

example, deal with the party-movement dichotomy raised by Walter Young in *Anatomy of a Party*, nor does he suggest any evolution or devolution of the party's views on socialism.

The discussion of the NDP in office in Manitoba, Saskatchewan and British Columbia is a particular disappointment. The assessment of these governments' performance is shallow and replete with vague, unelaborated comments such as this one about NDP civil service appointments.

Some were NDP hacks being rewarded for their loyalty during the years out in the political wilderness. Others were hired for their professional qualifications. Others again were young university graduates who were strong NDP supporters. Some of them had useful skills; others were a major disappointment to those who had hired them on high salaries. (p. 254)

McClelland & Stewart's copy editors have done a poor job in removing non sequiturs and awkwardly constructed sentences from the book. There is no need for tangled sentences such as: "The belief that the NDP was on the march and about to win new victories also influenced anti-socialist politicians by making them less determined to oppose some of the policies in the NDP program" (p. 241).

It may simply be that, for the moment, there is nothing new to say about the CCF-NDP. Studies of the provincial parties, particularly in office, would be enlightening. Avakumovic's attempt to cover everything results in a book that is vague and unoriginal. The comparison with Penner is notable.

*Athabaska University*

ALVIN FINKEL

*The Japanese Canadians: A Dream of Riches*, by the Japanese Canadian Centennial Project. [Vancouver:] The Japanese Canadian Centennial Project, 1978. Pp. 190; *illus.*; cloth \$17.00, paper \$13.00.

There is a long tradition in British Columbia of centennials and, now, bicentennials, stimulating the publication of books. In 1977 members of the Japanese community participated in this tradition by celebrating the hundredth anniversary of the arrival of Manzo Nagano, the first Japanese immigrant to Canada. Among the means used to mark this event was a travelling exhibit of photographs honouring the *Issei* (the first-generation immigrants) and showing the history of the Japanese in Canada. *The*

*Japanese Canadians: A Dream of Riches* is a permanent record of that display.

Thus this handsomely produced volume consists mainly of pictures. Some, such as the broken windows on Powell Street after the 1907 Anti-Asian riot and the interned fishing boats at New Westminster in 1942, are well known but obviously had to be included as representative of Japanese history in British Columbia. The majority, however, are from private collections. Photos of friends in front of the hollow tree in Stanley Park, of pretty little girls in their dancing costumes, of a proud young man with his new car and of happy wedding parties are similar to those in many Canadian family albums.

Such is the paradox of the Japanese experience in British Columbia. On the one hand, they were badly treated by the majority white community; on the other, they were anxious to assimilate. The project members are critical on both sides of the dichotomy. Although they observe how the white community made pre-war Niseis "exiles in their own land" (p. 65) by denying them civil rights, how politicians agitated for their evacuation and how many "who saw their life's work and security destroyed overnight remain uncompensated to this day" (p. 137), their treatment of the evacuation is remarkably restrained. It occupies about a third of the volume but gains in effectiveness by its presentation as a simple, straightforward account of hardships endured. The editors are less reserved in censuring those Japanese whose legacy of the evacuation "is a 'leave me alone' attitude" (p. 169). They imply such feelings may be responsible for many of today's Sansei (third generation) knowing little and caring less about their heritage (p. 5). It is significant that a Shin Issei (post-war immigrant) initiated the idea of this photographic collection and that, according to project co-ordinator Tamio Wayakama, the Shin Issei acted as "a bridge that led us [the Nisei and Sansei] from the nagging sense of ourselves as the other, the Jap, the lesser being, to the awareness we share today" (p. 4).

Perhaps reflecting the fact that project workers were a mixed group of Shin Issei, Nisei, Sansei and Kika-Nisei (Canadian born who were "repatriated" to Japan in the 1940s but have since returned), the text is published in parallel columns of English, Japanese and French. The last, however, may acknowledge grants secured from several federal cultural agencies.

While the project workers have assembled a fine collection of photographs and supplemented them with a brief text and some extracts from contemporary documents and later interviews, the volume is less useful

than it might be. The sepia-toned photographs — there is at least one and often two or three on almost every page — are not captioned. Artistically this is very pleasing, but practically it is frustrating. The reader must flip to the back of the volume and there he is disappointed to find a very brief description — often only provenance — of the picture. If the volume were to be of real historical use, the captions should, at a minimum, have identified the subject, the time, place and occasion. Nevertheless, the volume and the travelling exhibit from which it developed have undoubtedly accomplished their purposes of reminding all Canadians of the evils of racism and of helping the Sansei to discover their roots.

*University of Victoria*

PATRICIA E. ROY

*Sir Matthew Baillie Begbie, The Man for a New Country*, by David R. Williams. Sidney, B.C.: Gray's Publishing Co., 1977. Pp. 333; \$15.95.

A bronze statue of a striking man on horseback stands in the Union Club in Victoria. The man is Sir Matthew Baillie Begbie, one of the founders of the club, our greatest colonial judge and the subject of David Williams' important biography. Instead of the literary background of the professional academic, Williams writes as a learned barrister and bon vivant country squire, imbued with a feel for his subject. His scholarship is nevertheless sound. The result is *The Man for a New Country*. The tiresome and incorrect mythology of Begbie as a latter-day Judge Jeffrey is replaced by Begbie as a man for all seasons.

Williams' biography reveals Begbie as equally at home on horseback or presiding over the Lytton assize. We also discover the versatility of Matthew Begbie as he performs as surveyor and map-maker, advisor to the Governor, ordinance draftsman, baker, raconteur, tennis companion, musician, classical scholar and judge. Williams carries us with Judge Begbie into the roaring Yankee mining camps of the Cariboo during the gold rush and displays the speed and decisiveness with which justice came to an uneasy frontier community. From Ned MacGowan's so-called "war" at Yale in 1859 to the potentially dangerous Indian reprisals known as the Waddington massacres of 1864, Judge Begbie's response was swift and appropriate.

Begbie believed that the assize court must come to the people rather than that prisoners should be carted to New Westminster to be tried by