BOOK REVIEWS

Dream City: Vancouver and the Global Imagination
Lance Berelowitz

Vancouver: Douglas & McIntyre, 2005. 256 pp. Illus., maps. $40.00 cloth, $29.95 paper.

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Dream City. The title is captivating, but what does it mean? Lance Berelowitz's book about changes in the urban design and planning of Vancouver opens and closes by briefly discussing the phrase "dream city," but nowhere else throughout this carefully crafted study do we encounter this expression, nor are we ever told its precise meaning. Perhaps the title is meant to play upon *our* imagination, compelling us to consider the many visions that have given shape to the contemporary urban form of Vancouver, that almost mythical, some would say most mystical, global place. If so, Berelowitz succeeds admirably. *Dream City* is a provocative read for anyone wishing to understand how past and present members of Vancouver's creative class – its architects, planners, and developers, people and corporations like Arthur Erickson, Larry Beasley, and the CPR – have envisioned the ever-changing landscape of this youthful, still evolving West Coast metropolis.

Berelowitz is an informed and impassioned guide. *Dream City* is fashioned from the discerning observations of a multitalented urbanist – a flaneur sauntering at the city's edge, an archaeologist digging into buried layers of vanished urban landscapes, a critic with first-hand knowledge of other global cities, and a writer making informed use of secondary sources. Casting aside the linearity of historical enquiry, but keen to talk about the past, Berelowitz suggests that we enter the book at random, "po-mo"-like, to read any chapter of potential interest. This works, despite some repetition in presenting material, because all chapters are thoughtful and instructive, especially those that interpret the spaces of the original grid city and the buildings of the reinvented and contemporary postindustrial metropolis. With few exceptions, Berelowitz is at his perceptive best when he peers into Vancouver from the great walkway rimming the city's waterfront edge. His analysis of the beaches of English Bay as public spaces is a gem. Discussions of the ubiquitous grid, of Victory Square,

and of the architecture of new glass towers and social housing are equally informative.

Berelowitz is clearly most comfortable when analyzing design and planning processes that have evolved since his arrival in Vancouver from Europe in the early 1980s. On these matters his writing pulsates with the beat of an impresario who knows first-hand how recent landscapes were orchestrated. Issues are chosen wisely to instruct both specialist and non-specialist: the development of False Creek, the public's acceptance of Moshe Safdie's Coliseum-like design for Vancouver's Public Library, and the expansion of Vancouver's circumferential waterfront walkway. There is equal passion in explaining how the seaside walkway functions as *the* platform for viewing the city. Berelowitz argues convincingly that Vancouver is best seen from this waterfront edge and that the walkway is the city's most important public space. Given this predilection, would a better title for the book have been *Dreaming the Edge City*? For me, yes. But in provoking such thoughts in his readers, Berelowitz has achieved one of his objectives: he challenges us to rethink our understanding of this young and vibrant coastal city.

Dream City possesses a seemingly all-inclusive quality. Its storyline ranges across space and time, emphasizing the basic natural and built features of Vancouver's urban landscape: rain, sun, water, forests, islands, and mountains; lots, blocks, lanes, streets, major boulevards, and railroad right-of-ways; houses, lofts, townhouses, garden apartments, high-rise condominiums, and tall office towers; and lookouts, squares, and parks – all are commented upon. Thus the book is a useful source of factual information about many elements of Vancouver's built environment. We learn of the controversy surrounding the location of City Hall and the failure to create city-centre ceremonial squares and hence a focal point for community gatherings. We are given incisive critiques about the over-planning of Robson Square, the intricacies of negotiating the contemporary design process that has rightly attracted global attention, and the not-to-be-lost merits of the Agricultural Land Reserve that lies "beyond the edge." We learn, too, of the successful rebirth of Granville Island; and even about the value of granite – material Berelowitz, a designer himself, favoured when creating new lamp standards for the City of Vancouver.

Given his personal approach to storytelling – particularly of excavating *fragments* of the urban scene – some of Berelowitz's historical explanations of the plans, landscapes, personalities, and politics that have shaped or still distinguish Vancouver's urban landscape are rather thin or incomplete. This occurs because Berelowitz has minimized archival research in favour of the flaneur's method of acquiring information by experiencing a city first-hand – that is, by walking and pondering the visual, by photographing the city, by talking to experts, and by drawing comparisons between Vancouver and other global places seen and studied (notably Los Angeles). Even when Berelowitz warns us that he is not knowledgeable enough to fully interpret what has transpired, the effect, for this reader at least, is to wish for more in-depth explanation. This is especially true of the truncated discussion of the unique West Coast style of modernist architecture that gave Vancouver a leading edge in Canadian architectural circles after the Second World War – a once-realized, still practised, but now, in some places in the metropolis,

vanishing "dream." True, modernist design in Vancouver has been written about by Rhodri Windsor-Liscombe, a mentor to Berelowitz, but why not tell us more about the creative forces and emergent landscapes, especially planned neighbourhood units, that were apparently so very different then, compared to the conservatism that now favours look-alike glass towers and densification?[1] In a similar way, readers with a penchant for the past will probably wish for a wider discussion of specific historical forces acting upon the city. For example, while Berelowitz pays homage to important historical agents of change (like the CPR and the American city planner Harland Bartholomew), one wishes for more in-depth discussion of the context within which these agents operated. To this could be added an appeal for the inclusion of some important yet curiously ignored landscapes: take, for example, the campuses of the University of British Columbia and Simon Fraser University and their historic and contemporary impact on Vancouver's urban form.

All good books create in their readers a desire to learn more; and any good book on any individual city, particularly one that will appeal greatly to its residents, must surely be judged a success when it encourages readers to bring their personal knowledge to the text. Berelowitz's *Dream City* does just this and more, offering the reader an intelligent and gratifying walk through Vancouver's rapidly evolving landscape. Douglas and McIntyre must be congratulated for publishing yet another finely designed book. The typography and layout are crisp, the photographs are pertinent, and Eric Leinberger's maps are beautifully crafted: each of these features enhances the narrative, giving the reader a deeper sense of Vancouver's distinctive urban landscape and, dare I conclude, its "dreamlike," reflective quality.

[1] See, for example, Rhodri Windsor-Liscombe, *The New Spirit: Modern Architecture in Vancouver, 1938-1963* (Montreal and Vancouver: Canadian Centre for Architecture and Douglas and McIntyre, 1997); and Fred Hollingsworth, Greg Bellerby, Rhodri Windsor Liscombe and Barry Downs, *Living Spaces: The Architecture of Fred Thornton Hollingsworth* (Vancouver: BLUEIMPRINT, 2005).

Radical Campus: Making Simon Fraser University

Hugh Johnston

Vancouver: Douglas and McIntyre
2005. 382 pp. $45.00 cloth.

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When Simon Fraser University (SFU) opened in the fall of 1965, the registrar locked himself in his office and refused to answer the phone. A group of department heads, who later entered the office, found boxes of applications that had not been looked at and bundles of cheques, some a month old, that had not been cashed. On the third day, of classes, Letty Wilson, dean of women, arrived on campus to teach her course in psychology. By the end of the day she had been appointed acting registrar. She found that there was no accurate record either of the students who were registered or of the classes in which they were enrolled. Her solution was to have students fill out forms for the final exams and, on this pretence, to re-register them, thereby establishing that SFU had 2,528 students.

Such were the travails of an "instant campus." The story begins early in 1963 with a phone call from Premier W.A.C. Bennett to Gordon Shrum, co-chair of BC Hydro. The government had decided to build a new university: "We want you to be chancellor. Select a site, and build it and get it going. I want it open in September 1965" (8). For the first six months, Shrum operated on his own, without benefit of a president, board of governors, advisory committee, or staff. As author Hugh Johnston comments, "The freedom that Shrum enjoyed at SFU was without precedent in Canadian higher education" (12).

A First World War veteran who fought at Vimy Ridge and former head of Physics and dean of graduate studies at the University of British Columbia (UBC), Shrum embraced the challenge. He personally selected the Burnaby Mountain location and organized an architectural competition to find a design worthy of the site's "unsurpassed grandeur" (41). The winning entry, submitted by Arthur Erickson and Geoffrey Massey, placed the spine of the campus along the ridge that dominates the summit. The result was stunning. While comprising many buildings, it appeared as one structure, "a delicate crown inseparable from the top of the mountain" (53).

Shrum also selected the first president, who took office in January 1964. Patrick McTaggart-Cowan, one of Shrum's former students at UBC, found it difficult to shake off the mentor/protégé relationship. Worse yet, the new president had spent thirty-six years in the Canadian meteorological service and had no direct experience of university administration. At meetings of the board of governors, he placed his chair slightly back from the table and passed files to Shrum, functioning more as deputy than chief executive officer. Shrum had some well-defined ideas about education. University teaching should combine large lectures with small tutorials and seminars. Academic leadership should come from department heads, not deans or senior administrators. SFU should emphasize undergraduate teaching over research. Education students spent too much time on methods classes and educational psychology and not enough on the academic subjects they were expected to teach. These scattered ideas did not add up to an educational philosophy. As Johnston remarks, "Looking back, it is difficult to find a coherent vision in Shrum's choices" (74). But is this true? Doesn't every educator have an educational philosophy of some kind, however dimly perceived or poorly expressed? Perhaps Johnston needed to dig deeper to uncover the inner logic of Shrum's foundational beliefs.

More ideas came from Ron Baker, who was plucked from the Department of English at UBC to serve as SFU's academic planner. Baker favoured an elective system, freeing students of the obligation to take a standard core of compulsory subjects, such as English, a foreign language, or a science. Shrum protested but Baker's view prevailed. In addition, Baker promised to take the emphasis off final exams and promoted a flexible admissions policy, allowing mature students who did not meet formal entrance requirements to take university classes. Finally, Shrum, Baker, and McTaggart-Cowan agreed that the new university should buck the trend of increased specialization and fragmentation of knowledge. They wanted interdisciplinary approaches and large, inclusive departments. (Ironically, the Faculty of Interdisciplinary Studies eventually broke apart, spawning a number of new departments: Criminology, the School

of Contemporary Arts, Communication Studies, Kinesiology, and Computing Science.)

One looks in vain for a conceptual framework that knits these ideas together in a coherent educational program. Nobody at the top – not the chancellor, president, board, or department heads – ever produced a document articulating the goals of the new university. In any case, the people at the bottom had ideas of their own. The Students for a Democratic University (SDU) and radical faculty members worked for the democratization of the university, by which they meant the transfer of power from the board of governors to the students and faculty. These pressures brought down McTaggart-Cowan in May 1968, effectively ending Shrum's reign and paving the way for the presidency of Ken Strand. Students occupied the administration offices in November 1968, and the Politics, Sociology, and Anthropology (PSA) department went on strike in the fall of 1969. The strike led to the dismissal of eight faculty members and brought the university under Canadian Association of University Teachers (CAUT) censure. Strand brought in the police to end the occupation and refused to reinstate the fired professors. In doing so, Johnston argues, he won the support of the majority of faculty and students, who had no appetite for revolution.

The author tells the story in an easy, comfortable writing style; the pages flip by quickly. No single, strong narrative dominates the text; instead, Johnston frequently cites the opinions of students, faculty members, and administrators, either as they appear in archival documents or in subsequently recorded reminiscences. The spirit of the book is democratic. Many people have their say, and the author does not impose a single, overriding interpretation on the material. At various points in the text, where one would normally expect a summary or assessment, Johnston defers to someone else's opinion, leaving the reader to wonder where he stands on the issue.

The treatment of the student movement is more descriptive than analytical. Work still needs to be done to arrive at a theoretical understanding of what happened to youth in the sixties, not only at SFU but also at other universities. It was a baffling period that contained both constructive and destructive elements, and Johnston has given us a vivid portrait of a university that was at the centre of it all.

British Columbia: Land of Promises

Patricia E. Roy and John Herd Thompson

Don Mills, Ontario: Oxford University Press, 2005. 216 pp. Illus., maps. $36.95 paper.

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This delightful book is Volume 5 of Oxford University Press's six-volume *Illustrated History of Canada*. As the authors note in the introduction, the series is "uniquely Canadian" because the volumes are not shaped by chronology but by region (1). As we all know, regional identities are deeply embedded in this country. That said, while I can guess what the other regions are in the series, it would have been helpful if somewhere in this volume they were made explicit.

The grand theme of the book is contained within the title. British

Columbia has drawn people to it by offering the hope of a better life. Yet the authors carefully emphasize that "for many people – First Nations, native-born, or newcomer – British Columbia has been a land of promises unfulfilled" (6). This book is a critical history (in the best sense of the word) of the province. While Roy and Thompson give due diligence to racism, sexism, and class struggle, the book is not an unrelentingly grim history as "some have found exactly what they sought in British Columbia." (7). Perhaps that is why Roy and Thompson, rather than use their own words, chose to close the book with a quotation from a "BC booster": "All you have to do is wake up in BC to realize how lucky you are" (188).

In addition to its refreshing brevity – just over 200 pages – two things are prominent. First and foremost are the images. The book is so well illustrated that when one encounters two pages of straight text, they stand out. Nearly two dozen of the images are in full colour, which adds to the visual richness of the book. Yet, far more important, the authors have worked hard to choose images not primarily for their "aesthetic appeal" but for "the historical evidence they may convey." (3). Each image is carefully credited to its source, and many have elaborate captions that try to explain "who created it, for what purpose, when, and under what circumstances" (4). For example, the authors have included a photograph that the photographer has entitled: "An Indian prayer meeting with Roman Catholic clergy." To my eye the Aboriginal people look to be devoutly praying with their priests. Yet the caption explains that the photographer, Frederick Dally, included two other descriptions on the original print, which is housed in the British Columbia Archives: "Indians Shamming to be at prayer" and "At the priests' request all the Indians kneel down and assume an attitude of devotion. Amen" (41). For whatever reasons, he chose to present a staged event as a "natural" one, thus altering the relationship between colonizer and colonized.

The other prominent feature is the emphasis given to political and economic history. I agree with their comment that this book complements rather than supplants Jean Barman's *The West Beyond the West: A History of British Columbia* (1996), which gives primacy to social history. The chapters of *Land of Promises* are framed by big political and economic events: colonial creation, the Canadian Pacific Railway, two world wars, and the decisive 1972 election that first brought the New Democratic Party (NDP) to power. The authors explain their emphasis by observing that "the struggle for power … has been a very real contest over the development of resources and the distribution of wealth" (2). Since politics does get such a high priority, however, a table listing elections and premiers would have been very helpful.

Still, *British Columbia: Land of Promises* does not ignore social history. Neither of the authors is a First Nations specialist, but they weave Aboriginal history throughout the text rather than simply confine it to contact with Europeans and the development of the Aboriginal rights movement after the Second World War. Considering the expertise of Patricia Roy, in particular, it is not surprising that the history of Asian peoples (Chinese, Japanese, and South Asians) is well developed. I was also pleasantly surprised to see how much attention is paid to Doukhobors as their persecution is less well known than is that of Aboriginal and Asian

peoples. The sections on working-class history lean more to the traditional story of unions and politics, but wage labour gets a fair amount of attention. While I realize that a brief history cannot cover everything, more discussion of women's history and gender relations would have been welcome.

One could raise other quibbles, but overall *Land of Promises* is a fine contribution to BC history. For those who teach the subject, it merits consideration as a textbook; for others, it offers a good read on a wet Vancouver day.

Stanley Park's Secret: The Forgotten Families of Whoi Whoi, Kanaka Ranch and Brockton Point

Jean Barman

Madeira Park, BC: Harbour Publishing, 2005. 288 pp. $36.95 cloth.

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Jean Barman brings clarity to a long misunderstood part of the early history of Vancouver and British Columbia. Building upon earlier research on Stanley Park by William C. McKee (*Urban History Review* 3 [1978]), Robert A.J. McDonald (*Canadian Historical Review* 45, 2 [1984]), and Susan Mather (MA thesis, Simon Fraser University, 1998), through extensive research and oral testimony, Barman reconstructs the complicated genealogies of the families who once lived in the park and the stories of their dispossession. This book dispels many of the myths surrounding the families of Whoi Whoi, Chaythoos, Kanaka Ranch, and Brockton Point – myths that, throughout the past century, have been bandied about by the popular press and that have muddied our understanding of the past. Barman rejects common terms found in many of her sources, such as "squatter," "Indian," and "Shanty," to provide a critical understanding of those people who, from both Native and newcomer backgrounds, founded communities on the shores of Burrard Inlet in the mid-nineteenth century.

Following a chronological structure the book introduces readers to the three main clusters of settlement within and near what would become Stanley Park. These clusters include the Native inhabitants of the area prior to European colonization; the Hawaiian settlers at Kanaka Ranch, located outside the park boundaries on the south shore of Coal Harbour; and the families at Brockton Point. The narrative moves on to discuss the creation, or "imposition," of Stanley Park in 1887. Chapters 5 and 6 focus on the lives of the second generation of children born at Brockton Point, Chaythoos, and Kanaka Ranch and their experiences at the Coqueleetza Industrial School near Chilliwack. The remaining chapters represent the denouement of Barman's narrative and the demise of these communities as the process of dispossession occurred from the late 1890s to the early 1930s.

Barman's work contributes significantly to our understanding of the early land history of the Burrard peninsula as Europeans began to colonize the area in the late 1850s. She discusses the presence of Native peoples on the south shore of the First Narrows at the location of a prominent village called Whoi Whoi as well as adjacent settlements of Chaythoos located at present-day Lumberman's Arch and

the infamous and extensive middens found in Stanley Park. Barman and others have generally agreed that the area was inhabited by both Squamish and Musqueam peoples first as a seasonal fishing village and then as a year-round settlement after the establishment of the Moodyville and Hastings sawmills in the 1860s.

The most compelling arguments in the opening chapter surrounding the early land history of Burrard peninsula focus on whether or not Colonel R.C. Moody of the Royal Engineers, stationed at New Westminster, had established a military reserve on the western tip of the peninsula near Coal Harbour. Barman, through comprehensive research of colonial correspondence and other material, comes to the conclusion that there is little evidence that Moody or Governor James Douglas ever formally declared a reserve at this location. The common narrative of the government reserve at Coal Harbour is that Moody had established a military reserve for defence against a possible rear attack on New Westminster by the Americans. However, Barman provides evidence that Moody never declared this reserve and that it was treated like any other Crown land in the area. She particularly emphasizes Moody's support of Edward Stamp's efforts to purchase 100 acres on the government reserve to construct a sawmill. These conclusions have significant historical ramifications for the subsequent development of that government reserve into an urban park in the late nineteenth and early twentieth centuries.

Stanley Park's Secret also draws attention to the importance of oral testimony in the historical research of marginalized peoples in early BC history. Barman relies on three main sources of research: (1) legal records of the dispossession of the inhabitants of Stanley Park; (2) the recorded interviews of city archivist Major J.S. Matthews with early settlers and August Jack Khahtsahlano between the 1930s and 1950s; and (3) oral interviews with descendants of the families of Brockton Point and Kanaka Ranch, which fill in certain gaps in the documentary evidence (of particular significance is a rich personal photographic record). Without these oral testimonies, much of Barman's work would not have been possible as many of her subjects rarely grace the documentary record, and, when they do, the record is often either incorrect or coloured by the prejudices of the dominant White settler society.

While *Stanley Park's Secret* provides valuable new insights into Vancouver's early history, it remains largely a narrative of the lives of Stanley Park families over three generations, rarely touching on other key themes. For instance, there is little discussion of what it meant to create parks or of ideas about the relationship between nature and urban parks, both of which influenced the process of dispossession during this period. Barman does acknowledge that certain notions of virginal wilderness and pristine nature lay at the foundation of the efforts to remove the park inhabitants, but her discussion is brief. There is also opportunity in this book to draw attention to the complications of federalism in British Columbia – complications that played a prominent role in the story of those families who were affected by the Dominion government on two levels, through the Department of Indian Affairs and the Department of Militia and Defence, respectively.

The subsequent court action that removed the Brockton Point families also had tremendous significance for the

greater "Indian land question" in British Columbia, which ran concurrently with these court cases. The trials that led to the eviction of the families at Brockton Point were the closest that the question of Aboriginal land rights in British Columbia ever came to the courts during the first Indian rights movement in the province. As Renisa Mawani argues in her recent article in *Social and Legal Studies* (14, 3 [2005]), the question of whether or not these people were Indians was central to the trials. However, Mawani and Barman both fail to make the connection with the Indian rights movement. Barman suggests that the Park Board wanted these families to be defined as status Indians so that they could not claim adverse possession rights (i.e., squatters' rights) on their land in the park, while Mawani argues that it was necessary to define the families as non-Indian in order to avoid the matter of Aboriginal title in the courts. It is clear that prior to the trials, the Park Board permitted the Brockton Point families to live in the park so as not to antagonize the Squamish on the North Shore reserve, who were active in the Indian rights movement at the time. Furthermore, there is evidence that, through a local Indian agent, the board carefully managed Aunt Sally, the only park inhabitant described as a "full-blooded Indian," in one instance seeking the agent's help to remove a tree from her property. Joe Mathias, chief of the Capilano Reserve and a leader in the Indian rights movement, intervened in the question of the status of the families in Stanley Park and acted as a translator in the trials, lending further support to the argument that the Park Board's policy for the period from 1913 to 1923 was not, as Barman puts it, "a game of cat and mouse" (170) but, rather, a calculated way of managing the question of Aboriginal title in Stanley Park. But the matter of Aboriginal title may not have been a primary concern for the families of Brockton Point, many of whom did not identify as Indian – a curious omission in Mawani's work.

Stanley Park's Secret will be useful for historians of the early history of Vancouver and British Columbia. It is also an important contribution to urban park history in Canada, raising interesting questions about the status of "squatters" in parks across the country during this period. Finally, it also offers compelling discussions of the experiences of mixed-race children in British Columbia and the negotiation of hybrid identities.

Coming to Shore: Northwest Coast Ethnology, Traditions, and Visions

Marie Mauzé, Michael E. Harkin, and Sergei Kan, Editors

Lincoln, NE: University of Nebraska Press, 2004. 508 pp. Photographs, figures, map. US$70.00 cloth, US$29.95 paper.

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Coming to Shore promises to make a significant contribution to the anthropological study of the indigenous peoples and cultures of the North Pacific Coast of North America. Comprising papers from the Northwest Coast Ethnology Conference, held in Paris in the summer of 2000, it features twenty-one chapters by representatives of several generations and traditions

of ethnographic and ethnological research, and it documents both the changes and the continuities in anthropological research in the region since the late nineteenth century.

Drawing attention to the connections between French and North American research in the region, the editors (Marie Mauzé, Michael Harkin, and Sergei Kan) emphasize the relationship between the research of Claude Lévi-Strauss and Franz Boas, arguably the two most significant figures in their respective national traditions. Throughout the book, other connections become evident, such as Lévi-Strauss's formative visits to the Northwest Coast Indian Hall (which was originally planned by Boas and is described in *Coming to Shore* by Ira Jacknis) at the American Museum of Natural History in New York. Regna Darnell offers a sustained examination of the theoretical congruencies of Boas and Lévi-Strauss and argues that, though the two applied different research methods, both focused on culture as a creation of the minds of living people and both privileged textual collection and analysis as the best means to gain access to it.

The first three sections emphasize the history, or "traditions," of research on the North Pacific Coast, including several autobiographical snapshots, and a reflection by Lévi-Strauss on the importance of this culture area to his life's project. Frederica de Laguna's synopsis of her life and work is especially poignant, especially given the length of her career and her health at the time. A former student of de Laguna's, Marie-Françoise Guédon, pays homage to her mentor by emphasizing the importance of de Laguna's incorporation of the peoples of central Alaska into the North Pacific Coast culture area. Pierre Maranda's recollection of the introduction of structuralism to the Department of Anthropology and Sociology at the University of British Columbia, one of the central research institutions in the field, is important but disappointing in its brevity and informality.

Three chapters develop and expand the discussion of structuralist theory by examining aspects of the relationship between research on the North Pacific Coast and the French theoretical tradition. Marie Mauzé assesses French reactions to research by Americans, examining the seeming lack of interest among scholars on this continent in French analyses of North American materials. And she goes on to outline the appropriation, simplification, and reification of the "potlatch" as an abstract anthropological category among French scholars. Marjorie Halpin assesses previous attempts to apply a Lévi-Straussian structural analysis to North Pacific Coast materials, arguing that scholars invoke his name without actually undertaking the type of work he did. On the other hand, Margaret Seguin Anderson, in re-examining Lévi-Strauss's discussion of the Asdiwal adawx in the light of more recent studies of Tsimshian culture, finds that, despite its flaws, his research still offers a significant contribution to the analysis of indigenous culture.

In the strongest chapters in the collection, Judith Berman and Robert Bringhurst address the tradition of textual analysis of North Pacific Coast materials. Making clear the connections between secular and mythical narratives, Berman focuses on contact narratives, outlining how they function as "anti-myths" that document important shifts in indigenous cultures. Using a series of paintings by Diego de Sylva Velázquez as his examples, Bringhurst explains the functions and

characteristics of myths. He shows that they emphasize the details of everyday life and that they have meaning both for those who created them and for those who live in different places and times. He argues that myths can speak about the human species, about the local, and about the teller. On an abstract level, they can help people to think about "the nature of nature" (181). Also in this section on text and narrative is a chapter by Martine Reid and Daisy Sewid-Smith, which basically reiterates the first several pages of their introduction to *Paddling to Where I Stand: Agnes Alfred, Qwiqwasutinuxw Nobelwoman* (UBC Press, 2004).

The fourth and final section of *Coming to Shore* includes chapters that offer current perspectives on research on the North Pacific Coast. In a contrast with Sergei Kan's examination of images of Alaskan indigenous peoples in tourist literature, Richard and Nora Marks Dauenhauer document and theorize changes in Tlingit clan identities, concluding that "concepts of personal identity and sociopolitical organization … are now more congruent with Euro-American patterns than were the Tlingit patterns of previous generations" (254). Similarly, Aaron Glass, in studying the contemporary Kwakwaka̲'wa̲kw Hamat'sa, demonstrates that cultural analyses that examine both traditional and innovative features as part of a functioning whole enable researchers to focus on the contemporary uses of tradition rather than on assessing the historical accuracy of certain practices.

Bruce Miller and Daniel Boxberger reassess earlier research on law and justice. In showing how Coast Salish people form and maintain "peaceful social relations in a hostile world" (305), Miller argues that current community members are exploiting the conservative bias of earlier work on the topic to make "conservative representations of their own prior, historical justice practices for their own reasons" (305). He argues that they tend, like some anthropologists, to idealize earlier and current cultural formations while downplaying the effects of power and authority in their communities. Boxberger, on the other hand, argues that the *Delgamuukw* case marks a shift in the role of anthropologists as expert witnesses. He calls the reliance on oral history in expert testimony "a form of intellectual hegemony" and asserts that the commodification of indigenous knowledge by anthropological witnesses "is a process of usurpation … necessitated by the exigencies of land and resource claims and facilitated by the assumption of the role of *expert* by anthropologists" (324, emphasis in original).

Chapters by Michael Harkin and Thomas Thornton deal with geography, space, and place. The latter examines "the relationships between place, personhood, and character," arguing that "place is an essential yet dynamic element of personhood and character" among the Tlingit (365); in effect, places, like people, have characters. Building on Thornton's analysis, Harkin focuses on the politics and aesthetics of the multitude of discourses on place within the theoretical context of Deleuzo-Guattarian deterritorialization and reterritorialization. Directing his attention to debates about the use and development of – and, ultimately, sovereignty over – Clayoquot Sound, he argues that these discourses "intersect and conflict in a contested third space" between and beyond the physical and sociocultural aspects of places (385)

The Makah of the Olympic Peninsula of Washington State are the subject of two chapters. Janine Bowechop offers an insider's perspective on the Makah whale hunt of the 1990s and its effects on the community at large. Patricia Pierce Erikson describes a model of Makah "museum auto-ethnography" (339), which she conceptualizes as part of a wider process of indigenous groups developing their own cultural centres and asserting control over their representations. Discussions with community members about basketry lead her to see the Makah Cultural and Resource Center as a "center of collaboration," where Makah and anthropologists could come together. She comes to appreciate "how tribal museums and cultural centers disrupt the anthropologist-Native dichotomy and offered an alternative" (356).

Some copy-editing and proofreading problems give the volume a slightly unfinished feel. Nevertheless, the chapters confirm the editors' introductory assertion that the North Pacific Coast is central to the history of anthropology for reasons that go beyond the fact that this was where Boas conducted his pioneering research. Taken together, the chapters reinforce both the extent of the Boasian legacy and the continuing vitality of research in the area.

Second Growth: Community Economic Development in Rural British Columbia

Sean Markey, John Pierce, Mark Roseland, and Kelly Vodden

Vancouver: UBC Press, 2005. 360 pp. $34.95 paper.

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Recently the CBC program *Ideas* aired "Canadian Clearances," a documentary about the impacts of globalization in rural Canada.[1] What has come to epitomize the political activism of rural and remote communities is the depth of the grassroots, "get-it-done," mentality of community members. In one case, the documentary described the efforts of two women trying to stop a large hog farm from being built in their community. A public meeting, a petition, a party line of phone conversations created enough of a stir that a big, foreign-owned company was scared away. From an outsider's point of view this may seem quaint, a kind of "around the kitchen table" activism in which the network of participants are brothers and sisters, aunts and uncles, cousins and neighbours. But this kind of activism is not at all quaint; rather, it represents a unique and important quality that small communities across Canada have in their favour when faced with the effects of a turbulent global economy: they have an incredible ability to mobilize. Convincing governments

[1] The documentary was inspired by Roger Epp and Dave Whitson's *Writing Off the Rural West: Globalization, and the Transformation of Rural Communities* (Edmonton: University of Alberta Press, 2001).

that community cohesiveness is more than just a charming aspect of rural communities, that it is, in fact, a powerful asset in a global economy, might be the key to ensuring the survival of many small towns outside of the large metropolises. I think that this is the objective of *Second Growth: Community Economic Development in Rural British Columbia*.

The book sets out to make community economic development (CED) a serious option for resource-dependent communities in transition. While CED might appear to some as simply an array of community projects, the authors contend that, when understood within a theoretical and conceptual framework, CED is a serious policy process that will help shape the future of resource-dependent communities. The authors explain that, in a changing global economy, when resource-dependent communities (they use forest-dependent communities as their case studies) are still in an essentially staples economy (i.e., with little diversity, dependent upon the vagaries of foreign markets, and hit by traditional boom and bust cycles), they are more vulnerable than ever before. The power of CED is that it can draw upon the assets of the community to shape a diversified economy.

Second Growth is important for a number of reasons. First, the overall object of legitimizing CED is critical. Those who live in resource-dependent communities want a voice in determining their future. Policy and politics have shifted to focus on the needs of the urban centres, and there is little historical memory left for the social contract between urban dwellers and the hewers of wood and the drawers of water. Resource-dependent communities are on their own when it comes to developing strategies that will help them engage in the global economy. Second, the book is a kind of "how-to" for CED. It draws upon the cases of four communities, illustrating the process and difficulties encountered by participants. Despite the images of blissful, stress-free, neighbourly rural life, there are deep conflicts among community members. And since CED programs seek to determine community assets, it is sometimes a strain to find a shared vision. The forest is one person's livelihood and another person's playground. British Columbia is a great place to examine these conflicts as there are deep ideological divisions between the right and the left, between extraction of resources and preservation of resources, between those desiring growth and those wishing to end it. Moreover, there are deep divisions between Aboriginal and non-Aboriginal peoples over land use and treaty negotiations. Third, it demonstrates the utility of university community-based research. And, in fact, *Second Growth* makes a case for how such research should be conducted.

If there is any critique to be made, it is that the book suffers a little from its objective. Those of us already convinced that CED is important may find parts a bit repetitive – for example, when the authors remind us that CED must be understood within a larger conceptual framework. This is a small price to pay, however, if *Second Growth* can shift some thinking and create opportunities for more local autonomy. Finally, this book could be used in any graduate seminar, in just about any area of the social sciences. The "how-tos" of research are beautifully laid out, and the reader gets to follow a clear path from the conception of the project (literature review, theory, methodology) to its completion (data

collection and analysis). There are also some first-hand accounts of participant experiences, and these serve to provide perspectives other than those of the four authors. *Second Growth* is an excellent book, and I recommend it highly.

A Political Space: Reading the Global through Clayoquot Sound

Warren Magnusson and Karena Shaw, editors

Montreal/Kingston: McGill-Queen's University Press, 2002. Published in the U.S. by University of Minnesota Press. 368 pp. CDN$85.00/US$72 cloth, CDN$32.95/US$24.00 paper.

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Clayoquot Sound. Home of the Nu-Chah-Nuulth First Nation for thousands of years. Home of loggers and fishers who have contributed to a global market for wood and fish products for decades. Home to scenic fjords, spectacular temperate rainforests, expansive windswept beaches, and tremendous biodiversity. A recently discovered favourite eco-tourism destination for urbanites from major metropolitan areas in North America and around the world. The site of the largest civil disobedience campaign in Canadian history. An area that is valued for a variety of reasons by different actors and, consequently, is a site of contention among different groups.

A Political Space: Reading the Global through Clayoquot Sound uses Clayoquot Sound as a case study to examine various contemporary political, economic, and social processes. This book should be read by anyone interested in the contention over Clayoquot Sound and the possibilities for the future of the region. It would also be an interesting read for those interested in understanding the interconnections between local political, economic, and social processes and global ones. *A Political Space* is part of a larger project investigating these themes. A parallel product of the project is a fabulously informative Web site located at http://web.uvic.ca/clayoquot.

A Political Space contains some of the best scholarly descriptive accounts of the context and implications of the Clayoquot protests that are available. Indeed, Karena Shaw provides an excellent descriptive overview of the key historical events that have occurred with regard to this site. This is easily the best account I have read on this topic.

There are also several cutting-edge "theoretical" chapters that will be of interest to those who wish to probe beyond the surface detail of these events. More than in most edited books, the editors and contributors of *A Political Sphere* have made a concerted effort to create linkages across chapters. This is done in a variety of ways, including providing a useful introduction and conclusion, several chapters that comment on preceding chapters, and cross-references between the chapters themselves.

A Political Sphere uses Clayoquot to explore the "interactions[s] among the movements, powers, and authorities that produce the world in which we live ... [to explore] Clayoquot Sound as a microcosm of global politics ...." (vii). The phenomena of interest include environmental protests and global market campaigns, issues of First Nations sovereignty; the implications

of ecotourism, the shift from industrialism to postindustrialism, state intervention in the economy, and scientific representation and traditional ecological knowledge. As the editors note, they "are advocating a particular method of inquiry, a method that privileges the site itself rather than the interpretive frame that we bring to it" (viii).

It is beyond the scope of this review to systematically address all the chapters in this book, but I will briefly comment on several key ones.

One of the most analytically interesting chapters is by Timothy W. Luke. It is well grounded in political economy theory and makes a conceptual distinction between "extractive and attractive" models of development. Luke states: "Much of what has hit Tofino, Ucluelet, and Clayoquot Sound is a shift from an extractive to an attractive model of development, which is, in turn, a response to other extensive changes in commodity production, urban growth, and the quality of life all over the world" (92). The switch to an attractive economy has implications: "creating a new growth centre in Tofino/Ucluelet for outdoor leisure, recreational, and sport industries means downsizing, if not entirely eliminating, much of the traditional timber industry" (94). Luke cites another author in this volume (R. Michael M'Gonigle) when he observes that both "extractive and attractive models of development are extremely dependent on forces, interests, and markets far removed from their peripheral sites of production and consumption" (102). He notes, with irony, that the environmentalist campaign to preserve Clayoquot Sound (through slide shows, videos, posters, etc.) has morphed into "envirotisements" for the new attractive industry of eco-tourism. While Luke provides an interesting analysis, it is not entirely clear whether "attractive economy" is an analytical concept that adds to political economy theory or whether it is just a cute phrase.

Related to Luke's work, R. Michael M'Gonigle's chapter provides some elements for an ecological political economy. In doing so it considers the network of resource flows (products, profits) and media control and dissemination related to the struggles over Clayoquot. M'Gonigle argues that there is a need to cut off cities from "the ability to exploit remote resource regions at will," and he calls for cities to develop and rely on "circular processes": "resource efficiency, materials recycling, industrial ecology, demand management, and so on" (130). Some linkage to Schnaiberg's "treadmill of production model" would have been useful here.

Catriona Sandilands examines representations of Clayoquot Sound and the issue of eco-tourism. She focuses on, and is critical of, arguments that favour wilderness preservation (which promotes pristine areas, with megaflora and fauna, and an absence of humans) and how they are constructed to appeal to eco-tourists. Her analysis is rooted in a postmodern conceptual framework developed by Jean Baudrillard. This is an interesting chapter, but it illustrates some of the book's weaknesses. Sandilands focuses primarily on aesthetic values and issues related to eco-tourism and criticizes environmentalists for not having a more complex analysis. However, I think that she focuses on the surface of environmentalist arguments and neglects to examine the strategy that motivates environmentalist discourse. Environmentalists are not just interested in pretty landscapes, big trees, and opportunities for eco-

tourism. But, thus far, these are the types of "frames" that they have deemed likely to be successful in the wider arena of public discourse. They are really interested in protecting biological diversity and in ecological production. But they feel constrained to use arguments that they think will appeal to politicians and the general public. This is a chapter in which linkages to mainstream social movement concepts (such as the importance of "frame resonance") would have strengthened the analysis. The focus on "big trees" is a framing device (a type of frame amplification) that has been very successful for environmentalists. And while it is true, as Sandilands argues, that some environmentalists have a vested business interest in eco-tourism, by and large this is seen as a soft form of economic development – one that resonates with key audiences. Another weakness of this chapter is that it is an exemplar of "hard social constructionism" in that it is not apparent that there is any real world out there – just competing, and differently packaged, social constructions. Many social and natural scientists (as well as citizens more generally) would argue that there really is an ecological world out there and, indeed, that some people are very concerned about its well-being. Further, within the context of considering competing worldviews, Sandilands fails to analyze the fundamental distinction between anthropocentrism and eco-centrism.

I conclude by discussing some of the volume's weaknesses, the most glaring of which is that it is a social science book that contains very little mainstream social science. Ostensibly, *A Political Space* applies political "theory" to a particular case. (I put "theory" in quotes because, in the social sciences, theory generally refers to a logically interrelated set of propositions that attempt to explain a given phenomenon. For the most part, this is not how the authors of this volume use the term.) Most, if not all, of the contributors are "postmodernists," and the theory that is utilized mostly involves postmodern discourse with some smatterings of classical political theory and a smidgen of political economy theory.

There is, however, a wealth of mainstream social sciences literature that could have been fruitfully brought to bear on this material. For instance, a sizeable proportion of *A Political Space* deals with a social movement (namely, the environmental movement), yet the book is pretty much devoid of references to mainstream social movement scholarship (two particular social movement perspectives that could have been usefully integrated into the analysis include political process theory and framing theory).

Connections could also have been made to other literature. For example, much of the book is about how the local is linked to global processes and to other local sites. Global markets influence the nature of extractive and attractive development in Clayoquot Sound. Eco-tourism is possible in Clayoquot Sound because an environmental movement "markets campaign" disrupted international demand for old-growth wood fibre. Eco-tourism is possible in Clayoquot Sound because timber harvesting has (largely) shifted to other areas. One mainstream approach that would have been interesting to utilize in exploring these issues is network analysis. Network analysis allows for the simultaneous investigation of interrelations among multiple social units (individuals, communities) at various levels of analysis (cities, regions, states). It might have pushed the analyses contained in *A Political Space*

further and, at the same time, linked the material to more mainstream literature. Although, somewhat predictably, this volume has many silly things to say about science, *A Political Space* remains an important work both for its substantive insights into the region and for (some of) its conceptual formulations.

Finding Home: A War Child's Journey to Peace

Frank Oberle

Surrey, BC: Heritage House, 2004. 336 pp. Illus. $22.95 paper.

A Chosen Path: From Moccasin Flats to Parliament Hill

Frank Oberle

Surrey, BC: Heritage House, 2005. 320 pp. Illus. $19.95 paper.

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Frank Oberle wrote his two-volume biography primarily for his children and the people he and his wife befriended over the years "to give them," as he says, "some insight into the past which may have shaped [his] character" (14). In the end, however, these memoirs may be of interest not only to BC, political, labour, and immigration historians but also to a wide public both within the province and beyond.

Finding Home begins with a description of Oberle's early childhood in the small town of Forchheim in southwestern Germany, the war years in a boys' school in Poland, the arduous journey back to the safety of his ancestral home ahead of the advancing Red Army, and, finally, the reunion of the whole family and the early postwar years in western Germany, where he finished an apprenticeship as a baker. To escape from the tight social bonds and to leave the haunting memories of his youth behind, Oberle sought a place that could afford him peace and freedom. Therefore, in late 1951, at age nineteen, he immigrated to Canada. After a short stay in Halifax, he arrived in Vancouver in early 1952. From there, he experienced life in remote logging camps and mining communities before starting his own business and establishing his home in Chetwynd, a small developing town in the Peace River District. The second book follows his political career, from becoming the mayor of Chetwynd to being elected as Conservative MP for Prince George–Peace River. Finally, under Brian Mulroney, Oberle reached the peak of his career as minister of science and technology and, later, minister of forestry.

The two volumes are distinct in several respects. *Finding Home* offers a story that is more or less typical of an early postwar German immigrant. I have heard many similar stories from immigrants who arrived in Canada in the decade after the war – stories of the horrors of war and the challenges of making a new beginning in a foreign country. Like Oberle, most of them did not speak English and often had no prospect of success in their learned professions. Many of them spent their first few years in Canada moving from job to job and occupation to occupation in order to make ends meet. Sooner or later, most earned enough money and learned sufficient English to settle down and to start their own businesses.

Oberle's political career, described in *A Chosen Path*, is highly unusual for a "newcomer." Unlike most Continental European immigrants, who focused their energies on building a secure and comfortable life for themselves and their children in Canada, Oberle ventured into the public realm, where he represented his BC constituency in Ottawa for over two decades. This is unusual in at least two respects: first-generation immigrants rarely went into politics, and even fewer became cabinet ministers.

Though a significant part of *Finding Home* is set outside British Columbia, the biography has a special appeal to BC readers. Oberle describes 1952 Vancouver from an outsider's perspective and provides insight into work and living conditions in logging camps, mining communities, and developing northern towns. He provides a clear picture of the various conflicts between First Nations, old settlers, and newcomers in one of the small northern towns that suddenly profited from one of W.A.C. Bennett's megaprojects and the concomitant exploitation of coal and other mineral deposits.

At the beginning of *Finding Home,* Oberle portrays his hometown of Forchheim as "primitive," as having remained basically unchanged since the Middle Ages (19-24). Though he claims that Forchheim was bypassed by the Industrial Revolution, before the Second World War it had such amenities as a railway station and a communal steam thrashing machine, and a sewage system was built in the 1950s – amenities that Chetwynd did not have when Oberle arrived. Moreover, Forchheim was only eight kilometres away from Karlsruhe, a major urban and industrial centre. Socially, Forchheim was highly stratified. Oberle had no prospect of advancement, which he attributes – not entirely convincingly – to the fact that his father had been born in a town less than one kilometre to the south and, therefore, remained an outsider (21-2). Chetwynd was also highly stratified, the difference being that here earlier settlers, and especially Aboriginal residents, occupied the lower socio-economic ranks and had little chance of rising. In contrast, newcomers such as Oberle could become part of the elite and enjoy opportunities beyond what they could have achieved at home.

Oberle's memory of his childhood and youth in Germany is sometimes faulty. He gives the wrong date for the beginning of the blitzkrieg against France and erroneously assumes that only boys were included in the *Kinderlandverschickung*, through which children were sent to rural areas to protect them from Allied bombing raids. His German spelling is rusty, and his editors do not appear to have been familiar with the language. Nevertheless, the first volume is certainly well written, fast-paced, and in many places highly entertaining. It is especially appealing since Oberle draws a very human picture of himself, without omitting his feelings, doubts, fears, and mistakes. This allows the reader to suffer with him through the war years, feel the excitement of the journey across the ocean, experience his bouts of loneliness, and share the joy of his reunion with his later wife Joan.

A Chosen Path is quite different. Though it retains the entertaining writing style of *Finding Home* it is almost completely dedicated to Oberle's political career. Starting with his fight, as the mayor of Chetwynd, for the Native housing project at Moccasin Flats the book recounts his successful career in federal politics. From a BC perspective, the first 130 pages are

likely the most interesting as they deal extensively with the development of Chetwynd and the situation in Prince George–Peace River before Oberle went to Ottawa in 1972. The remaining two-thirds of the book provide insight (albeit partisan) into the workings of the political system in Ottawa and the inflexibility of the bureaucracy that frustrated some of Oberle's ambitious projects and left a number of reports collecting dust on shelves. While *Finding Home* generally follows a chronological order, *A Chosen Path* tends to jump back and forth in time and is therefore somewhat confusing in places.

On the whole, however, Frank Oberle's memoirs are an insightful and highly readable account of an extraordinary life that took him from his native, war-ravaged Germany to British Columbia, where he found a peaceful home that offered him the freedom to try his hand at many different occupations, from logging and mining to business and politics. Oberle's occupational experiences certainly provide special insights into the social and economic situation of British Columbia beyond Victoria and the Lower Mainland. In addition, the memoirs are one of the very few published life stories of a post-war German immigrant to British Columbia.

An Okanagan History: The Diaries of Roger John Sugars, 1905 to 1919

John A. Sugars, editor

Westbank: Sugars Publishing, 2005. 300 pp. Illus. $24.95 paper.

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Between the 1890s and the Great War the Okanagan Valley was transformed from an extensive ranching landscape into an ordered landscape of orchards and townsites. This was a result of access to the valley thanks to the establishment of rail and water transportation and the promotion of settlement by land developers who purchased and subdivided ranches into orchard parcels and townsite lots.

The majority of the developers were Scots and Englishmen who promoted the Okanagan as a place that had a healthy climate, a stunning physical landscape that offered unlimited sporting activities, and a place where fruit farming was a leisurely pursuit and a sound investment. Many of the British immigrants who purchased lands were members of the middle and upper classes who possessed a "proper" education and had at least a minimal amount of capital to establish themselves. By the time of the Great War, approximately 12,000 British immigrants had settled in the valley.

One of the delightful aspects of researching this time period is the fact that many of the British immigrants were prolific writers and left their heritage in a variety of literary and documentary sources. This particular volume is an example of one of these sources – seven diaries left by Roger

John Sugars. Roger Sugars was eight years old when his parents, an Oxford-educated father and an accomplished pianist mother, emigrated from London, England, in 1905. On arriving in the Okanagan, Roger's father, John Edward, purchased a pre-emption of 160 acres (mostly forest land) on the west side of Okanagan Lake, south of Fintry, for $500. While Roger was away participating in the Great War, his parents sold the property to J.C. Dun Waters of Fintry for $1,000 and moved to Salmon Arm, where they purchased a farm.

The first six diaries, beginning when Sugars was fourteen years old, cover the years from 1911 to 1912 and from 1914 to 1917, and they deal with his experiences growing up in the Okanagan. The early diaries have entries for most days of the month, while the later diaries have entries for only a few days of each month. The last diary, 1919, records Roger's involvement in the Great War from the time he left the Okanagan as a twenty-year-old on 26 May 1917 to his return to Salmon Arm on 11 April 1919.

As a young teenager growing up in the Okanagan, Roger is fascinated by its physical environment, flora, and fauna and the people who settled there. His literary skills enable the reader to visualize the time and place. He describes the flora, fauna, and the seasonal sporting activities of fishing and hunting as well as his physical endeavours, which included building a road between Nahun and Ewing's Landing, picking fruit in Dun Waters, orchard, and working as a "swamper" in the logging industry. He provides detailed descriptions of the physiography and geologic profiles of the area and enhances a feeling for the place by sketching the features that he describes.

On many of his outings, Roger kept a meticulous record of the flora and fauna, and when he had a problem identifying something, he would consult Allan Brooks, the eminent Canadian naturalist and ornithological illustrator, who was living at Okanagan Landing.

Throughout his diaries, Roger offers his impressions of his neighbours, his logging colleagues, and Aboriginal peoples. With regard to the latter, he talks not only about those indigenous to the Okanagan but also the Nez Percés, "who came all the way from the reservations in Idaho or Washington" (47) to work as hop-pickers for a "man who owns a ranch up the Coldstream Valley" (45). The "man" was Lord Aberdeen, the former governor general of Canada (1893-98).

In his war diary, written in France in 1919, Roger notes that, presumably because of his knowledge of forestry and his logging experience, he has enlisted in the Canadian Forestry Corps. He was part of 76 Coy Company, and his duties were to clean up the woods (as there was a fuel shortage in France) and to construct all of the various camp buildings and camouflage them with brush, "for we were right under the eye of German planes" (225). His company was shifted to various locations and, as it moved, Roger described both the war-zone towns he was stationed near and those that he passed through.

During the war, he was entitled to general leave and so returned to England, where he described his travels and his stay with relatives. At the end of the war, the Forestry Corps was responsible for cleaning up the camps. Roger, realizing that it would be three or four months before demobilization, decided, along with a colleague, to extend a weekend pass to Troyes by going AWOL. He described the landscape and the towns that they

passed through and the aftermath of the horrid war. "We came across one poor Fritzie who had been overlooked: his body was buried in a shellhole, but his arm was reaching upward out of the ground. The shriveled fingers were bent like claws and the sleeve of his tunic was almost rotted away" (251). As in his Okanagan diaries, so in his French diaries Roger captured the "terroir," the landscape, and the sense of place.

The diaries are a fascinating source of detail and opinions about life in the Okanagan and the Great War as seen through the eyes of a gifted, articulate young man. This volume is certainly an excellent contribution to understanding the emigration and settlement process of the Okanagan Valley.

Even though the importance of *An Okanagan History* is in the presentation of the diaries, the volume suffers from being rather awkwardly structured. At the beginning of the book, there are seven pages entitled "A Word from the Author" followed by a "Foreword" of six pages, written by Roger's daughter Lilian. At the end of the volume there is a two-page "Appendix" entitled "Characters in Roger's Life" written by his son John, the editor of the volume, and an eighteen-page reprint of one of Roger's articles. In all this material (thirty-three pages) there is a certain amount of repetition. The editor should have considered simply writing an introduction to the diaries. The editor might also have considered including three place-name maps: one of the Okanagan Valley, one of England, and one of France. The maps would certainly have been beneficial to the reader unfamiliar with the place-names mentioned in the diaries. One final point: I question the editor's comment (275) that Roger Sugars' 1919 diary was written from memory. I suspect, because of the detail, that the author completed his Great War diary from notes that he had made in England and France.

Coldstream: The Ranch Where It All Began

Donna Yoshitake Wuest

Madeira Park: Harbour Publishing 2005. 160 pp. $29.95 paper.

Wayne Norton
Vancouver

When Lord and Lady Aberdeen purchased the Coldstream Ranch near Vernon in 1891, they could hardly have suspected their experience with the property would establish patterns that would be followed for the next century. By taking us through the subsequent decades and several changes in ownership, Donna Yoshitake Wuest makes it clear that the ranch has consistently had difficulty in living up to the expectations that have been placed upon it. Wuest also demonstrates that, whatever the disappointments may have been, there has been no lingering bitterness among the disappointed. She presents us with a book that concentrates on the lasting affection for Coldstream felt by so many of those who have been associated with it over the years.

Excerpts from historical memoirs are combined with the memories of those Wuest interviewed to delineate the process by which the historic ranch of a century ago became the working ranch of today. The decision to divide the contents into chapters dealing with specific aspects of the ranch rather than to present a purely chronological narrative has clear advantages. The Cattle Ranch

(Chapter 8) and the Orchard Ranch (Chapter 3), for example, show that the various economic activities at Coldstream have had separate histories – separate lives almost – and that while one endeavour would prosper, another would falter. One drawback of this organizational structure is that the reader can become confused due to having to jump forward and backward through the decades. This confusion is sometimes compounded by the layout, which places biographies of significant personalities in the midst of narrative sections, often repeating information from the main text.

Almost every chapter provides insight into a colourful history. Until the 1940s, for example, the Coldstream Ranch continued to grow smaller apples than were generally preferred in North America because this was the preference of the English market that it was supplying. It is interesting to learn that, until 1914, seasonal labour was provided by Natives from the Nicola and Thompson Valleys as well as by the Nez Percé from Washington State and that 20,000 soldiers were trained on the ranch during the latter years of the Second World War.

There are a few minor cautions. The bibliography can be misleading and the book will disappoint readers who want their sources precisely identified. The reader will seek in vain to discover the current location of the oft-quoted annual reports written by Fluffy Woolaston; and while many of the photographs are wonderful, others perhaps could have been allowed to remain in family albums.

In some respects, that is what *Coldstream* is – an album and historical chronicle intended primarily for those who have lived and worked (or still live and work) at Coldstream. They will welcome the publication wholeheartedly. Perhaps a wider audience would have welcomed a broader analysis of trends and changes over the course of the history of the ranch. British Columbia does not enjoy the same depth and breadth of historical writing on agricultural history as do the Prairie provinces, but the existing literature could have provided greater context to Wuest's consideration of the changing ethnic labour force, economic trends, and evolving social relationships. The book is not intended for an academic audience and, however unfair it may be to criticize it for failing to appeal to that audience, there will be at least some readers who will wish Wuest had asked more questions about her subject. Could transitions from one market to another have been accomplished more efficiently? Can particular managerial decisions be applauded? Are others open to criticism? The book does not analyze the economic forces that the Coldstream Ranch was forced to respond to over the decades, though it does often identify them.

If a book analyzing life on Coldstream were to be written, one gets the impression that Wuest would be a good bet to write it. She has a splendid ability to let her subjects speak for themselves – providing insights that one can admire at the same time as one wishes that their words had been more thoroughly analyzed. As the reader delves further into the book, the curious subtitle becomes clear: Coldstream is where many of the people involved or cited acquired their great affection for ranching and the Vernon area. Yoshitake Wuest displays that same affection for her subject, creating a volume that is clearly a labour of love. *Coldstream* ends on a hopeful note – reminiscent of the optimism Lord and Lady Aberdeen brought to their purchase over a century ago. Readers

of *Coldstream* will wish the current owners every success, but they will know that they, too, must be aware of the fundamental lesson learned from the ranch's history: market conditions will inevitably change, and the ranch that changes with them is the ranch that will survive.

Undelivered Letters to Hudson's Bay Company Men on the Northwest Coast of America, 1830-57

Judith Hudson Beattie and Helen M. Buss, editors

Vancouver: UBC Press, 2003. 512 pp. Illus. $85.00 cloth, $34.95 paper.

Carolyn Podruchny
York University

In *Undelivered Letters,* editors Judith Hudson Beattie and Helen M. Buss provide a voice for those North American fur trade people usually thought to be voiceless. This publication of over 200 undelivered letters to men who worked for the Hudson's Bay Company (HBC) in the Columbia District from 1830 to 1857 reveals the rich worlds of the mostly non-literate labourers who worked as seamen, voyageurs, tripmen, and servants. Letters addressed to labourers that never found their marks (usually because the men had died) were meticulously filed and stored by the HBC, which seldom threw anything away. The letters eventually surfaced in the massive HBC Archives that was moved from London to Winnipeg in 1974 and officially donated to the Province of Manitoba in 1994. Beattie, then keeper of the HBCA, and her colleague Buss, a specialist in memoirs, letters, and diaries, began to read, discuss, transcribe, and research an ever-growing collection of these letters. Their published volume is divided into four sections: (1) letters to the English, Scottish, Orcadian, Welsh, European, North American, and Hawaiian sailors who worked on the ships travelling between Britain and North America; (2) letters to French-Canadian voyageurs from the St. Lawrence Valley who were working at far western posts; (3) letters to English, Scottish, and Orcadian men who were working at posts; and (4) letters to emigrant labourers who hoped to settle in a new colony.

Today these letters will find a vast audience of readers, including genealogists, social historians, cultural theorists, and the general public. Anyone interested in acquiring information on people who lived in the Pacific Northwest, the Canadian and American borderlands, the St. Lawrence Valley, the Hawaiian Islands, and/or Great Britain during the nineteenth century will be interested in these letters, as will anyone intrigued by, for example, family life, women's history, fur trade politics, and the role of gossip and jokes in early modern and nineteenth-century communities. Although it may seem strange that published handwritten letters could open up the worlds of the non-literate, these letters do just that. And they do it by revealing the techniques these people used to communicate across vast distances as well as by revealing their personal lives, emotions, dialects, and language rhythms. Many of the letter-senders dictated their letters to local clergy, notaries, or lords, and it seems likely that the letters that did arrive safely in the hands of their intended recipients were read with the help of fur trade masters, officers, and clerks.

Beattie and Buss provide an exemplary case of how to edit a collection of letters. The volume's introduction situates the time and place of fur trade employment on the Northwest Coast, describes the process of preserving the letters, and provides a guide for the many ways to read the letters. The introductions to each of the four sections provide historical narratives that situate the information presented so that the content of the letters is crystal-clear to non-specialists. The letters are reproduced with original spelling and spacing, with added punctuation and words noted in square brackets. Any text that was stricken through has been preserved. The letters to voyageurs are printed in the original French with careful English translations. The editors' meticulous and well researched notes provide tantalizing biographical information on the workers and their families – people who barely left a trace in conventional documentary records. The rich appendices list and describe the HBC ships and posts mentioned in the correspondence, while a detailed bibliography and index complete the volume. None of these editorial additions detracts from the compelling nature of the correspondence – in fact, they only add to the readers' and researchers' enjoyment.