BOOK REVIEWS

Cougar Annie's Garden

Margaret Horsfield

Nanaimo: Salal Books, 1999. 259 pp. Illus., map. $40 paper.

JEAN BARMAN
University of British Columbia

COUGAR ANNIE'S GARDEN speaks to resourcefulness and endurance. Ada Annie Rae-Arthur came to the west coast of Vancouver Island in 1915 determined to get her charming but drink-and-drug-addicted husband Willie away from Vancouver's temptations. Promised financial support by his wealthy sister back home in Scotland, they took up land and built themselves a house at remote Boat Basin in Hesquiat Harbour. In retrospect, they were engaged in an impossible task, as a generation of their counterparts found out in attempting to make a living from recalcitrant land too far away from markets for whatever products they could grow. The couple had, moreover, a family to tend. They came with three children in tow, to which were added eight more born at Boat Basin over the next decade and a half.

Margaret Horsfield weaves Ada Annie's story out of gossamer threads. She acknowledges early on: "Ada Annie Rae-Arthur died with her mysteries intact. Much will never be known about her. Her life was largely undocumented." (4). Repeatedly tramping through Ada Annie's world, Horsfield searched out objects of memory. "And in Cougar Annie's house and garden, the haunting remains of store and post office, the stacks of old letters, the rusted traps, the collapsing goat sheds ... the still heap of mossy stones covering a grace – all evoke past lives, past hopes, past dreams beyond number" (5). Scraps of letters received and unsent, dedications in moulding books, tattered lists and newspaper clippings are integrated with verbal and visual descriptions of the physical place, along with oral recollections of Ada Annie's later life, to fashion a story with enormous appeal.

Ada Annie Rae-Arthur remained at Boat Basin for two-thirds of a century. She did this at enormous cost to herself and to her children, who were sometimes neglected as she struggled to clear the land and to establish a plant and bulb nursery. She sold raw furs and hunted cougars for bounty, hence her nickname – "Cougar Annie." Parcels of clothing occasionally arrived from British relatives, but very often, one daughter recalled, the family was reduced to "porridge morning, noon, and night" (75). The oldest children were forcibly removed by Children's Aid on the grounds that they were not attending school, and

almost all of them "took off" (110) as soon as they could, daughters in particular ceasing to have contact with their mother. Ada Annie had her successes, as in getting a post office at Boat Basin to complement the makeshift general store she ran for passersby. The genial Willie, who was more decorative than useful, died in 1936. Thereupon Ada Annie advertised in the agricultural press for a successor. "BC Widow with Nursery and orchard wishes partner. Widow preferred. Object Matrimony" (113). There would be three more marriages, none of them satisfactory. Ada Annie retained her fierce independence until 1983, when, at the age of ninety-five, virtually blind, she was forced to leave Boat Basin. She died two years later.

Cougar Annie's Garden is a very fine book. Horsfield recognizes the importance of context. Interwoven with Ada Annie's story are those of the broader geographical area and of the Aboriginal people, missionaries, loggers, and others who also made their lives around Hesquiat Harbour. The wealth of colour and black-and-white photographs, contemporary and historical, tell their own story, making it quite possible to savour the book without reading a single word.

At Home Afloat: Women on the Waters of the Pacific Northwest

Nancy Pagh

Calgary/Moscow, Idaho: University of Calgary Press/ University of Idaho Press, 2001. 179 pp. Illus., map. $24.95 paper.

Alison Prentice
University of Victoria

In this fascinating study, Nancy Pagh clearly reveals the sources of her interest in women who have travelled the waters of the Pacific Northwest, and I should follow suit. From the time she was a toddler, Pagh explored regions within reach of the State of Washington in her parents' small motor cruiser and came to love the life aboard. I was a wife and mother on board, rather than a daughter, and the boats we chartered for summer holidays that took us from the San Juans to Knight Inlet and eventually around the north end of Vancouver Island were all small sailing craft. If I am prejudiced in favour of sail, I share Nancy Pagh's love of small boats and happy memories of times afloat. Of course, there were also difficult moments, and I can certainly relate to a major theme of Pagh's study: the way in which women's homemaking concerns are translated to their floating environment. Imagine my dismay when a bucketful of oysters, which I gathered with considerable difficulty during the morning, was chucked overboard in the afternoon. My chief concerns were domestic; the men on

board were more interested in sailing than in eating.

Pagh's study asks what words like "home" mean when women are travelling on the water, and it explores women's relationships to the regional landscapes (the Pacific Northwest coast can be a scary place) as well as the connections between supposed opposites, like recreation and work. Is life on a boat play or labour for wives and mothers? She looks at age-old taboos against women at sea and interrogates stereotypes having to do with life journeys: men as the travellers, women keeping the home fires burning. Many literatures are brought to bear on her findings: the literatures of travel, space, psychology, anthropology, ethnography, and literary criticism – all examined in terms of how they relate to gender, class, and ethnicity.

The book has four chapters, the first dealing with the origins and growth of Pacific Northwest marine tourism. Imperialist travel literature may have been dominated by male writers, but women too were involved, and Pagh documents their travel writings on this coast over a period of 130 years. Initially limited to privileged women, early twentieth-century houseboating opened up marine travel to middle-class women and, after 1950, to working-class women as well. In Chapter 2, entitled "Space for the Mate," we learn that a woman "traditionally enters a vessel through the sponsorship of a man who, in essence, acts as a bridge to bring her on board" (45). Rarely are women captains of their own boats, and, on most boats, women's power is in the cabin. Pagh found what students of other regions have also found: for women, boating may not be a relief from housework but, rather, a duplication of its frustrations. Women resist nautical language, and their talk about marine travel in the Pacific Northwest, reinforces the idea that women are in male territory when they are at sea.

Chapter 3, "Imaginary Indians," is an intriguing exploration of women travellers' attitudes towards First Nations women and of how, at least in some accounts, racism finally gives way to empathy. In *The Curve of Time* (1961), Muriel Wylie Blanchet used feminine discourse not to label First Nations women as counterfeit ladies (as had earlier female tourists) but, rather, "to expose the possibility" that she herself was "the fake, the counterfeit in this particular world" (114) In small craft women saw more First Nations people, who were believed to be disappearing, seemed less threatening; and feminine discourse had evolved beyond its earlier limited preoccupation with "morals and manners"(114). Chapter 4, which deals with women, girls, and the natural environment, traces another shift as women marine travellers abandoned their tendency to focus on "indescribable" landscapes and collecting curios in favour of relating more closely to the coastal environment. Girls felt that they belonged, and they got involved in log salvaging, fishing, and rowing. Women stopped being exclusively passengers and became co-pilots or "first mates" (141), often writing with genuine love and understanding about the landscapes through which they travelled.

Nancy Pagh leaves us without a conclusion, unless one wants to take her final story as such. *Spawn of the North* by Barrett Willoughby (1932) depicts a woman leaning against her husband as he steers the boat and, to

use Willoughby's words, glorying in her role as part of a "new vigorous race ... potent to mould the beginnings of their wilderness land." As Pagh points out, this "daughter of the coast accepts her heritage as a shaper and conqueror of the landscape ... happily ignorant of woman's position" in the hierarchy of man over nature (152).

Earlier in her study, Nancy Pagh points us to the possibilities for future work: using the techniques of oral history, dealing with male tourists in greater depth than does this study, looking at women who shared power equally on the water or who were captains of their own boats. Many of us who only made it to "first mate" look forward to such studies. Nancy Pagh's intriguing book has paved the way and has certainly whetted my appetite for more.

Captain Cook's World: Maps of the Life and Voyages of James Cook R.N.

James Robson

Seattle: University of Washington Press, 2000. 211 pp. Maps. US$40 cloth.

DANIEL CLAYTON
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IF YOU WANT to know exactly where Britain's illustrious explorer, James Cook, went on his voyages of discovery (and I mean *exactly*), then this is your book. *Captain Cook's World* is comprised of 128 original (hand-drawn and computerized) sketch maps that depict Cook's movements and activities and, in a sense, attempt to explain his life through maps. John Robson, a librarian at Waikato University and the New Zealand representative of the internationally based Captain Cook Study Unit, provides us with an elegant visual synopsis of Cook's travels. Robson's justification for yet another book on this famous figure is that both the scholarly and popular literature is bereft of the kind of detailed and accurate maps that enable us to follow Cook around the world and work out precisely where he encountered different peoples. The Hakluyt Society of London has published a three-volume collection of charts and maps pertaining to Cook's three voyages, but these volumes are very expensive and are inaccessible to most readers, and many of their maps are not very detailed. Robson has synthesized a much wider range of geographical and cartographic information than was either generated by or available to Cook and his team, and he has produced a book that makes a distinctive and valuable contribution to the enormous literature on Cook's voyages.

The maps in this book incorporate a plethora of place names; the tracks of Cook's vessels; pertinent geographical information; the location of monuments, museums, and archival collections devoted to Cook's endeavours; and small blocks of text that

place Cook's activities within wider contexts. Large-scale maps summarize different legs of Cook's voyages, and smaller-scale maps provide some fine detail of Cook's sweep of different parts of the Pacific, where he anchored, and the surrounding physical terrain and Aboriginal geography. *Captain Cook's World* is organized in four main sections, which take us through Cook's early life and three voyages; and Robson introduces his cartographic labours with some potted chronologies of Cook's efforts and European exploration during the eighteenth century.

This is a visually attractive volume that will appeal to scholars (who will find it a useful accompaniment to J.C. Beaglehole's magisterial edition of Cook's voyages) and to general readers (who will gain some vivid insights into the geographical circumstances within which Cook lived and worked). Robson admirably sifts through the flaws and inconsistencies in a range of original sources to arrive at as accurate a picture of Cook's whereabouts as we are likely to get, and he presents a wealth of information in an uncluttered and consistent fashion.

Yet I have a basic problem with this book and many others like it that focus on European explorers; namely, that such work is stuck in a Eurocentric mould. Authors like Robson do not feel the need to acknowledge or question the fact that the experience of travel is explored from within the self-privileging imaginary that inspired Cook's voyages and still frames how his achievements are viewed. European agendas and experiences remain of intrinsic interest, and we get a much thinner sense of the cross-cultural and intersubjective dimensions of exploration and contact. Robson, for instance, barely acknowledges the fact that some of the charts, journals, and sketches produced by Cook and his crews drew upon and manipulated information supplied by Aboriginal peoples, and he barely explores the Aboriginal agendas that influenced what Cook did and where he went. This is not entirely Robson's fault, for his understanding of Cook's life is derived largely from Beaglehole's work, which does not delve very far into Aboriginal agendas either. But Robson could have drawn upon the work of scholars who have questioned a European intellectual tradition that continues to celebrate the exploits of European explorers, and he could have brought the Aboriginal aspects of European-Aboriginal contact in the Pacific more clearly into view. I think, particularly, of the work of Nicholas Thomas, Greg Dening, Anne Salmond, Marshall Sahlins, and Gananath Obeyesekere, which Robson does not cite. Cook's achievements may be self-evident to an Englishman like Robson, but we should be careful not to assume that they are self-evident to Aboriginal peoples.

Noble, Wretched, and Redeemable: Protestant Missionaries to the Indians in Canada and the United States, 1820-1900

C.L. Higham

Calgary/Alburquerque: University of Calgary Press/University of New Mexico Press, 2000. 283 pp. $24.95 paper.

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IN *NOBLE, WRETCHED, and Redeemable,* Carol Higham captures an essential quality of mission work when she remarks that "missionaries were salesmen and converted, assimilated natives represented how well their product – conversion and civilization – would help support Protestant churches in the future" (148). Indeed, the creation, maintenance, and selling of particular images of "Indians" through missionary publications became one of the most enduring features of nineteenth-century Protestant mission work to Aboriginal peoples in the western American and Canadian frontiers. Despite individual experiences in the field, national differences in relations with First Nations, and encounters with a wide variety of Aboriginal cultures, there was a remarkable consistency in how missionaries and, consequently, their readership conceptualized "Indians." The early stage of mission work in the west (1820-50) was dominated by the romantic image of the "noble savage." This familiar stereotype, dating from the seventeenth century, was replaced in the second phase of the work (1850-80) with the construction of the "wretched Indian," whose perceived cultural inferiority or decline at the hands of White encroachments justified, in the minds of missionaries, Christian paternalism and charity. As financial constraints and the need for closer ties to governments mounted in the final decades of the century (1880-1900), the "Indian" was reconceived yet again, this time as a human being who could be redeemed through God and assimilation.

Ambitious in its broad geographic and temporal scope, the book's periodization can sometimes be a rough fit for one or the other of the two "Wests" under examination. For example, while it is true that British and Canadian Protestant missionaries first began operations in the Red River area in 1820, until the 1840s this endeavour was the sole exception to the Hudson's Bay Company's ban on missionary activities in Rupert's Land. Is this stage as closely comparable to the longer American "early stage of mission work" as Higham suggests? Admittedly, *Noble, Wretched, and Redeemable* is focused upon only one side of the mission experience. Higham's aim is to understand how stereotype creation by those who had daily contact with Aboriginal peoples provides a window on the interactions among Western societal and structural institutions – missionary societies, governments, and scholarly organizations.

In other words, she wants to determine how colonial representations of indigenous populations developed, were sustained within the North American context, and were influenced by policy makers. While this is a reasonable focus, and Higham successfully achieves it, it occasionally encourages the reader to adopt the missionary perspective on the past. For example, Higham states that monetary contributions by Aboriginal converts were "infrequent" and that "with few exceptions native groups in both Canada and the United States declined to support the missions established for them" (108). She bases this conclusion on an analysis of publications that even she agrees were designed to garner financial contributions from the non-Aboriginal public. Higham fails to note that, given the purpose of these letters, it should come as no surprise that missionaries omitted mentioning that many Aboriginal Christians regularly tithed to their churches and contributed labour and construction materials to the building of mission houses, schools, and churches. Higham's chosen approach also marginalizes the role of Aboriginal peoples in proselytization. What about the writings of those Aboriginal individuals who became missionaries themselves? What kind of images of the "Indian" did they propagate? The book remains virtually silent on this account.

My criticisms aside, the book offers important comparative insights into Protestant approaches to mission work. Canadian missionaries usually learned Aboriginal languages as a means of accomplishing their work, used syllabic systems to write them, and tended to teach Christianity before embarking on a "civilizing" program. In contrast, American missionaries taught English using the Roman alphabet and focused upon conversion only after a degree of "civilization" had been achieved. Another observation Higham makes is that missionaries in Canada tended to be single men, whereas missionaries in the United States tended to include families and even single women. Drawing on more than eighty sets of private papers, the publications of nine mission societies, and nearly a hundred fictional and non-fictional works by missionaries and their families, Higham sufficiently demonstrates how representations of Aboriginal peoples were crafted by missionaries, being little influenced by denomination, personality, or the uniqueness of the people among whom they worked. Missionaries "depicted what the white Christian public in Canada and the US wanted to believe about Indians," argues Higham, "and the economic and political rewards were given to those who validated this view" (2).

The Illustrated History of British Columbia

Terry Recksten

Vancouver: Douglas and McIntyre, 2001. 280 pp. Illus., maps. $60 cloth.

HUGH JOHNSTON
Simon Fraser University

AS THE NOTES on the fly leaf explain, Terry Recksten, with the support of her publisher and half a dozen corporate sponsors, including the BC Archives, has produced the first major illustrated history of the province. Her aim has been to bring people and events to life with images, anecdotes, and an explanatory text. An illustrated history, in some instances, is merely a history with illustrations, with the text and pictures referring to each other only incidentally. That is not the case here. The text and illustrations are well integrated throughout. The text, which includes the main historical narrative, captions, and vignettes, is crisply written and inviting and succeeds admirably in contextualizing the images and events included. Text and illustrations together follow a traditional arrangement, with Cook, Vancouver, Blanshard, Douglas, and Seymour commanding their accustomed places in the early chapters. This is perhaps inevitable because as these early explorers and first governors were the sources of essential illustrative material. For example, without the artists on the European ships that visited the Northwest Coast in the last quarter of the eighteenth century, we would not have the paintings and drawings of the Mowachaht of Nootka Sound, their village at Friendly Cove, or the interior view of one of their houses.

In selecting images, Recksten has, with few exceptions, restricted herself to paintings, sketches, photographs, and objects from the times that she portrays. Her illustrated history does not include artistic reconstructions of the past, and this choice gives her book a documentary flavour. It means, of course, that her history begins like any conventional history. The first 11,000 or 12,000 years of human activity in British Columbia are explained in a few lines of text and with two images: one of petroglyphs and the other of stone tools and other artefacts discovered at an archaeological dig on Kupyers Island. Once the pre-history has been dealt with, we are reminded by the images that follow that British Columbia's modern development coincides closely with the age of the camera. Chapters 2 and 3 depend on late eighteenth- and early nineteenth-century paintings and drawings. From the 1860s on, photographs tell the story.

The most familiar photograph in the book is that of Donald Smith driving the last spike on the Canadian Pacific Railway at Craigellachie in November 1885. A few other images have also been published many times previously. Most, however, will be fresh and unfamiliar, even to someone with a good-sized library of BC books. The BC Archives are the source of the majority of the more than 220 paintings,

drawings, and photographs Recksten has selected; but the list of museums, archives, libraries, and local societies upon which she has drawn is a long one. As a consequence, she has been able to choose many memorable images of which I can give only a few examples: a Tsimshian mask featuring pox marks, carved in the aftermath of the devastating smallpox epidemic of 1861; sixteen Doukhobor women pulling a plough through a windswept reach of grasslands near Grand Forks; a young Kwakwa̲ka̲'wakw woman circa 1910 wearing large abalone-shell earrings; a Depression-era hobo shack occupied by two boys who appear to have scarcely entered their teens; and impounded Japanese-Canadian fishing boats massed together and stretching along the Annieville Dyke on the Fraser River near New Westminster in February-March of 1942.

A striking and playful photograph taken a century ago in the Upper Arrow Lake area shows a woman, Mattie Gunterman, supported by two friends and mounted on a wood stove in a log cabin. The caption mentions that the heavy camera, tripod, and glass plates for this and other Mattie Gunterman photographs had to be packed hundreds of miles by horse from Seattle. Unfortunately, Reksten does not often provide this kind of information. Generally, she does not name the artists and photographers whose work she uses, nor does she explain the circumstances under which they did their work. To be fully understood, paintings and photographs, like other documents, require analysis of both content and origin. The artist John Webber, who accompanied Cook and whose work has been included without attribution in Chapter 2, was a professional. The artists with Vancouver were amateurs. In both cases their work survives in the original and in engravings in which elements were edited and changed according to the conventions and sensibilities of the engravers. There is much to explain about all of these images. The subject matter itself can be disputed, as with the likeness of George Vancouver. The National Portrait Gallery maintains that this work is probably a portrait of someone else. Moreover, as Maria Tippett and Douglas Cole have demonstrated in *From Desolation to Splendor: Changing Perceptions of the British Columbia Landscape* (1977), there has been a long evolution in the way in which British Columbia has been depicted by painters. Nor is the camera any more neutral than is the pencil or brush. The heavy equipment and long exposures of early photography dictated the kind of pictures made. In fact, most of the photographs included in this book are posed or staged or taken from a distance. The first spontaneous scene of action is a 1914 photograph of a party boarding the Sikh immigrant ship, the *Komagata Maru*. Even in later photographs, people are frequently camera conscious, whether in a classroom rehearsal for a gas attack or waiting their turn at a polio vaccination clinic. In other words, the making of a picture has a story and a context, and Reksten could have added to the value of her images by telling us more about them.

Labouring the Canadian Millennium: Writings on Work and Workers, History and Historiography

Bryan D. Palmer, editor

St. John's: Canadian Committee on Labour History, Memorial University, 2000. 483 pp. Illus. $20 paper.

ROBERT A. CAMPBELL
Capilano College

LABOURING THE CANADIAN Millennium is a collection of commissioned essays for a special issue of *Labour/Le Travail* in celebration of the new millennium. As the subtitle hints, the contents are "purposively eclectic" (7), to use editor Bryan Palmer's phrase, but overall the results are successful. The collection is both engaging and useful, and its diversity is one of its strengths.

For those attracted to literature surveys, they will find much to feast on here. Desmond Morton has updated his periodic reflections on the state of Canadian labour history, although he seems both bemused and amused that he was asked to participate. As Morton notes, he and Palmer have had many disagreements about labour history over the last twenty years. His piece is followed by Anthony Giles's discussion of the evolution of industrial relations (IR) as a discipline. He emphasizes that IR must move away from a "managerial version of employment relations" and towards one that offers a broader "understanding of the social relations within which work and production are organized, modified, and transformed" (67).

The two strongest surveys, though, are Joan Sangster's on feminism and working-class history and Cynthia Comacchio's on family history. Taken together these essays offer both a description and commentary on the evolution of Canadian (and beyond) social history since the 1960s. Sangster's piece is the more pessimistic one. She concludes that, if feminist working-class history does not receive "political renewal," then it may "languish, and all that we will be left with [will be] the complex accommodations of our negotiated postmodern, 'postfeminist' age" (165).

The need for political renewal is also at the heart of Murray Smith's critique of the New Canadian Political Economy, which he dismisses as ineffective nationalism and reformism. His fundamental conclusion may not be popular these days, but it is bluntly clear: "the road forward for Canadian labour can only be through a renewed commitment to *class struggle*" (368). Even those who do not agree with him will likely be persuaded by his analysis of the decline in the standard of living for working people over the last three decades.

More equivocal is Ian Mackay's assessment of what he regards as the four formations of Canadian socialism that have emerged over the last 100 years. On the one hand, he concludes that "nothing has worked." The "'revolution' hoped for by Communists and CCFers did not happen." Yet he also

argues that "everything worked" because a "'socialist good sense'... did attain and still retains a fair measure of popular acceptance in Canada" (125).

Be warned: Mackay's essay is dense, but readers will receive two rewards after making the intellectual slog. The first is David Frank's lively discussion of Canadian workers in films. His conclusion is hardly startling: "visual history will benefit from greater collaboration between historians and film-makers" (437). His selection of films, however, is wide-ranging, and he teases out the working-class experience in unexpected places. For example, in *My American Cousin*, a film that is focused upon a girl's crush on her foreign cousin, he looks at the "itinerant pickers" (434) in British Columbia's Okanagan Valley. The second reward, and the only essay centred on British Columbia, is Becki Ross's study of burlesque and striptease in Vancouver from 1945 to 1980. As she notes, her SSHRC-funded study generated much criticism in the mainstream press and on radio talk shows, being generally considered a waste of taxpayers' money. Yet Ross convincingly argues that striptease can and should be seen as a form of labour. Moreover, she shows how striptease both reflects and reinforces discourses of prostitution, race, and sexuality.

Collections of articles are prone to being uneven, and this one is no exception. Yet rather than conclude on a negative note, let me emphasize that the good essays far outweigh the few weak ones. This collection is worth buying, and, at twenty dollars, readers will get, ahem, a good return on their investment.

School Leadership: Essays on the British Columbia Experience, 1872–1995

Thomas Fleming, editor

Mill Bay, BC: Bendall Books, 2001. 427 pp. Illus. $34 paper.

DANIEL J. BROWN
University of British Columbia

FROM FIGURES OF prominence to hassled administrators, from people of moral force to persons uncertain of the merit of their work, this book opens with the fallen image of our school leaders. *School Leadership* contains fourteen well articulated chapters (eight of which were published previously by the editor as author) and is divided into two parts, according to a military metaphor. Part 1 is the perspective from "headquarters," the central view from Victoria; Part 2 is the perspective "from the field," the realities of principals and others who faced the challenges of providing schooling in a frontier society. Clearly, school leadership is seen as distributed among community leaders, politicians, teachers, parents, and others. The contributions of superintendents, principals, and women are featured,

although the roles of independent school educators, Aboriginal people, and minorities receive only passing mention. Since a single page cannot do justice to over 400, I'll comment directly on just four of the chapters.

The initial article offers an account of Alexander Robinson, the relatively unacknowledged superintendent of education from 1899 to 1919. Depicted as a gentleman-scholar, at the start of his tenure he presided over a scant ministry of six persons and a province with only 500 teachers. Using the technology of written correspondence, he made vast numbers of personnel and material decisions in order to address the problems facing boards and educators flung across thousands of square miles. The substantial challenges of his job are revealed in a lively and captivating manner, but what remains unclear is why he went to work each day. What particular vision of education did he hold dear? What directed him? What inspired him? Apparently, his letters do not tell us.

A later chapter, on principals, describes the public regard for secondary headmasters who were often well educated and prominent community figures. They demanded high levels of scholarship and stringent discipline from their charges. In contrast, elementary principals did not usually have degrees; nevertheless, they were respected and frequently illustrious women, such as those featured in this chapter. As is true of the characters in many good stories, some of the characters in this book succeed, some falter, and some fall into unjust misfortune. The graphic descriptions of the difficult physical conditions within which learning took place, and class sizes that approached fifty students, reminds us that teaching, then as now, had many demands besides the direct education of the young.

Another chapter consists of the oral history of a mid-twentieth-century principal. His tale, which includes surprises (such as discovering the meaning of a "superior" school), introducing young boys to urinals, the problem of sabotage, and the perplexities of timetabling, gives a remarkable sense of the uniqueness of the time. It parallels the issues facing today's educators in the province's upcountry schools. This person's account is eloquently narrated; has a modest and disarming tone; and shows the care, versatility, and resolve demanded of the role of principal.

The concluding chapter offers a panorama of how education has changed since 1872. It presents a summative (rather than a normative) view of loosening central control, the disappearance of consensus, and the affirmation of local directions. Some changes are circular: school boards become district boards and then school boards once again. Perhaps this chapter could have offered a vision of the future through focusing upon elements of the past. Are we happy with universalized, standardized, professionalized, bureacratized, and unionized public education? Will we return to certain aspects of nineteenth-century schools, with their close community ties?

The stated intention of this book is to "'describe' rather than 'prescribe' the real world of leadership practice" – and "describe" it does. The reader is left to deduce his or her own definition of school leadership. When selecting their material, the editor and authors have used their unstated conceptions to include educational initiatives and large dollops of stewardship, but there are few hints of what leadership is and what it is not. What does emerge clearly

is the relative unanimity of most participants in education. As we near the end of our second Elizabethan era and consider the realities of September 11th, we may profitably look back to those who sought to bring unity to a fragile land. Perhaps they can help current school leaders recapture some of the conviction that is expected to be part of educational leadership.

This volume can serve many worthwhile purposes. It provides a springboard for fine discussions for at least three sets of persons: (1) those who are interested in social history and who want to affirm the struggle of women and acknowledge their contributions, (2) those who wish to manage schools, and (3) those who are captivated by society building and the rich cultural history of British Columbians. Well crafted, scholarly, and readable, this volume makes an important contribution to the story of school leadership in British Columbia. I recommend it to all.