bureaucratically determined rules putatively designed to protect environmental values or because of the enormously complex administrative structure standing between the right to log and the roar of the chainsaw.

The book contains numerous minor errors, ranging from the misspelling of names to incorrect mathematical units. A scholar of Marchak's stature deserves better editing than this.

In the end, Marchak asks about communities, "are they worth saving?" She answers: "Human life may depend on the survival of communities as much as trees depend on larger ecosystems . . . Real economic development . . . will depend on creating economic capacities that sustain, not just individuals, but more—viable human communities." No thoughtful person will disagree with this objective. *Logging the Globe* is brilliant when Marchak sticks to this theme but falters when she strays into the less familiar territory of economics and forestry. Hold your breath in those sections, and learn from the book what is good.

University of British Columbia CLARK S. BINKLEY

All Possible Worlds: Utopian Experiments in British Columbia, by Justine Brown. Vancouver: New Star, 1995. 96 p. Illus. $16 paper.

British Columbia has been the location of many communities founded to practise versions of the good life, most of them known only to the residents, their neighbours, and an unsympathetic government. This short book provides a popular introduction to a range of these communities.

The author makes it clear that in trying to understand these communities she is also coming to grips with her own childhood on one of them, and the best sections by far are those in which she deals with the communities from the "Sixties." This is also where she had original sources with which to work and, as a result, adds to what had been known.

The book is both uneven and unsure of what it is. The Sixties material is the outline of a serious contribution to scholarship; the rest is a quick survey of communities ranging from the almost unknown to the widely studied. But, given only ninety-six pages, the author covers a lot of ground.

Brown begins with Metlakatla, a late nineteenth-century community among the Tsimshian led by an Anglican lay minister, which strikes me as a bit out of place since it was a missionary created community. But, while the imposition of Victorian dress, a choir of Tsimshian singing the Messiah, and a Tsimshian brass band clearly says that this is a colonial "utopian experiment," it is a powerful reminder that our conceptions of what constitutes significant improvement change over time. Metlakatla is also striking because, when we look at so much Sixties and post-Sixties communitarianism, we see the colonizers trying to adopt a romanticized version of the way of pre-colonial life of the colonized. The "tribalism" of the later communities is trying to recreate what their predecessors worked to destroy and replace.

While the missionaries tried to impose their version of the good life on the original inhabitants, British Columbia was the site of a number of experiments where Europeans settled precisely because they found a space in which to create their own version of utopia. The Norwegian Bella Coola (although originating in Minnesota rather than Norway), the Finnish Sointula, and the Russian Doukhobors are the best known examples of immigrant communities trying to find methods of coping with a new country. Bella Coola and Sointula were attempts to solve social and economic problems among existing immigrants; the Doukhobors were a persecuted Russian sect that emigrated to Canada in search of religious freedom only but found continued persecution. The treatment of the Doukhobors is a classic example of the stupidity of government in dealing with difference. Sointula is much better known in Finland than it is in Canada, and there is a substantial literature on it in Finnish.

But the focus of the book is on the Sixties communes, some of which still exist, and here Brown makes a serious if limited contribution to scholarship through the use of original documents. The British Columbia communes were a varied lot. A number were based around people from the US fleeing the draft, a pattern that had Second World War precedents. Others were Hippies trying to return to the land and drop out of the rat race. Brown documents one, CEEDS or Community Education and Economic Development Society, that was established as an explicitly political commune and still flourishes. This community is unusual because the many survivors from the communal upsurge of the Sixties and Seventies are more likely to be religious rather political. CEEDS has shown a remarkable adaptability, apparently achieved by taking seriously the necessity for continued self-criticism, a regularly recognized need that is rarely acted upon.

There is some carelessness in the text, particularly when reference is made to communities outside Canada. For example, on page 23 Brook Farm is referred to as an "arts community" and Oneida as a "free love experiment," both statements that would have been corrected by reading any of the vast contemporary scholarly literature on these communities.

The focus on British Columbia is sometimes a bit overdone. On page 21, the author notes that the Metlakatla community founded a New Metlakatla in Alaska, and then she simply stops. At least a sentence should have been added telling us something about what happened. And the section on the Emissaries of the Divine Light notes that there are a number of communities outside of British Columbia, mentioning Colorado, England, France, and South Africa. It would have been worth letting the reader in on the fact that some of these communities have hundreds of members and have existed for decades.

But Brown has provided an amazing amount in ninety-six pages, and I hope that others will follow her lead, collect the original material that current and former members of these communities have stored under their beds, and donate it to libraries so that future histories can go deeper.

University of Missouri-St. Louis LYMAN TOWER SARGENT

The Eternal Forest, by George Godwin. Introduction by George Woodcock. Vancouver: Godwin Books, 1994 (first published in 1929). xxxii, 318 pp. Photos. $19.95 paper, $32.95 cloth.

This new edition of a book, published originally by Appletons of New York in 1929, provides a rare glimpse into life in the Lower Fraser Valley immediately prior to the First World War. It is, in fact, much more than a reissued novel. Robert Thompson, an academic-turned-publisher, and the nephew of George Godwin, has added greatly to the value of the original text by providing extracts from the author's journal, recent and period photographs, and a series of notes. Passages from Godwin's journal enable us to understand more fully the significance of particular sections of the text — connecting the voices of his characters to his own political views, or the emotions of the central figure in the novel to the intimate details of his own personal life. Taken together, the journal extracts and the notes offer the reader an unusual degree of assurance that *The Eternal Forest* can be appreciated not simply for its aesthetic qualities but also as a source of historical understanding.

Godwin and his wife, Dorothy, exchanged the comfort of their middle-class milieu in England for the romance of the pioneer life. In 1912 they arrived in the Fraser Valley and sank their 500 pounds sterling into a house and a few acres of bush in Whonnock (Ferguson's Landing in the novel). *The Eternal Forest* describes the society they encountered. There are the resourceful Olsens — farmers, fishers, miners, and carpenters — who have all the skills to endure and prosper in the wilderness, and the patient, humble Swede, Johansson, who sweats and suffers but who eventually owns a fine farm and the first Ford in the district. Old Man Dunn, the self-educated Yorkshireman, is the local sage whose socialist and cooperative views help shape the collective critique of Vancouver realtors, provincial politicians, and all kinds of promoters and boosters whose schemes bring ruin to the gullible or desperate. There is the voluptuous Mrs. Armstrong, who takes in loggers and "serve[s] her boarders' fare out with the sauce of sex" (60), and whose house resounds with disorderly delights throughout the winter months. The Church of England vicar, Mr. Corley, disapproves of Mrs. Armstrong, but then he despises most of the citizens of Ferguson's Landing, for few accord him any respect and fewer still attend his services. He longs for the certainty, hierarchy, and decorum that he left. There is Blanchard, the storekeeper dispensing provisions and gossip and mail, playing postmaster, thanks to Bob England, an old-timer and political broker who has secured Blanchard's