

in early historic and prehistoric times. Archaeological evidence also indicates that the same diversity is true for the southern coast.

One incorrect statement on page 38 is in tradition with the usual confusion of geological terms that one finds in archaeological publications. It is true, as stated, that nephrite is "commonly called jade," but the addition "or jadeite" is misleading. Nephrite and jadeite are two mineralogically different rocks which are often lumped together under the ambiguous term jade. Since there are no sources of jadeite in B.C., all "true jade" originating in the province is actually nephrite. However, this by no means simplifies matters since even geologists often cannot make a visual distinction between nephrite and some other raw materials such as serpentinite. The failure to carry out the simple tests needed to distinguish one raw material from another has led many archaeologists, and Stewart, to assume that most celts were made of nephrite. Specific gravity tests undertaken at the Provincial Museum on a large collection of celts indicated that over half of them were made of serpentinite.

Chapters IV and V demonstrate the interesting role of bone, antler and shell in the material culture of coastal peoples. Whether the techniques shown in the utilization of these materials are accurate, such as in the case of the *pièce esquillée* (stone wedge), is still uncertain in the absence of adequate studies on the subject.

Artifacts of the Northwest Coast is an illuminating and praiseworthy publication that will undoubtedly fulfill Stewart's wish for the reader to "acquire a deep appreciation for the inventive thought and skilled craftsmanship that went into so many of these artifacts." And most important, for the reader to "gain a deeper understanding and a greater respect for the coastal Indian of today."

British Columbia Provincial Museum

GRANT R. KEDDIE

The Struggle for Survival: Indian Cultures and the Protestant Ethic in British Columbia, by Forrest E. LaViolette. Toronto: University of Toronto Press, 1961; reprinted with additions, 1973. 201 pp., illus., \$3.50. (Canadian University Paperbooks No. 111).

Despite Professor W. E. Willmott's scathing review of F. E. LaViolette's *The Struggle for Survival: Indian Cultures and the Protestant Ethic in British Columbia* as both poor history and poor sociology (*B.C. Library Quarterly*, January 1962), the University of Toronto Press reprinted this

1961 work in 1973 without having the author revise the text or update the bibliography. Willmott's criticisms are still valid. The book lacks adequate definition or discussion of the Protestant Ethic, the views of Weber and Tawney on that ethic, the Indian cultures of British Columbia, and the economic history of Indian-White relations in this province. Anthropological and historical terms used by the socialist author in writing this "history" such as: acculturation, potlatch, the missionary, Indian nation, identity, survival, and Canadianized Indians are also not defined. LaViolette does quote some historical documents at length but, as Willmott says, "leaves out relevant passages to quote amusing or nice tidbits that have little bearing on the point under discussion."

In the dozen years since LaViolette wrote *The Struggle for Survival* anthropological and historical studies have appeared to magnify the scope of Willmott's criticisms as well as the potential for revising this work to deal with them. Professor LaViolette could begin such revision by consulting Wilson Duff and Michael Kew's "A Select Bibliography of Anthropology of British Columbia," in *BC Studies*, Autumn 1973, the journal *Ethnohistory*, and the August 1971 *Pacific Historical Review* articles on "The American Indian" in history and ethnohistorical theory. There are also primary sources which were not available when he wrote in 1961; for example, Record Group 10 Black Series, in the Public Archives of Canada, containing reports and correspondence of the Indian Affairs Department from 1873 to 1923.

Further, there are primary sources on missionaries and their methods in British Columbia; it is unnecessary to rely, as LaViolette does, on secondary sources, and on Anglican William Duncan's work for a basic interpretation of all missionary effort in nineteenth century British Columbia. Among other limitations, this leads him to ignore the important activities of Methodists in the area. Roman Catholic missionary records could enlighten Professor LaViolette on many points he misinterprets or neglects concerning missionaries, particularly Roman Catholics. For example on page 115 of *The Struggle for Survival*, he prefaces the quotation of a petition from the chiefs of Douglas Portage, of Lower Fraser, and of the other tribes on the seashore of the mainland to Bute Inlet, with the words:

Although we do not know which missionaries or other white people were instrumental in framing the following petition of protest addressed to Indian Commissioner Powell, it is obviously a more sophisticated document than the Indians themselves could produce: . . .

Since LaViolette does not list the signators by name it is not immediately

obvious which missionaries helped these Indians with this protest. However, the full text of this petition appears in the B.C. *Sessional Papers, 1875*, pp. 674-675 where it bears the signatures of Peter Ayessik, chief of Hope, Alexis chief of Cheam, and 54 other chiefs of Douglas Portage, Lower Fraser and Coast; thus 56 chiefs of Roman Catholic Indian bands in the Roman Catholic mission district of Saint Charles supported the petition. These chiefs were no doubt assisted in framing their petition — particularly point seven regarding their being hard working agriculturalists hoping to “enter into the path of civilization” — by Roman Catholic Oblate missionary bishops d’Herbomez and Durieu. Perhaps LaViolette did not in 1961 consult the Roman Catholic Oblate missionaries’ records because they were in French. Yet he might have consulted Reverend A. G. Morice’s 1910 *History of the Catholic Church in Western Canada* which summarized in English the Oblate missionaries’ work in British Columbia from those records. Morice’s discussion of how the Oblate missionaries came from France and tried to teach the Roman Catholic religion, a temperant or sober, non-pagan way of life, the agricultural and industrial skills of “civilization,” and the English language to the Indians of the Fraser Valley, Georgia Straits and the Interior of British Columbia would not have supported LaViolette’s discussion of Indian cultures and the “Protestant” ethic in British Columbia.

Besides wondering why the University of Toronto Press reprinted *The Struggle for Survival* in its present form, I also wonder how they came to print this period piece in the Canadian University Paperbooks series. Does it not qualify as a history, or an investigation, or a polemic, or a tract fit for the Social History of Canada series? With a suitable scholarly introduction could not *The Struggle for Survival*, like other books advertised in that series, “enrich our knowledge of the past and lay the groundwork for future advances in scholarship and historical consciousness”?

Douglas College

JACQUELINE GRESKO

Those Born at Koono, by John and Carolyn Smyly. Saanichton: Hancock House, 1973. 120 pp., illus. \$12.95.

It is becoming increasingly evident that three schools of thought are emerging from what, up to this date, has been a formless group working with the undigested Indian material of the Canadian west coast. If we look at this “formless group” from an historical perspective, we find