

These criticisms notwithstanding, *From Maps to Metaphors* is an important addition to any collection of Pacific Basin history.

*Emeritus, University of San Francisco*

W. MICHAEL MATHES

*Memories of Cumberland Chinatown*, by Philip C. P. Low. Privately printed, 1993. "For Information address: Rhonda Low, 12 East 8th Avenue, Vancouver, B.C. V5T 1R3." 92 pp. Illus. \$12.95 paper.

Anyone familiar with B.C. studies or with the history of Chinese Canadians is aware that Cumberland was, until the 1920s, a major site of Chinese residence. Most of the descendants of Chinese families who lived there have now moved elsewhere, although some of them regularly keep in touch through an annual picnic in Vancouver's Stanley Park. They share photographs, reminiscences, and a sense that something of their shared past — a time and place — should be preserved. Philip C. P. Low's newly published reminiscences provide some of what has been hoped for. This is not a scholarly piece, but a set of remembrances, with photos, centring on the life and activities of Mr. Low's father, the Chinese community leader Low Sue.

A book of this kind helps all of us, whether from Cumberland or not, fix in our minds such things as the location of the two Chinese streets and the importance of schooling and the way it is now remembered. These and other pieces of information supply a framework for future research.

Two things struck me. The first was a reminder of the presence that a few leaders could and did have in the lives of community members in a Chinese settlement of 1,000 or so, as Cumberland's was in the early decades of this century. Low Sue is bound to be the centrepiece of his son's memoirs. But there can be little doubt that he and a few others — and organizations like the Chinese Freemasons — were the organizing posts for community activities. A second was the statement that Chinese girls began to attend schools only about the time of World War I. Why was this so? The preference given to sons' education by Chinese parents is well known. But why did girls' education become acceptable at that particular time? The instant answer of China-oriented Chinese would probably be the 1911 Revolution in China. What other answers, Canadian-made, might there have been?

The formal Chinese history of Cumberland — or, better, the multi-ethnic history of Cumberland — awaits the hand (or hands) of persons with the appropriate academic skills and determination. May its writing begin soon, while there are still persons of Mr. Low's generation available and interested in contributing to it.

*University of British Columbia*

EDGAR WICKBERG

*Brotherhood to Nationhood: George Manuel and the Making of the Modern Indian Movement*, by Peter McFarlane. Toronto: Between the Lines, 1993. 328 pp. Illus. \$18.95 paper.

George Manuel (1921-1989) ranks among the leading half-dozen modern aboriginal political figures in British Columbia. His standing is even higher outside the province. After emerging as an Interior spokesperson in the 1960s, he went on to Ottawa and led the National Indian Brotherhood during its crucial formative period in the early 1970s. In 1975 he became the first president of the World Council of Indigenous Peoples, in which role he brought hope and help to first peoples elsewhere, most notably in Scandinavia and Latin America. In 1977 he came back to British Columbia and served several terms as leader of the Union of British Columbia Indian Chiefs (UBCIC). Obviously Manuel merits a serious biography. McFarlane's book does not provide it.

Factual errors range from the silly to the serious. Manuel travels "500 miles north" from Chase to "Athelmer" rather than 160 miles east to Athalmer (p. 40). Diefenbaker becomes Prime Minister in 1967 (p. 53). The province is said to issue Indian fishing licences (p. 247). George Clutesi, one of the most prominent of the Nuu-Chah-Nulth, becomes a Sechelt (218). The 1978 UBCIC annual assembly had "eight hundred delegates" (p. 252), even though each of the province's 199 Indian bands was entitled to only one delegate, and many bands no longer supported the organization.

McFarlane is unaware that "Nuu-Chah-Nulth" is the current and proper name for the people formerly known as the Nootka, that they are one of the most populous tribal nations in the province, and that they live on the west coast of Vancouver Island. The Nuu-Chah-Nulth Tribal Council, consisting of thirteen member communities, provided important early opposition to Manuel and the UBCIC.