

establish monopoly control. The history contained in the work that Newell has edited provides a snapshot of these relationships and Doyle's own place among his peers. It does not in any way present a picture from the point of view of the other important players: fishers, shoreworkers, contractors, union organizers, etc. It is therefore dangerous to present one man's account as if it were representative, for it renders invisible those who exercised far less control but who were equally crucial in the formation and development of the B.C. salmon-canning industry.

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*"It's Up to You": Women at UBC in the Early Years*, by Lee Stewart.  
Vancouver: University of British Columbia Press, 1990. Pp. 208; illus.  
\$29.95 cloth, \$19.95 paper.

*"It's Up to You"* is the inaugural volume of a monograph series on Women and Universities published by the UBC Academic Women's Association. Its very existence testifies to that organization's vitality and commitment to the wider community of women beyond its own membership. The book traces the history of women at UBC from the early years of the twentieth century to just after the Second World War, and as it unfolds the story is a frustrating one. When UBC opened its doors, there was no debate over whether women would be admitted. That battle had been fought in other institutions across the country. As a result, the author has had to read between the lines, or in popular terminology read the "silence," in order to flesh out what officials thought of women entering the world of higher education. From the university's subsequent history, a reader would conclude that they did not give much positive thought at all to women. Until 1941 there were separate first-year English courses for women, taught by women but designed by men. Not until 1951 were women's residences available. At times, the university seemed to go out of its way to put obstacles in women's path. Men could share apartments off campus and thus lessen their rent, but women could not do so unless one of the women sharing was at least 25 years of age.

The book is, in many respects, an institutional study in that the focus is on the entry of women to the university and the establishment of programmes such as nursing and home economics that were specifically designed with women in mind. But although the author spends a great deal of time tracing the introduction of these programmes, she really does not

look at their content or what they taught women about themselves. Neither is much information on the women faculty or their experiences provided. Nevertheless, the study does offer a glimpse into the nether world of university politics and intransigence which the author skilfully ties together through the use of three themes. The first is that advances for women do not necessarily mean acceptance of women's rights. The entry of women into universities, for example, was not an acknowledgement of their equality with men but rather an economic decision based on the prohibitive expense of separate institutions of higher learning for women. The second is that advances are often "more apparent than real" (7). A university education does not automatically prepare women to take an equal place with men in the world. It can just as easily direct women into a subordinate role, reinforcing all other social pressures. This is especially true in an environment where women are a minority and where their education is viewed as extraneous to their eventual role in society. The third theme is the issue of equality between men and women and whether it is best gained through having them do the same or different activities. The separate programmes of nursing and home economics exemplify the latter, for they trained women for professional life but did so in a way that encouraged women's separateness from men.

Before the First World War, women in British Columbia identified three needs of female students which, if satisfied, would make it clear that the university welcomed them: a programme in home economics which would reflect the interests of women students; a dean of women who would represent women within the university administration and be a constant reminder of the presence of women on campus; and residences for women that would allow women to participate fully in the life of the university, provide a cheap place for students to live, and be a recognition of women's importance to the university similar to that given to men. Only after the Second World War were all these modest demands finally met. The irony of women's experience at UBC is that what women asked for they didn't get and what they didn't ask for they got. In 1919 the first Department of Nursing in the country was established, not through any demands from women or students, but because of the needs of male administrators at the Vancouver General Hospital. In the early years, the cost of the department was carried by the hospital, which was one reason why the administration was willing to go along with it. The chancellor of the university was also chairman of the educational committee of the hospital. The lobbying of women's groups to have a Home Economics department, on the other hand, was long and hard, and Stewart rightly gives it pride of place in

her study. But the delay and equivocation of the administration revealed that administrators were just not interested. This is the best chapter, and as the ins and outs of negotiation and politicking are detailed the reader shares in the women's frustration. It was only due to political pressure that the department finally opened in 1943. The university had been forced to commit itself to giving home economics priority, and before any other department could be established it had to fulfil this commitment.

The book ends with a discussion of what at the time were contradictory demands placed on women students. They were expected to achieve academic distinction, just like men, but at the same time remain feminine. Students learned very quickly how to do this, and the author is sympathetic to their various accommodations and willing to see the benefits of them. Indeed, throughout the book, Lee Stewart has tried valiantly to be positive about the experience of women at UBC and to give the women in the community, who fought to make a way for young women in the university, their due. But what emerges is the reality that women were not a priority for the university, that once they had entered, university officials seemed to feel that they had done all that could be expected for women. In her conclusion the author describes the unwillingness of the administration to spend money on women when it would take away from the needs of men. As she concludes, "There is little doubt that women in B.C. were accommodated in 'the cheapest way'" (123). "The cheapest way" would have made a fitting title for this study, since it certainly summarizes women's experience at UBC and probably most universities.

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*The Devil of De Courcy Island: The Brother XII*, by Ron MacIsaac, Don Clark, and Charles Lillard. Victoria: Porcépic Books, 1989. Pp. 123; bibliography; index. \$12.95 paper.

In 1927 a group of British occultists landed at Nanaimo and soon established a religious colony at Cedar, B.C. Led by Edward Arthur Wilson, also known as The Brother XII, they were soon joined by other members from the United States. Their commune, known as the Aquarian Foundation, created considerable local controversy. Unhappiness within the organization led to two celebrated court cases in 1928 and 1933. In 1933, during the second trial, The Brother XII disappeared. His myth survives