

## BOOK REVIEWS

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*A Guide to the Holdings of the Archives of the Ecclesiastical Province of British Columbia and Yukon*, by the Archivists of the Ecclesiastical Province of British Columbia and Yukon. Toronto: General Synod Archives, Anglican Church of Canada, 1993. viii, 340 pp. Maps. \$15.00 paper.

Archival guides are rather like archives themselves, tending to remain hidden from view unless one already knows what to ask for. This guide is well worth asking for.

The guide describes the archival holdings of British Columbia's six Anglican repositories, located at the Vancouver School of Theology at the University of British Columbia (holding the records of the Ecclesiastical Province of British Columbia and Yukon, Diocese of New Westminster and Vancouver School of Theology), and in Victoria (records of Diocese of British Columbia), Prince Rupert (Diocese of Caledonia, Kamloops (diocese of Cariboo), Kelowna (Diocese of Kootenay), and Whitehorse (Diocese of Yukon). Initially, the Diocese of British Columbia covered the entire province, with other dioceses being created as population expanded. In general, each diocese repository contains materials related to that geographic area, although some materials predating the diocese's creation may be held elsewhere.

Reasons for consulting the guide are several. Historically, the Anglicans have been an influential component of British Columbia's settlement population, going back to the Pacific Northwest's origins as a British colonial outpost. The Anglican Church, earlier the Church of England, has commanded the allegiance of a greater proportion of residents than in any other province. Between 1891 and 1951 a quarter or more of British Columbians declared themselves Anglican. In the peak years between the two wars almost one in three

were Anglican, compared with just over one in five in the next highest province of Ontario.

The guide provides a valuable entry point for assessing the role of Anglicans and Anglicanism in British Columbia. Records relate not only to the church's internal administration, but to its many outreach activities, ranging from women's and youth groups to higher education to missionary activities among Native peoples and Asians. Diverse examples of source materials are diaries, correspondence and parish registers relating to the Lytton Indian Mission, including records of St. Bartholomew's Hospital established in 1893; correspondence, membership lists, scrapbooks, and photographs of Anglican Church Women of the Kootenay from 1906 to 1980; the minutes, correspondence and other records of the British Columbia Anglican Youth Movement from 1931, and of St. Chad's Home for Boys founded in Victoria in 1964; and the very extensive archives, including curricula, questionnaires and student reports, of the Carcross Community Education Centre established in the Yukon, 1972-79, as an experiment in alternative education and community living for both Native and non-Native students.

The guide will also prove invaluable to local historians and genealogists through its inclusion of extant parish registers of baptisms, marriages and deaths. Some of these, as with those from Christ Church in Hope and St. Saviour's in Barkerville, predate civil registration of vital statistics beginning in British Columbia in 1872. Of special interest are the parish registers from the Tsimshian community of Metlakatla and the Nisga'a communities of Aiyansh and Kincolith, all formed by early Anglican missionaries as Christian Native villages.

Many of the items in the guide have broad-based utility for understanding British Columbia's past. One that has been most widely used by social historians is the diary kept by the first Anglican Bishop, George Hills, from his arrival on Vancouver Island in 1860 to his retirement near the end of the century, with its perceptive observations of the daily life of Native peoples and miners in the early 1860s. Equally important for documenting British Columbia's social history are the very extensive records — minutes, correspondence, its founder's memoir, hospital records, scrapbooks, slides, interviews, and so on — of the Columbia Coast Mission, which from 1905 to 1985 served Native and logging communities up and down the coasts of Vancouver Island and the mainland. Among smaller gems are an unidentified journal reporting local events in Port Essington at the turn of the century, the diary and memoirs of the first Anglican rector

at Sorrento and the Shuswap Lakes in the early twentieth century; and the photograph album of a nurse working at the Kingcome Inlet Indian mission during the 1930s.

Each of the guide's 764 entries contains a detailed description of the materials with dates, size in centimetres, historical and biographical context, and location of copies in other Anglican repositories. Appendices provide glossaries of ecclesiastical and technical terms and biographies of individuals prominent in the Anglican Church in British Columbia. The guide is indexed by personal and geographic names, but not by subject, making a perusal of its 343 pages a prerequisite of serious research.

The Archivists of the Ecclesiastical Province of British Columbia and Yukon, in particular project coordinator Doreen Stephens, and the Canadian Studies Research Tools Programme of the Social Sciences and Humanities Research Council, are to be commended for making possible this major new archival research tool for British Columbia history.

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*Patkau Architects: Selected Projects, 1983-1993*, edited by Brian Carter. Halifax: TUNS Press, 1994. 120 pp. Illus. \$27.95 paper.

John and Patricia Patkau have succeeded signally in creating *delight* through the satisfaction of *commodity* and execution of *firmness*. That triad of architectural criteria, immortalized by Sir Henry Wotton, survived into the language of Modernism, being talisman and caption for the 1937 London MARS [Modern Architecture Research Group] exhibition which the Canadian Fred Lasserre helped to organize before returning to Canada to teach Modern design. Patricia Patkau presently teaches at the School of Architecture at the University of British Columbia, of which Lasserre was founding director, having, with her husband, graduated from another significant centre of post-war Modernist training, the School of Architecture at the University of Manitoba. And as Kenneth Frampton, a respected historian of the movement, observes in a postscript the Patkaus are involved in an evolving "critical cultivation" of Modernist concepts. Their work brilliantly exhibits technical experimentation and exploitation, principled pragmatism and invention through analysis of specific need and mate-