

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

with lurid tales of sex slaves, buried treasure, Egyptian rites, and armed guards.

This latest account of The Brother XII, researched and written mostly by Charles Lillard, recounts the published myths and oral traditions about the events at Cedar and on Valdes and De Courcy Islands. In the second part of the book he attempts to reconstruct the actual historical events which led to the demise of the cult.

The book's thesis is that immoral actions by Wilson, and the fact that he had adopted a new version of theosophy, were too much for his ageing followers. When he would not return to the "truth" which he had first taught them, they revolted. Lillard tries to place The Brother XII within the wider world of theosophy.

Overall, the result is disappointing. Even a seasoned historian, familiar with The Brother XII legend, is left trying to distinguish fact from fiction. Excessive padding and irrelevant details cloud the text. Lillard gives too much credence to the fraudulent book, *Canada's False Prophet*, purportedly written by The Brother XII's sibling. Straw men and women — for example, Mabel Skottowe — are created and torn apart. *Argumenta ex silentio* abound. The book lacks documentation. Factual information on contemporary religious movements is erroneous. The Irvingites (74) were quite different theologically from Roman Catholics. Lillard mistakenly links Aimee Semple McPherson (81) with the theosophists. He labels his distant relative William Jennings Bryan, who was a Presbyterian, a Baptist (83).

The book was originally entitled *The Brother XII, B.C. Magus*. This was changed to a more sensational title which does not reflect the thesis of the book. The cover contains a drawing of The Brother XII which looks surprisingly like Charles Manson.

Those hoping to find out the real history of The Brother XII will have to wait until more research is done. The Nanaimo Museum Archives contains several books by The Brother XII and his followers. The files of the B.C. Attorney General's department are also said to contain vital information on this subject.

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