

of that particular body, the Non-Partisan Association. *Vancouver* seems to apologize for or explain away these political manifestations without seeking their socio-economic grounding. Here again my bias is showing; still the concern is, I feel, a legitimate one.

Vancouver does not explicitly consider how the city's surroundings and hinterland have made it different from other Canadian cities. Nonetheless, the book provides abundant details that build toward a sense of a unique community. On the other hand, *Vancouver* prompts the drawing of analogies with other urban centres, especially those founded in the nineteenth century. The discussion of the ratio of males to females in the early settlement years and of the cultural consequences suggests parallels with other Canadian cities, although the chronology may be different. The discrimination against Italians around the time of the First World War sounds remarkably similar to the situation in Hamilton, yet I hope that Patricia Roy wrote the following tongue in cheek: "Vancouver denied all relief to men of Italian descent not because of Italy's position in world affairs but because Italians were often found 'drinking and carousing'." That statement seems an especially unfortunate use of the civic authorities' rationale. Once again it suggests the missing dimensions of life among the city's labourers and it suggests a siding with official Vancouver. The land development observations, from founding to apartment-building construction booms, appear comparable with episodes in many other Canadian cities. As more volumes in the series appear, questions about contrasts and similarities will multiply and possibly encourage comparative scholarship. Meanwhile *Vancouver*, as an informed survey history, should further the cause of west coast history and draw more researchers into the extraordinary city archives.

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Indian Healing: Shamanic Ceremonialism in the Pacific Northwest Today, by Wolfgang G. Jilek. North Vancouver: Hancock House, 1982. Pp. 181, \$7.95.

Among traditional Coast Salish native people, the vision quest was a central experience that integrated cultural symbols within the personality structure of an individual. The integration of personal experience and cultural form was facilitated by winter ceremonials during which dancers acted out the symbols of their dreams and visions. These ceremonials,

commonly known as spirit dances, were opposed by Christian authorities and outlawed by the governments of Canada and Washington State. In the mid-twentieth century, a form of spirit dancing reappeared among these people. The form it took was related to the problems experienced by people who find themselves in a relatively disadvantaged minority.

Dr. Wolfgang Jilek is a clinical and community psychiatrist who practised in the Fraser Valley during the period when spirit dancing renewal began. *Indian Healing: Shamanic Ceremonialism in the Pacific Northwest Today*, is an account of his research into the cultural psychology of the contemporary phenomenon. The first nine chapters of the book are an identical re-issue under different title of his 1974 monograph, *Salish Mental Health and Culture Change: Psychohygenic and Therapeutic Aspects of The Guardian Spirit Ceremonial*. Even the page numbers of the two texts are the same for the first 116 pages. Chapters 10-12, an additional forty-four pages, present data on native mortality rates, a summary analysis of spirit dance symbolism and a cursory discussion of other Native American ceremonial revivals. The book is not about shamanic ceremonialism throughout the Pacific Northwest today. Like its predecessor, *Indian Healing* describes only the particular spirit dancing tradition of the Coast Salish people.

Jilek's thesis in both versions of this work is that contemporary spirit dancing may be seen as a psychotherapeutic measure for the relief of anomic depression caused by the relative deprivation experienced by native people in relation to the dominant white community. Jilek argues that the ceremonial is effective because it induces altered states of consciousness out of which participants create reintegrated personality structures. This personality reintegration is symbolized as a form of death and rebirth. The very fact that spirit dancing is a native rather than western therapeutic system serves to counter the state of anomic depression caused by relative deprivation. Jilek's approach to the phenomenon combines ethnographic description with the language of clinical analysis. His use of such terms as cathartic abreaction, pathognomonic and dyspnea, maintains a clinical tone that contrasts sharply with the natural, often poetic language of native testimonial.

Although this book is little more than a re-issue of Jilek's previous work under a different and misleading title, there is value in it. The natives' accounts of their spirit dance experiences are powerful and eloquent. These convincing testimonials, as much as Jilek's clinical description, attest to the power in a native system of ritual psychotherapy. There is a power in the language of description used by spirit dancers that makes

the language of clinical psychology seem lifeless and superficial. It would have been a rewarding challenge to find a language of description within the western academic tradition that would have complemented the Salish sense of communication.

Jilek's personal commitment to the Salish people and their ways of healing come through clearly in the book. His support and understanding of how the system is beneficial to people suffering depression associated with severe cultural loss have been of assistance in legitimizing spirit dancing within an otherwise prejudiced white community. Jilek is unusual among western physicians in recognizing the therapeutic benefits of a cultural system existing outside the doctor's office. The book provides a solid background for a scientific understanding of a phenomenon previously stigmatized as superstition. Perhaps it remains for other writers to write about spirit dancing in a language of experience.

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Gentlemen Emigrants: A Reply

I am pleased that Jean Barman rated my study, *Gentlemen Emigrants*, "an important book" and a "graphic introduction to [a] significant facet of Canadian socio-demographic history" (*BC Studies*, No. 54, Summer 1982). I am also pleased that she found my discussion of supernumerary British gentlemen to be informative and "incisive." Her review, however, overlooks many of my main points while misrepresenting one of the central themes in the book — viz. that popular attitudes towards British emigrant gentlemen in Canada changed during the Edwardian years. As well, she implies that my research for the chapters which deal with British Columbia is less than adequate.

Before addressing these charges, and before correcting some of the erroneous impressions conveyed by Dr. Barman, let me emphasize that *Gentlemen Emigrants* deals with a period from the end of the Napoleonic Wars to the outbreak of the First World War; the book also ranges from the British Isles to the Pacific coast. I have, in other words, cast an extensive net, and so it is perhaps inevitable that some readers — and reviewers — whose interests are local will be disappointed that I did not devote more attention to their particular areas. But such are the risks one runs when writing a book intended for a wide audience in Canada, the United States, and Britain.