibility of racist incidents occurring between various minority groups rather than simply between minorities and the majority. It is interesting to note that half (49.3 percent) of the East Indian respondents favoured corrective action by the Indo-Canadian community itself, compared to 40.9 percent by the majority society and 34 percent by the government (note that these categories are not mutually exclusive).

There is an ample section on the kinds of Indo-Canadians experiencing ethnic hostility. Characteristics related to victimization include: socioeconomic status, residential concentration, gender, age, country of origin, proficiency in English language use, frequency of wearing traditional

Indian clothing, education and religious beliefs. The problem with this type of analysis is that it seems as if the victim is being blamed for virtually inviting racism. For example, a recently immigrated poor Indian female with little education and speaking hardly any English might hypothetically be more likely to be subjected to racist acts. A more productive analysis would lie not in analyzing the victims' "peculiarities" but in attempting to fully comprehend the progenitors of racist acts.

In fact there are a lot of loose ends in this study. The authors find it difficult to account for the greater proportion of respondents exhibiting both high socioeconomic status and high area concentration who experienced refusal of service or access as well as discrimination at work. Something of an attempt is made, albeit not completely adequately, to explain why a substantially higher proportion of Indo-Canadian male respondents than female experience discrimination at work, physical harm, and property damage (don't males and females tend to share a lot of the same property?). One very suspicious finding is that respondents claiming proficiency in English tend to experience more racial attacks than those who are less proficient; again, those having the highest education reported the most discrimination at work.

The conclusions from the social distance scale majority sample are striking, but entirely in keeping with similar conclusions reached in other research: that East Indians are the least preferred for social interaction and the least preferred immigrants. This could have grave implications for South Asian refugees currently being admitted into Canada. Equally striking is the finding that fully a third of the majority respondents did not see any particular need to improve race relations. The most prevalent suggestion among this sample for improving race relations, proposed by almost a quarter, was for minority group members to assimilate into majority society (this, of course, would be impossible for so-called visible minorities such as Indo-Canadians, yet the authors fail to comment on this finding). Again, it is strange that low socioeconomic status seems to accentuate social distance, whereas higher socioeconomic status is related to less favourable attitudes toward immigration. And it is perplexing to learn that younger respondents show greater tolerance of ethnic differences and tend to favour relatively unrestricted immigration, being more inclined to blame the majority society for discrimination, yet exhibit as much social distance as do older respondents.

In sum, after an exhaustive (and quite confusing) analysis of results, the authors conclude that out of the nine socioeconomic characteristics utilized in the study, only four are clearly associated with more favour-

able attitudes toward minority group members and immigrants: high socioeconomic status, low Indo-Canadian area concentration, high level of educational attainment, and Canadian, British or Australian birth. The authors emphasize the helplessness of the Indo-Canadian minority, reporting that less than a third ever do anything about a racial attack; over two-thirds simply accept such treatment as part of living in Vancouver and think that little could be done to improve the situation.

One final word about the presentability of the report. Careful editing of this typed production should have corrected the scattered typographical errors, prevented some misleading if not erroneous statements and clarified confusing use of terminology. Perhaps the report is usefully structured; however, it seems redundant in reporting findings. Results are initially reported and selectively analyzed, then summarized again at the end of each section or chapter, only to be repeated yet again — a third time — in the concluding chapter.

While it is debatable whether the researchers have contributed either a unique study to the already large literature on ethnic relations in Canada or a well-designed and well-written study, some interesting data do emerge from this project. One hopes that continued research will be stimulated by this effort.

University of Saskatchewan

A. B. ANDERSON

Vancouver's First Century: A City Album, by Anne Kloppenborg, Alice Niwinski and Eve Johnson, with Robert Gruetter. Introduction by David Brock. Vancouver: Douglas and McIntyre, 1985 (rev. ed.). Pp. 186.

Vancouver's First Century: A City Album is a popular illustrated history of Vancouver from 1860 to 1985. Originally produced in the mid-seventies as five special issues of the *Urban Reader*, this third hard-cover edition, expanded by thirty-two pages, has been published for the centennial. Using a family album format, the latest volume offers readers a 185-page chronology of assorted historical photographs, advertisements and anecdotes. Unfortunately, the editors' treatment of these rich sources can only be described as nostalgic and impressionistic. They fail to interpret or analyze the photographs and events and thus present readers with a limited account of their past.

Vancouver's First Century provides a remarkable selection of images

documenting the history of urban life. Clearly, a rich photographic record exists to which the editors pay tribute. The preface acknowledges to some extent the crucial role of photographers, especially the early pioneers, while the introduction draws attention to the unique qualities of visual history. Moreover, the reproductions are of good quality and the book is well designed.

Despite these strengths, however, the editors underutilize the photographs. The full value of these historical documents is not revealed to the reader. In fact, the editors' casual approach lessens the impact of the visual information and often obscures the meaning of events. The fly-leaf's description of photographic highlights — "lumberjacks with teams of oxen, women in calf-length bathing dresses, hobo jungles in the Depression, men going off to war, protest marches, bobby soxers, hippies and punks" — captures the uncritical tone of the volume, rather than the "flavour of a century of a city's life." In this listing, as throughout the book, a hobo jungle or a protest march is reduced to one more "pretty picture."

In order to "read" a photograph the viewer needs information outside of the image. Who are the photographers and why have these images been selected to define our past? Unfortunately, the text of *Vancouver's First Century* bears little relation to the photographs, while the accompanying captions offer minimal description. By relying too heavily on anecdotes taken from Major Matthew's City Archives Collection, old clichés are repeated and the photographs remain inadequately researched. For example, the only contextual reference to a nineteenth-century image of three men in a double bed reads "1890 Bachelor's Hall." The seasonal nature of British Columbia's resource-extractive economy brought transient men, especially loggers, to Vancouver hotels and boarding houses. They sought employment or a release from the monotony and deprivation of their isolated work camps. Is this the surrogate home of a woodsman on vacation as described in M. Grainger's book? Admittedly, it is difficult to identify old photographs, but even a general analysis of who used hotels and saloons would assist the reader and enhance the value of the photo.

The same weakness is evident in the thirty-two additional pages that take the city's history to 1985. The static caption "1981 Fraser Valley Farmworkers" dehumanizes and minimizes the plight of East Indian farm workers as captured in a Stephen Borsch photograph. The text does not explain adequately to the uninformed reader the relationship between racism and poverty, nor does it explain the juxtaposition of a photograph of affluent Vancouverites shopping at Granville Market. To show these

images one above the other without explanation does the reader a disservice. As in the rest of this book, an opportunity to give readers a better understanding of their past and present through popular photographs has been lost.

Vancouver Community College

ANDREA B. SMITH

The Indians of Puget Sound: The Notebooks Of Myron Eells, edited with an introduction by George Pierre Castile, afterword by William W. Elmendorf. University of Washington Press, Seattle and London, and Whitman College, Walla Walla, 1985. Pp. xix, 470.

Available heretofore only in bits and pieces, the ethnographic writings of Myron Eells are now between two covers, handsomely printed, commented upon, evaluated and illustrated. Eells was born at his father's Congregational mission in eastern Washington Territory in 1843 and became a missionary himself, taking up residence in 1874 on the Skokomish Reservation and remaining there until his death in 1907. For several years his brother, Edwin, served in the same place as an Indian Agent.

The Skokomish Reservation is on the southern end of Hood Canal in Twana Indian territory. These people and their other Coast Salish neighbours — Klallam, Chehalis, Squaxin, Puyallup-Nisqually — are the subjects of Eells' ethnographic writing. He was an ardent correspondent and journalist, publishing a number of ethnographic papers on the Coast Salish of Puget Sound which have long been standard sources for students. This book is derived from a lengthy manuscript that Eells himself had been writing and amending until his death. It contains a number of his published papers. Professor Castile has done a sensitive job of editing to bring the manuscript into the integrated, whole-culture ethnography which its author intended it to be.

Observing and collecting information at a time when formalization of ethnography was just beginning, and writing in relative isolation from other scholars, Eells achieved admirable balance and breadth in his description. He writes of all aspects of culture from technology to religion. His description is more complete in some subjects than others, as Castile points out. Its strong points are not so much in the description of material things, a subject where moral and religious values of the observer might be expected to pose a lesser barrier, but in his observations of ceremonial

life and religious activities. While he does not conceal his own doubt and disdain, he does report much of what he saw. Eells achieves an immediacy of description that, while not unique, especially in the journals of explorers and fur traders in the Northwest, is all too rare among the ethnographers of his time and among the professionally trained students who followed in the early twentieth century. Few of these, including the renowned Franz Boas, wrote much about the ongoing life of Indian informants from whom they were seeking information to reconstruct the past.

Eells shares a good deal of what he saw and heard. From his unstudied description, his comments about missionary work, his presentation of selected writings by Indian students, and even the carefully posed photographs of his parishioners, a picture emerges of a culture in transition. This is a work of significance for anthropologists and historians.

The ethnographic merit of Eells' work should not be exaggerated, however. The solid observations are, after all, too small a part of the total work. In the end it is a shallow account of Coast Salish culture.

Eells is weakest when he offers comments on the meaning of Indian activities, and it becomes quite evident that despite his long association he never understood these people. Professor William Elmendorf, author of a definitive ethnography on one of the groups Eells lived with (see *The Structure of Twana Culture*, Washington State University Research Studies, Pullman, 1960), has provided a crucial assessment of Eells as an ethnographer in the six-page afterword of this volume. The essential weakness which may be missed by the casual general reader lies in Eells' inability to obtain even a passing familiarity with the Indian languages he encountered or even to utilize Indian words in description. He did not understand the relationship between language and culture and the necessity to use Indian languages to lift the veil surrounding Salish cultures.

Like many of his compatriots in the Northwest, Eells fell back on the easily used but woefully inadequate Chinook jargon. Its glosses and crude approximations permeate Eells' work. This is most evident in the frequent use of the term *tamahnous*, which, as Elmendorf points out, refers to "a whole complex of concepts which must be defined and distinguished in native terminology" (p. 452). A reader familiar with Elmendorf's work on Twana, Marion Smith's on the Puyallup-Nisqually or Wayne Suttles' on Straits Salish will reach an approximate understanding of what Eells is describing or referring to by "tamahnous." But the reader without such preparation will be confused.

Despite Eells' shortcomings and these inherent limitations, we are well

served in this book because it is relatively complete and because Eells the person, with his limitations, has been presented by editor and commentator. There is one regrettable weakness in the presentation, however, and that is in the matter of illustrations. The book has numerous black and white photographs and reproductions of Eells' sketches. All of them are welcome, but unfortunately old photos have been mixed with new, and photos of objects from Eells' extensive collection of ethnographic specimens have been mixed with photos of specimens from other museums. One can pick out the material from the Thomas Burke Memorial Washington State Museum in Seattle by consulting the credits on page iv, but credits for the others are not given. Worse still, photo captions are sadly deficient, giving little or no information. For example, of the six photos of model canoes on pages 182-84, four are labelled simply "Canoe Model," one "Boat Model" and the other "Canoe Models; bottom is identified as Chinook." The reader is left to wonder where the models were collected, by whom and when, where the models are now preserved, what their ethnographic significance is, or how they might relate to the writing of Eells.

Occasionally in his writing, Eells mentions some specimen he has collected or a sketch he has made. On page 386, for example, Eells describes a Twana wolf mask he collected, and thanks to his mention of its decoration by a bit of curled hemp we can tentatively identify it with the lower of two "Twana Masks" pictured on the opposite page. It is all too infrequently, and not by design, that the illustrations and the text are brought together in such a meaningful way.

It is also regrettable that more of Eells' sketches were not included, some of them as facsimile pages of his manuscript, for he apparently meant them to be illustrations of his text. Robert H. Ruby and John A. Brown, in their book *Myron Eells and the Puget Sound Indians* (Superior, 1976), reproduced many of the sketches, including a series of manuscript pages in small colour plates. Their book itself is a careless and misleading account of Eells' work, as Castile notes, but the illustrations do give the reader a look at an aspect of Eells' ethnography which is important. The ethnographic specimens, sketches, drawings and photographs that Eells assembled are, of course, part and parcel of his ethnographic account of the Puget Sound Indians, and they are undeservedly neglected in this presentation of his work.

Nevertheless, Castile has done a commendable job, and the University of Washington Press and Whitman College are to be thanked for making this pioneering study available. It will not be a popular, high sales item,

and it will not be the first choice of the general reader who wants to learn a little more about Indians of the Northwest Coast, but serious students of Northwest ethnology and history will make much use of it.

University of British Columbia

MICHAEL KEW

Two Political Worlds, by Donald E. Blake. Vancouver: University of British Columbia Press, 1985.

This book, done in collaboration with two of Blake's UBC colleagues, provides an excellent, survey-based look at the mass response to the changes in the British Columbia party system. Four themes are stressed: the virtual elimination from contention of the provincial wings of the dominant parties federally; the geographic spread of both the NDP and Social Credit Party throughout the province; the consequent obligation of British Columbians to live in two political worlds; and the class and ideological roots of party polarization in British Columbia. All four themes are based on fine analyses of both the 1979 survey data and on historical aggregate data. Many other points are addressed as well, of which I only have the space to touch on one: the political culture of British Columbians. Although observers think of B.C. politics as highly riven by class and assume that the society must be as well, the latter is clearly not the case! Only 13 percent of the sample accept a class label *and* think that class is important to the way that they define themselves. Income differences (but not educational or occupational differences) *do* differentiate the electorates of the New Democratic and Social Credit parties. But the NDP did get support from one-third of the people who earned over \$35,000 in 1979 and the Social Credit Party got support from one-third of those who earned under \$10,000. Party support also depends on ideological differences. Those who believe that individuals must take responsibility for themselves are pulled toward support for the Social Credit Party, no matter what their occupations. Those who believe that the state should supplement people's incomes or compensate for bad luck are more likely to vote NDP, no matter how high the status of *their* occupations. There is a link between high income and preference for individualistic solutions, but the link is not perfect. Managers and professionals in the public service tend to give majority support to the NDP. Both material factors and ideological factors are needed for an adequate

model of voting choice. This is the essential message of table 27 but recurs throughout the analysis.

The analysis goes well beyond the standard cross-tabulation (or regression) of social status, ideology and vote. It also gives fascinating hints of the effect of social settings or of the effect of economic sector on political choice. The effect of context is largely indirect. Context defined as the type of neighbourhood in which one lives, or the sector of the economy in which one works, does not directly influence one's choice between the NDP and the Social Credit Party. It does affect how collectivist or individualist one is, and therefore indirectly influences party choice.

Partisanship is commonly conceived as a radio beacon, which may be amplified or jammed depending on whether the signals to which one is attentive are congruent or competing. A federal state with powerful party systems at each level is most likely to generate interference, or so one would have thought. In chapter 8, Blake shows (at least for British Columbia) that such is not the case: people can live happily in two separate political worlds and respond appropriately to the world in which they must choose at any given moment.

Two chapters (primarily by Elkins) explore the political culture of British Columbia. A political culture can be either a single value that everyone shares or a common dimension of thought along which all organize their various preferences. Elkins seemingly opts for the second of these, but occasionally writes as if there is strong preference for a single point on these various scales. It is clear that no single orientation — individualism, populism, alienation, ethnocentrism — can be applied to British Columbians. They are distributed along almost the full length of these scales. If the discussion of B.C. political culture is ultimately unsatisfactory, it may be that it is *too* short. To assess the nature of B.C. political culture, it would have been useful to have the distributions on all the major dimensions. Interestingly enough, British Columbians appear to be collectivist (table 16), not alienated (table 33) and almost evenly split between federalists and provincialists (table 36) and between the “low ethnocentrics” and the “high ethnocentrics” (read pro-French and anti-French). These are hardly what one is led to expect by popular imagery in the eastern (and, I dare say, B.C.) press — another case of uncritical generalization from the elite to the mass level, perhaps? Similarly, the discussion of the political impacts of the various dimensions of ideology could be expanded. Some of them (apparently including B.C. alienation) have effects restricted to federal politics. Only one, the individualism/collectivism dimension, appears to have effects (on voting choice)

at both levels. The restricted range of applicability of the political culture dimensions to politics is perhaps another area where the book could usefully have been longer.

There is much to admire in *Two Political Worlds*: particularly the nuanced analysis of the effects of social class and ideology on vote and the analysis of the insulation of political stimuli emanating from separate levels of government. One can't help feeling that what this book offers is a 200-page appetizer for the longer and richer study that is still buried in the data set!

Queen's University

WILLIAM IRVINE

Vancouver Centennial Bibliography, 4 vols., compiled by Linda L. Hale, with cartobibliography by Frances M. Woodward. Vancouver: Vancouver Historical Society, 1986. Pp. xi, 1791; maps. \$150.00.

Inspired by the upcoming celebration of Vancouver's hundredth birthday, the Vancouver Historical Society began in 1980 to plan as its centennial project a comprehensive, thematic bibliography for the Pacific Coast city. The compilation was to build on a bibliography of 992 items produced in 1962 by Katherine Freer. A committee of the Historical Society developed guidelines for, and sought funding to compile and publish, the bibliography. Crucial to the project's success was financial assistance of \$120,000 over a three-year period from the Social Sciences and Humanities Research Council of Canada under its Canadian Research Tools program. Laurenda Daniells, Frances Woodward and Anne Yandle of the Special Collections Division of the University of British Columbia served as co-investigators, while Linda Hale, the Project Bibliographer, administered the massive undertaking. With direction from Hale, a team of paid and volunteer cataloguers, researchers and keyers identified and entered into the UBC computer a total of 15,090 references, more than double the number originally anticipated. Covering almost 1,800 pages, this superbly organized four-volume set offers an exciting addition to our knowledge of "published, produced, photographed, filmed, recorded or otherwise created" materials about Vancouver.

The bibliography's scope is truly impressive. Included are a wide variety of items ranging from books and articles to geological papers, climatological tabulations, company reports and musical scores. While most

bibliographies include only two or three forms of material, the *Vancouver Centennial Bibliography* arranges items alphabetically by form for each of fifteen different types of data: books (3,393 entries), pamphlets and broadsides (5,673), theses (688), articles (1,000), manuscripts (1,204), maps (550), architectural records (42), microfilms (82), photograph collections (654), film and video productions (83), sound recordings (76), portfolios and kits (36), machine readable data files (15) and miscellaneous (4). Repositories both within and beyond British Columbia's borders were searched for Vancouver references. To reduce errors of citation and prevent "phantom" entries, project staff physically handled each item cited in the bibliography.

Two of the four volumes consist entirely of indexes, the comprehensive nature of which was made possible by the use of an on-line database computer system. Linda Hale and her associates have employed this potential with imagination and skill. Normally listed once in each of the Name and Title Indexes, items can also be found in the Subject Index under several headings both general and specific. Examples such as "Parks" and "Cambie Street Park" or "Social History" and "Prostitution" come to mind.

One can, of course, always quibble about indexes. The Subject Index does not include the categories "World War I" and "Planning," for which items are listed under "European War, 1914-1918" and particular types of planning (such as "Urban Planning") respectively, and the Name Index ignores the surname "Bartholomew," for which citations are included under the corporate title "Harland Bartholomew and Associates." Cross-indexing is usefully employed in the Manuscripts section but seems absent from the Subject Index; in the above instances cross-references from the commonly employed to less familiar terms are warranted. Such comments aside, the indexes are perhaps the *Bibliography's* most outstanding feature. Even the most uncreative researchers should be able to find material of particular interest to them.

Three more general criticisms must be noted. The project researchers appear not to have checked their material with Vancouver references in Alan F. J. Artibise and Gilbert A. Stelter, *Canada's Urban Past: A Bibliography to 1980* (1981), which includes at least two dozen additional citations. Robert Watt's "Art Glass Window Design in Vancouver: The Role of the Pattern Book," *Material History Bulletin* (1978) is one such omission. A number of urban planning articles published before 1940 are also absent. In addition, the policy toward original articles published in collections of essays seems confused. Articles by fourteen dif-

ferent authors in *Vancouver: Western Metropolis*, ed. L. J. Evenden (1978), are not listed separately by essay title but only by author of the article and title of the collection; consequently, L. D. McCann's "Urban Growth in a Staple Economy: The Emergence of Vancouver as a Regional Metropolis, 1886-1914" is effectively left out. Patricia Roy's "Protecting Their Pocketbooks and Preserving Their Race: White Merchants and Oriental Competition," published in a volume of conference papers in 1974, is listed by essay title but not by author. Curiously, a piece by Allen R. Astles in *Peoples of the Living Land*, ed. Julian V. Minghi, is cited in full. In addition, articles by Timothy Dunn in two collections on education in British Columbia (*Shaping the Schools of the Canadian West* (1979) and *Schooling and Society in Twentieth Century British Columbia* (1980)) are missing entirely; though not specifically about Vancouver, both essays document significant changes in the city's educational system from 1900 to 1929. Finally, the very complexity of the task of cataloguing maps about Vancouver for the first time in a systematic manner determined that only a portion of the existing maps could be included. To prevent readers from misinterpreting the reasons for this incomplete listing, a brief statement defining the boundaries of the map section's holdings is required.

The many who contributed to this project should pride themselves on compiling a bibliography unmatched for any other Canadian centre. It makes accessible to high school and college students, amateur and professional historians, journalists and ordinary Vancouverites a wealth of information about their community. Scholars in many disciplines will also find Vancouver references pertinent to their research. The bibliography is comprehensive, clearly laid out, well indexed and remarkably free of spelling errors. Perhaps most significantly, the on-line database from which the bibliography was published will continue to grow, allowing modifications to the existing compilation and the inclusion of new materials. The *Vancouver Centennial Bibliography* and its database will remain prominent features of the city's literary landscape for years to come.