

Something might also have been said about the later careers of certain gunners who left the Vancouver defences for overseas — such as Captain H. B. Carswell, who won the Military Cross in the Dieppe Raid, and Major E. A. Royce, who commanded the 1st Canadian Rocket Battery in Europe and who afterwards became a Vice-President of the Bank of Montreal.

Some errors have crept into the text. The Anglo Japanese Alliance dated from 1902, not 1911. Mackenzie King would not have been pleased to find his name hyphenated. In 1939 the popular Colonel H. F. G. Letson (later Adjutant General of the Army) commanded the 14th Infantry Brigade and Vancouver Area Defences, not Military District No. 11. It is also distressing to find a reference to “Juan de Fuca Strait”! Sixty-pounders are not properly classified as “field” guns, and no sailor would ever refer to the “near” side of a ship. There are also mistakes in page references given in the index.

On the credit side tribute must be paid to Professor Moogk for the excellence and profusion of the illustrations and diagrams, which are quite outstanding. It may be noted that some of the sketches were done by the war artist O. N. Fisher, who later accompanied and recorded the D Day assault of the 3rd Canadian Division in Normandy.

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The Squire of Kootenay West: a biography of Bert Herridge, by Maurice Hodgson. Saanichton: Hancock House Publishers, 1976. Pp. 232; *illus.*; map; index; bibliographical note.

This is a delightful book about a delightful human being. Having thus violated the reviewer's code of never saying anything completely positive, I'll have to backpedal furiously to redeem myself.

Maurice Hodgson, at the time a lecturer at Selkirk College, was commissioned to produce a biography of long-time politician and “character”, H. W. (Bert) Herridge. He had the man himself at his elbow and, as he says, the book is largely Herridge's story as Herridge remembered it, with the easy informality of the subject shining through the pages. One would need therefore to look elsewhere for a documented account of the political

life of the times. Nevertheless the volume has its own indisputable merits.

The biggest battle of Bert Herridge's twenty-seven year tenure in political office was his fight against the damming of the Columbia River and the submerging of his own homestead behind the High Arrow dam. James Wilson, the planner who worked for B.C. Hydro during the relocation, has in his book *People in the Way* accused Herridge of "a virulent personal hatred" (p. 23) for Hugh Keenleyside, the Hydro co-chairman who directed the power authority's implementation of the Columbia River Treaty. But Herridge's biography makes clear that this was no mere personal antagonism. Herridge saw in the High Arrow proposal, as neither the cool professional nor the worldly diplomat could, the death of a community with which his whole life was bound up. For Herbert Wilfred Herridge was a product of the early twentieth century promotions that drew would-be farmers into the narrow valleys of the West Kootenays in the wake of the silver-lead boom of the 1890s and left them there as mining activities died away.

Bert's parents, Willie and Charlotte Herridge, the younger son of the Methodist minister from Bournemouth and the upwardly aspiring lady's maid from rural Hampshire, were almost archetypes of the settlers who were before World War I lured to rural British Columbia. They were drawn by the prospect of establishing themselves in a social position not open to them in England. The promoters, promising fruit "ranches" which would enable them to support themselves on this scale, dumped them into a raw pioneer land to sink or swim. The elder Herridge swam with difficulty, but not even the "Great War", which released many from their disappointments, made them give up. The war, however, sent young Bert overseas to be wounded and to claim the bride who would reinforce the "Englishness" of the older generation.

Once the sober realization set in that the orchards in the agricultural pockets along the Arrow Lakes, while productive, were not about to become a second Okanagan, the Herridges, senior and junior, set about surviving. In this difficult task, Bert Herridge was aided, paradoxically, by the very wounds that partially crippled him. In a generation when "veteran's preference" has faded out, it is hard to realize the advantage of being a wounded "returned man" in the 1920s. Herridge never had to depend solely upon the income from his fruit-growing operations since his pension was supplemented by a series of government jobs, dispensed through the traditional patronage practices of provincial politics.

It therefore helped that Herridge's political views almost mirrored political changes of the time — a brief flirtation in 1921 with a Progressive

MP, hesitation in 1924 between the Provincial Party and the Liberals, active support and local office in the Liberal Party until 1934, then conversion to the newly formed CCF. Herridge, like many others, moved to the Left under the impact of the Depression and, in his case, disillusionment with the operation of patronage. To his new party he brought the pragmatically progressive views he had developed in the fruit-growers co-operatives and as a Reform Liberal, and these were to stay with him throughout his political life.

Although Herridge had been identified with the people of the Arrow Lakes and Slocan rural farming communities, his electoral base was among the smelter workers at the huge CPR-owned Consolidated Mining and Smelting Company plant in Trail. In 1941 they elected him to the provincial legislature and in 1945 to the House of Commons, and their support continued until he retired in 1968. His political career almost paralleled the existence of the revived Mine, Mill Smelter Workers Union — at first the International Union of Mine Mill and Smelters Union (IUMMSW), “Canadianized” to Mine Mill and Smelter Workers Union of Canada as the United States wing crumpled. He fought as an MLA in the early 1940s for the union’s right to be recognized as a bargaining agent and he left politics in 1968 just after it was absorbed by the United Steelworkers of America.

Herridge’s support from the big smelter Local 480 presented certain problems to him and to the CCF, for the IUMMSW was one of the groups of unions expelled on charges of “Communist domination” in the late 1940s, first from the Congress of Industrial Organizations (CIO) in the United States and later from their Canadian affiliate, the Canadian Congress of Labour (CCL). The jurisdiction of the Mine Mill and Smelter Workers was turned over to the giant United Steelworkers of America (USWA) and in 1950 the Steelworkers began a prolonged attempt to raid the Trail local.

It is easy to see the conflict in the terms presented by Hodgson — the struggle against “Communist domination” — that legendary and seemingly miraculous ability of a handful of party members to hold large numbers of unwilling non-Communist workers in thrall. But this political variant of the “possession by demons” theory, so popular in the Cold War years, seems even less applicable than usual to Trail. Far more relevant was the dogged resistance of a strongly developed localism to the interference of “outsiders”. The episode of the “People’s CCF” was a forerunner. The provincial CCF hierarchy “at the coast” in Vancouver was unable, in spite of expulsions, to prevent the members in the West Kooten-

may from nominating and electing their own choice, Bert Herridge, even though he was ineligible under party rules. When Herbert Gargrave, the voice of the provincial executive in that fight, later turned up in Trail as organizer for the Steelworkers, the battle was on again.

At stake in the Trail raid was as much the strong independence of Kootenay people as any ideological clash between CCFer and Communist. Neither the minuscule Communist group in Trail nor Harvey Murphy himself could have rallied the Trail workers without the affront to their regionalism from the Steel raid. Murphy, though himself an outsider, had negotiated for Local 480 for some years. Bert Gargrave, taken on the Steelworkers' payroll after his defeat as an MLA, was completely "from the coast", known only for his role in the 1945 affray. Once again local people rallied against interference from "outside".

As the 1950s drew along, Local 480 occupied a position in the Mine Mill and Smelter Workers Union very favourable to its autonomy. Elsewhere Mine Mill weakened under constant attacks from Steel, and other locals steadily lost their certifications. The Trail local and its sister units at Kimberley and Riondel provided the overwhelming majority of members in the B.C. District union. Even though headquarters remained in Vancouver, the bulk of union energy went in providing help in negotiations with CMS, and Harvey Murphy and other district leaders were proven and skilful negotiators. In fact, in some ways the situation reverted to the days of the Workman's Cooperative Committee — negotiations were mainly between the local managers of CMS and their workers, the difference being the help of "outside experts" from both company and union.

Even after 1967, when Harvey Murphy performed his last obeisance to Communist Party policy and led Local 480 into the Steelworkers, the independence bred by isolation was not dead. A split-away group tried to take the smelter workers out of the continent-wide international union with its hierarchical structure and its far-away and unknown support staff. They acted in the name of Canadian unionism, but the attempt to re-create the previous autonomy suggests that there was more of regionalism in their actions than of nationalism.

In this light, the struggle at Trail in the 1950s can be seen as a precursor of what became in the 1960s and 1970s a common phenomenon in the one-industry "company" towns of British Columbia — workers breaking away from the big international unions to create locally controlled unions. The pulp and paper workers, non-ferrous metal miners and Kitimat smelter workers have all taken this route. These workers see as

alienating not only absentee and foreign management but also absentee and foreign union leadership. The direction of the company may be out of their control, but winning back the local union can restore at least some measure of influence over their work environment.

It is one of the strengths of Hodgson's work that his richly textured study of a major Kootenay political leader opens up such questions. Another half dozen similar books on politicians in the B.C. Interior — say, on Harry Perry in Prince George, Ed Kenny in Terrace, Tom Uphill in Fernie, and not forgetting W. A. C. Bennett in Kelowna — would help us begin to analyse the character of regional political differences within British Columbia.

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John Veillette and Gary White, *Early Indian Village Churches: Wooden Frontier Architecture in British Columbia* (University of British Columbia Press, 1977) pp. xx + 195, illustrated, cloth \$25.00, paper \$19.00.

The current enthusiasm for all things Canadian has not necessarily produced the best results. Untalented amateurs have frequently undertaken projects very much beyond their capabilities or professional knowledge. However, despite this caveat, excellence does sometimes ensue and this present volume is a first-rate example of what can be done by persons of taste, sensibility and verve. In the domain of history of architecture neither John Veillette nor Gary White can be considered amateurs but neither are they professionals. Rather they have that rare quality of perceptivity which cannot be taught but at the same time is not unlearned and this has enabled them to produce a handsome and attractive book, one that seeks to portray the consequences of Christianity and the Indian people in a form that is visible in its architectural remains.

A volume that is essentially pictorial poses problems because it is not easy to ascertain whether it should be considered as a work of art or of scholarship. Certainly, in this instance, one has no difficulty in praising the high calibre of the illustrations. Many of the photographs were taken by Messrs. Veillette and White who use their camera not only to be able to portray the actual buildings that are still extant but at the same time, they manage to evoke a mood or *ambiance* which is quite unique. Those photographs that they have selected from other sources are generally of an equally high standard.

Ecclesiastical buildings in British Columbia — both those which survive