

BOOK REVIEWS

*Indigenous Peoples of
North America: A Concise
Anthropological Overview*

Robert J. Muckle

Toronto: University of Toronto
Press, 2012. 208 pp. \$24.95 paper.

BRUCE GRANVILLE MILLER
University of British Columbia

ROBERT MUCKLE has responded to the marketplace need for a concise textbook treatment of the lives and circumstances of the Indigenous peoples of North America. Previous works are too long, too detailed, and unreadable by the current generation of university students who want the short version. Muckle has succeeded in this. He's taken up issues of naming and identity, relations between Indigenous peoples and the anthropologists who write about them, the nature of the archaeology of North America, and the problems of determining the size of the population before contact. Then he turns his attention to the "culture area" concept (a late nineteenth-century anthropological invention) and presents information about a variety of topics such as pre-contact social systems,

subsistence strategies, and health and healing, via summaries of the practices in each culture area. Finally, he considers "understanding the colonial experience" and contemporary Indigenous responses to relations with the United States and Canada. He includes several useful appendices, including excerpts from the Royal Proclamation of 1763 and the UN Declaration of the Rights of Indigenous Peoples.

All of this is good, but this approach brings its own, possibly unavoidable, problems. I am sympathetic with Muckle's effort to reach students, but I am not convinced he has got it right. First, by presenting all of the material about what he calls "lifeways" in the past tense (describing the period before contact), and treating the colonial experience without describing how people now live, the book unavoidably evokes a sense that Indigenous people *live* in the past and are *political* in the present. It is hard to avoid this dilemma. Second, the bracketing of Indigenous practices within culture areas leads to some unhelpful generalizations, summarized in a number of tables. We learn, for example, that the political systems of the Northwest Coast were "chiefdom-like," and of the Great

Basin, “band-like.” Similarly, the Northwest Coast people were “semi-sedentary,” and the people of the Plains were “mobile,” living in tipis. These sorts of tables derive from the preliminary efforts to organize data of neo-evolutionary anthropologists of the 1950s, and they are misleading in that they imply teleology and overlook variability. The close-cropped summaries are sometimes truly odd: “The myths of many Indigenous groups featured cannibals” (98). True, but horribly decontextualized. What could a student make of this?

Muckle gives considerable space to anthropology but presents a dated version of the discipline, one that foregrounds consensus as the basis of social life and overlooks internal contradiction and dispute. His areas of anthropological examination in describing “lifeways” do not include questions of meaning, and spiritual life is strangely subsumed within “ideology.” Materialist understandings alone, for example, are provided regarding mythology, which, he writes, explains the natural and cultural world and also educates and entertains. Although the book carefully wipes away many stereotypes, it introduces others. For example, we learn that Indigenous stories rarely focus on time, except in vague ways (43). Archaeology, on the other hand, he says, gives precise dates. This conclusion overlooks internal Indigenous forms of dating by the layering of events. And archaeology does give precise dates, but, more usually, archaeology understands chronology by the layering of artefacts. These processes are more similar than different. Finally, the text never once mentions *law*, an omission of some importance given that, in order to proceed with land claims litigation, Indigenous peoples today

must demonstrate that their ancestors lived in organized societies with their own systems of law.

*The Archaeology of North
Pacific Fisheries*

Madonna L. Moss and Aubrey
Cannon, editors

Fairbanks: University of Alaska
Press, 2011. 312 pp. \$45.00 paper.

BECKY WIGEN
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BOOKS THAT ARE compilations of papers given at conferences, such as this one, can be rather disjointed, often with only a few chapters of interest to each individual reader. This is an exception to that rule. The topic of the session at the 2008 Vancouver Society for American Archaeology conference was very tight, focused on archaeological information on fish on the north Pacific coast, particularly salmon, cod, and herring. The resulting book expands on the conference session but is equally tightly focused, and most readers with any interest in those areas will find the whole book useful.

Research on Pacific cod has tended to be overshadowed by research on Pacific salmon. One of the successful goals of this book is to bring Pacific cod more attention. Several of the authors compare Atlantic and Pacific cod in food quality, use, and population over time. Mathew Betts et al. demonstrate that the population patterns of the two cods are quite different. Madonna Moss points out that Pacific cod has fared poorly in historic and current comparisons of quality with Atlantic cod, and she provides a summary of archaeological data. Comparison of

Atlantic and Pacific archaeological sites and fishes is very uncommon. Other fish species, such as herring or salmon, might also produce interesting results from this type of Atlantic/Pacific Ocean comparison. Other aspects of research on Pacific cod featured here, such as the chapters by Ross Smith et al., and Catherine Ross et al., include data on cod bone density and examination of cod otoliths for information on sea temperatures.

Not surprisingly, considering their importance in the region, salmon remain the focus of many chapters, for example those by Trevor Orchard, Aubrey Cannon, Elroy White, and Paul Prince. New techniques allow identification of salmon vertebrae by species, which, in turn, leads to more detailed analyses of salmon use. Several chapters, for example those by Orchard and Prince, demonstrate long-term stable salmon use, with at least one case provided (at Namu) of an apparent local collapse of a salmon run (Cannon et al.). Orchard shows the possibility of late intensification of salmon use in Haida Gwaii, with some variations. Evidence (both bones and fish traps) of salmon use in these chapters supports a focus on local salmon resources, with one notable exception: residents of the Dundas Islands appear to have gained access to important resources, salmon and eulachon in particular, outside their local area (Natalie Brewster and Andrew Martindale).

The remaining chapters are more varied, though all have a focus on fish resources. Two chapters (by Megan Caldwell and Moss et al. respectively) examine evidence for herring use, another fish that has tended to be under-represented in traditional excavations. The importance of herring is now becoming obvious and has led Caldwell to suggest that the fish traps of Comox

Harbour may have been used to catch herring instead of, or in addition to, salmon. Intensification of salmon use is a theme in several chapters, but one site in Puget Sound (Teresa Trost et al.) shows evidence of a broader resource intensification: an increase in the variety and size of classes of fish species caught.

A recurring theme in this book is that regional patterns are often overridden by local patterns. Ethnographic and historical records indicate that people travelled to harvest salmon in the large rivers on the coast where possible, but the archaeological record tends to show a substantial focus on local resources. The one exception to this, at least in this volume, the Dundas Island group, stands out dramatically (Brewster and Martindale), which suggests that we need more work in those islands to explain why these residents chose, or needed, to collect fish resources away from their local area.

Use of small-volume technologies such as augers and cores allows samples to be taken from a large number of archaeological sites economically. Several of the research projects considered here use this type of sampling extensively (e.g., Brewster and Martindale). Abundant remains are represented very well, particularly fish and shellfish, and lab sorting ensures excellent recovery. As a result, these samples have increased our understanding of small fish species that were missed or seriously under-represented in traditional larger-scale excavations using quarter-inch field screens. However, these analyses now run the risk of losing track of larger and/or less abundant species, including such species as halibut, marine and terrestrial mammals, and birds (not to mention tools!). Hopefully it will be possible to use both these small-volume samples

and larger excavation units in most archaeological sites to sample all fauna.

This is a useful volume for anyone with an interest in West Coast archaeology. Some of the data are not found easily in other places, and several of the chapters deal with large regional summaries. Even if you do not agree with all the interpretations, the ideas presented will trigger discussion and argument: always a sign of excellent scholarship. Not to be undervalued is the presence of substantial bibliographies for the regions covered, including references to unpublished work. This volume will also give people interested in fisheries on the coast a very good idea of the archaeological data available.

*The Land of Heart's Delight:
Early Maps and Charts of
Vancouver Island*

Michael Layland

Victoria: TouchWood Editions, 2013.
240 pp. \$39.95 cloth.

BARRY GOUGH
Victoria

AS A SUBJECT for cartography and historical geography, Vancouver Island has many attractions. Islands are uniquely advantaged in this regard, bordered as they are by waters and seas. The Enlightenment demanded scientific designations and definitions of geographical configurations. New place names had to be applied. The cartographic history of Vancouver Island belongs to this scientific era. As a geographical entity, what we now regard as a quite familiar place came out of the depths of cartographic darkness only with the arrival of the maritime traders in the late 1780s.

Official examinations by British and Spanish authorities and mariners extended that knowledge to 1792, when all of a sudden and for half a century outside interest vanished and the Hudson's Bay Company (HBC) traders, who had taken up the role played by the North West Company in the area of New Caledonia, the interior heartland of the fur trade west of the Continental Divide, remained almost the sole mapmakers. There were few outside travellers and, when colonization began, some surveyors such as W.C. Grant lingered hardly at all here before passing on to more attractive prospects. The HBC monopoly of trade is demonstrated in its cartography, which was always about land use, land sales, and developing export crops, including agricultural products and timber resources.

The greatest spur to map-making and cartography came in consequence of the Oregon Crisis and the establishing of the Colony of Vancouver Island under charter to the HBC. As the imperial tide rose so did the extent of map-making. Fort Rupert, with its coal, gets some minimal attention here as, likewise, does Nanaimo. Hydrographic surveying constituted another feature of this rise in interest, sparked as it was by American challenges to the San Juan Islands. But it was the Fraser River gold rush that was the great spur, for it put "the mainland" on all regional maps and was the subject of much discussion by those who never went near Vancouver Island or the goldfields, such as William Carew Hazlitt. Many mapmakers borrowed readily from others, incrementally building up the database. Not until the First World War and aerial photography did the technical means exist for mapping the many remote locales on Vancouver Island.

This work provides the essential maps, though it is certain that many others had to be set aside on grounds of size, condition, legibility, deterioration of the original, and perhaps expense of reproduction and of copyright clearance – these last being the bugbears of modern scholarship. All in all, this entire book presents 131 individual maps and drawings with various degrees of clarity and legibility. Many a reader will be charmed by this very fine production. That having been said, the choice of title, though attractive to some, will be abhorrent to others. In the later category would be the First Nations whose patrimony has been subverted. Maps of Indian reserves (and fights for enlargement of these reserves) do not feature and are, in terms of political sensitivities nowadays, conspicuously absent. There is a discussion of Strathcona Park under the heading “A Sea of Mountains” – perhaps a correct description, though surely an oddity since that term was first used by Sir Alexander Mackenzie in a different part of British Columbia when he was on route to the Pacific. The author seems convinced that Drake navigated as far as Vancouver Island when only a dotted, disappearing line on a rough map indicates that faint possibility. Such a claim, boldly made, is not universally credited.

There are many fine plans, surveys, and maps of Victoria and its surroundings, and the accompanying narrative assists in telling the story of urban growth and suburban expansion of the town, city, and capital of the province. There are maps, too, of railway lines and land concessions. I was looking for one of the “Cordwood Limited,” the Victoria and Sidney Railway (founded 1892), thinking it an essential inclusion in view of current discussions about light rail, but had to find it elsewhere.

Inasmuch as Chinatown in Victoria is the oldest of its kind in Canada, I hoped to find it included here; but perhaps no contemporary map (or even a selected section of an urban map) could be found. At the end is a list of each map, with page number conveniently cross-referenced for ease of study. There is a glossary of terms, also a brief bibliography of works consulted by the author. In all this is a fine book, and a very handsome production. Collectors of works in BC history will wish it on their shelves for future use and enjoyment. This is a credit to author and publisher alike.

*British Columbia:
A New Historical Atlas*

Derek Hayes

Vancouver: Douglas & McIntyre,
2012. 368 pp. \$59.95 cloth.

DUFF SUTHERLAND
Selkirk College

IN *British Columbia: A New Historical Atlas*, Derek Hayes uses over nine hundred contemporary maps to illustrate the history of British Columbia. The maps are beautifully reproduced, carefully analyzed in captions, often supported by useful historical photographs of the mapped terrain, and contextualized by an episodic narrative history of British Columbia. The core of the atlas focuses on British Columbia’s great period of capitalist development from the 1880s to the First World War, during which railway surveyors, engineers and promoters, mining prospectors, speculators and developers, real estate impresarios, and a host of others interested in making money from land

and resources transformed the province. The labour of workers built British Columbia, but Hayes's excellent collection of maps, photographs, and documents shows how developers took control of the land and resources and applied an enormous amount of intellectual energy to transforming and promoting them for sale. More broadly, Hayes's atlas suggests that Euro-Canadian attempts to make sense of, and to take control of, the territory produced some significant works of art in the form of maps, drawings, and illustrations.

British Columbia: A New Historical Atlas shows that, from the beginning, European traders, explorers, and government officials produced maps to find their way and assert control over territory. Hayes includes an 1859 Aboriginal map of the Lower Fraser Valley drawn by Chief Thusoloc for the United States Boundary Commission, but Europeans drew the vast majority of the existing early maps of British Columbia. Until the gold rushes of the 1850s and 1860s, Europeans drew maps to claim control of the coast and interior against their rivals, to push forward the search for a Northwest Passage, and to chart their business interests and trade routes. This period of competition produced the distinctive and famous British maps of Vancouver and Thompson, but Hayes also includes the less well-known 1790s surveys by the Spanish officers Galiano and Valdes. While the Oregon boundary dispute of the 1840s produced maps of differing British and American territorial claims, Hayes's atlas reveals that both sides also produced a beautiful series of maps for the Kaiser to settle the San Juan boundary dispute of the 1870s. Finally, during the gold rushes, Hayes shows how British and colonial government officials produced

an important collection of maps of trails, roads, defences, townsites, and mining claims as part of their effort to control the goldfields. At the same time, entrepreneurs offered services to miners but also produced maps of the goldfields – including among the first in a tradition of beautiful “bird’s-eye views” of various parts of British Columbia – for an interested public and gold seekers around the world.

Perhaps of most interest to the readers of *BC Studies* will be Hayes's long and nicely assembled and presented section of maps, photographs, and documents spanning the era from the construction of the Canadian Pacific Railway (CPR) in the 1880s to the beginning of the First World War. Hayes provides wide coverage to show how railway development went along with resource exploitation, real estate promotion, urbanization, and the perceived opportunities of the Panama Canal to transform the province. Hayes's maps show how CPR and Grand Trunk Pacific Railway construction and routes “made” cities such as Vancouver, Kamloops, Prince George, and Prince Rupert. They also suggest how much power the companies retained in these cities through the ownership of land and location of stations. A series of maps and photographs of the Okanagan Valley shows how, after the completion of the CPR main line, entrepreneurs promoted further railway construction as part of plans to develop and promote irrigated orchard lands.

In general, the highly speculative nature of industrial capital is suggested by the many mines, real estate schemes, and townsites developed and promoted across the province during this era. Although well known, this is clearly revealed in the 1890s maps and photographs of Sandon, in the “Silvery Slocan,” revealing two railway

lines built across rough terrain to serve the city, a well-developed main street, and dozens of mining claims covering nearby mountains. Despite an enormous investment, like many other similar communities, Sandon was mostly “bust” by the interwar years, along with the jobs and opportunities for the almost five thousand residents and two thousand miners.

British Columbia: A New Historical Atlas, is a significant achievement of research, writing, and publishing. The maps and text work well together and many of the pages, including those for the 1888 design for Victoria’s Beacon Hill Park and the 1898 bird’s-eye view of Vancouver, are beautiful pieces of work. At the same time, as Hayes points out in his introduction, the selection is a personal one. There are relatively few maps from the events of the past hundred years, and this otherwise rich and important collection from the 1880s to the First World War emphasizes railways, mines, and farming over fishing and forestry. Alongside economic development, which is covered well, went the dispossession of Aboriginal peoples and their marginalization and impoverishment – probably the most important geo-political process in BC history. Some of the maps – which show “Indian” reserves as part of developer plans and a court document about the beating and murder of Chinese railway workers – suggest this other history of British Columbia. However, this important story is mostly neglected in the *Atlas*. Hayes’s emphasis on developers, schemers, and promoters, and on their plans, leaves us wanting to know more about how people experienced the emerging, changing, and imposed townsites, cities, and industrial projects and landscapes.

David Douglas, a Naturalist at Work: An Illustrated Exploration across Two Centuries in the Pacific Northwest

Jack Nisbet

Seattle: Sasquatch Books, 2012.
208 pp. Illus. US \$27.95 cloth.

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IN JUNE 1824, the governor and Committee of the Hudson’s Bay Company agreed to transport David Douglas, a young Scottish employee of the Horticultural Society of London, to its “Columbia District” to assist the society’s efforts to identify and import potentially valuable ornamental plants from North America’s Pacific Northwest. His three trips to the region between 1825 and 1833, and the fond friendships he formed with other naturalists, help explain why many of the Pacific Northwest’s most familiar plant species were first scientifically collected and described by David Douglas, and why so many species in the region – most famously the Douglas fir – are named after him. It is also partly because of him that trees such as the Douglas fir and the Sitka spruce have become among the most valuable commercial forest trees in the United Kingdom and Europe, and why so many plants from the Pacific Northwest are valued ornamentals there today.

Jack Nisbet’s *David Douglas* examines Douglas’s legacy from the perspective of a nature lover. Although the book presents no reinterpretation of David Douglas, it is beautifully written, lavishly illustrated with many high-quality full-colour reproductions, and available at a remarkably low price. The

book should be welcomed by anyone interested in Douglas.

David Douglas has not lacked for biographers. Athelstan George Harvey (1947), William Morwood (1974), and Ann Lindsay Mitchell and Syd House (1999) published biographies before Jack Nisbet contributed his own biography, *The Collector*, in 2009. Those with a purely scholarly interest in Douglas will prefer *The Collector* (ably reviewed by Brownstein in *BC Studies*) to the present volume. Nisbet's *David Douglas* will be especially attractive to the educated and curious members of the public (and academia) who are interested in Douglas but who also love the natural world of the Pacific Northwest (particularly of Oregon and Washington), who enjoy thoughtful discursive storytelling, and who appreciate a well-produced book. Oriented around Douglas, it is not a biography per se. It is neither chronologically organized nor geared towards understanding David Douglas as a person. Nisbet evocatively transports readers back and forth from the natural world that Douglas encountered in the 1820s and 1830s to the same places in the present day. Those who love the intersection of human history and natural history are in for a treat. Jack Nisbet and Sasquatch Books are to be congratulated for producing such a handsome book.

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*No Longer Captives of the Past:
The Story of a Reconciliation on
Erromango/Ne plus être esclaves
du passé : L'histoire d'une
Rèconciliation sur Erromango*

Carol E. Mayer, Anna Naupa,
and Vanessa Warri

Vancouver/Vanuatu: Museum of
Anthropology, University of British
Columbia/Erromango Cultural As-
sociation, 2013. 128 pp. \$25.00 cloth.

JEAN BARMAN

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N*No Longer Captives of the Past* is an important book for two reasons. It offers an excellent case study of modern-day reconciliation remediating past wrongs, and it reminds us how, in this interconnected world, events of long ago and far away might well link to those of us who live in British Columbia.

In a pattern familiar from the apologies given to Chinese and Japanese Canadians and to Indigenous peoples, this bilingual book recounts a face-to-face reconciliation ceremony held

on Erromango, among eighty-some islands comprising the remote South Pacific nation of Vanuatu, formerly the French and English New Hebrides. The impetus was the murder, and by some accounts the eating, in 1839 of English Presbyterian missionary John Williams and a colleague. In 2009, Williams's descendants travelled to Erromango at the invitation of local descendants who theatrically re-enacted the death, apologized, and were forgiven. The book both describes and visualizes the event and related missionary activity with compelling coloured illustrations. The result is a powerful first-hand and interpretive narrative able to be employed to good effect to remediate both comparable wrongs and everyday festering grievances.

The book has two specifically British Columbian connections. The reconciliation ceremony originated with an act of generosity whereby Williams's descendants offered the missionary's South Pacific memorabilia to UBC's Museum of Anthropology. The museum's Pacific curator, Carol Mayer, not only accepted the items but also initiated the reconciliation ceremony and resultant book.

Second, and indicative of enmeshed pasts on the edges of Empire, John Williams's grandson Sidney, whose father was also a missionary, escaped the straight-and-narrow of Britain for the open spaces of Canada in time to make it west to British Columbia on one of the first Canadian Pacific Railway trains to cross the continent and never left. The same freedom John Williams sought to his peril in the South Pacific his grandson found in British Columbia. Making his mark as a land surveyor, he partnered with the daughter of a Lil'wat woman and Scots riverboat captain based at Soda Creek in the Cariboo. Also emblematic of the times,

Sidney Williams, for all the youthful adventures he increasingly sought in British Columbia, in mid-life opted for the stereotypical life of an English gentleman set down in the colonies. His grandson David Williams, who wrote the book's introduction, describes this transition in *Sidney Williams – A Life* (privately printed, 1996).

No Longer Captives of the Past/Ne plus être esclaves du passé is well worth reading, viewing, and pondering.



*The Cariboo Trail: A Chronicle
of the Gold-Fields of
British Columbia*

Agnes C. Laut (Foreword by
Diana French)

Victoria: TouchWood Editions,
2013. 96 pp. \$12.95 paper.
(First published in 1916 in Toronto
by Glasgow, Brook and Company)

*Cariboo Gold Rush: The
Stampede that Made BC*

Art Downs, editor

Victoria: Heritage, 2013. 144 pp. \$9.95
paper. (First published in 1987)

*Barkerville and the
Cariboo Goldfields*

Richard Thomas Wright

Victoria: Heritage, 2012. 272 pp.
\$19.95 paper.
(First published as *Discover Barkerville:
A Gold Rush Adventure* [Vancouver:
Special Interest Publications, 1984])

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GIVEN THE centrality of the 1862 Cariboo Gold Rush in the history of the province of British Columbia, it has understandably been the subject of much popular writing. Agnes Laut's *The Cariboo Trail: A Chronicle of the Gold-Fields of British Columbia*, Art Downs's *Cariboo Gold Rush: The Stampede that Made BC*, and Richard Wright's *Barkerville and the Cariboo Goldfields*

are part of this tradition, having been reprinted time after time perhaps because, as Diana French argues in her foreword to Laut's *The Cariboo Trail*, they are among the "better ones" (1). Laut (originally published in 1916) and Downs (containing material first published in 1914), demonstrate the possibilities and the pitfalls of reprinting early twentieth-century history, while Wright's detailed popular narrative provides a modern account of Cariboo Gold Rush history that reflects the steadily improving academic understanding of this event.

Both Laut and Downs sketch a broad outline of the discoveries that brought miners steadily up the Fraser River while touching only briefly on Barkerville itself. Laut has a much longer section on the "Overlanders" (39-60), but in general both are short, entertaining, accessible texts told from an early twentieth-century perspective. The authors see "Indians" as incompatible with progress and women as peripheral, despite French's assertion that Laut's gender results in a "woman's perspective" of the rush (4). Both books also struggle with the need to portray a disorderly frontier as somehow respectable: Downs hints heavily at the sexual activities of German hurdy-gurdy girls and yet insists that, "at the same time[,] their morals were above reproach"(47). Laut reassures her readers that "a woman was as safe on the trail as in her own home" and that "a Chinaman or Indian could be as sure of justice as the richest miner in Cariboo" (62-63). Although such statements are potentially revealing as to the particular ideological needs of the early twentieth century, neither of the editors has chosen to speculate on what might have motivated the original authors to portray the history of the Cariboo Gold Rush in such a way.

The major difference between the two books is that, while Laut's 1916 words have been preserved in close to original form in *The Cariboo Trail* (with the exception of French's brief foreword), Downs has annotated heavily and added primary sources from 1858 and 1862-63 (a letter by Franklin Matthias and extracts from Dr. Walter B. Cheadle's journal, respectively). Downs originally put *Cariboo Gold Rush* together in 1987 out of excerpts from *British Columbia from the Earliest Times to the Present, Volume Two*, a 1914 history by Judge F.W. Howay and Provincial Librarian and Archivist E.O.S. Scholefield (5). In light of the early twentieth-century origins of these books, both French and Downs begin with the disclaimer that the occasionally derogatory language of the original authors has been left intact in an effort to preserve the "flavour" of the times; however, in Downs's work the inconsistent application of editorial commentary makes his disclaimer ring hollow (Laut 4; Downs 7). While Downs has gone to great lengths to reword or explain parts of the original narrative, some inaccuracies have been allowed to stand without comment – for example, that gold was first discovered in 1856 by an Indian on the Thompson River (14). This selective correction makes the uncorrected aspects of his story, such as the unedited portrayal of First Nations as "savages," problematic. Paradoxically, while Downs observes in his introduction to the Cheadle journal that, "in the early 1860s, Canada was dramatically different from the country it is today," he makes no such statement about his 1914 source (83). Indeed, the addition of Cheadle's diary combined with Downs's selective editorializing creates the impression that Howay and Scholefield's work can be read as an ordinary secondary source. But Howay and Scholefield's 1914 writing

cannot masquerade as modern history, no matter how skilled the editor. This is particularly true considering that far less fraught popular and academic histories of the Cariboo Gold Rush are now readily available.

Richard Wright has been the most successful popular historian of the Cariboo Gold Rush, first with *Discover Barkerville* in 1984, republished in 1993 as *Barkerville, Williams Creek, Cariboo: A Gold Rush Experience*, before appearing in its current form as *Barkerville and the Cariboo Goldfields*. Wright has carried out Cariboo Gold Rush research in archives all over the world, and his detailed knowledge of Barkerville's past is unparalleled. To reflect his most recent research, he has considerably expanded the historical content in the newest version. The new book is divided into three parts. The first covers the rush for gold up the Fraser River (the same ground covered by Laut and Downs); the second describes gold rush society in and around the mines; and the third provides a walking tour.

Wright strongly identifies with characters such as the Overlanders and the Cariboo poet James Anderson; thus, despite stating that he has "enjoyed telling the stories of little-known people," he tends to follow the example of his early twentieth-century predecessors in placing prospectors at the centre of his narrative (9). After briefly painting a broad picture of gold rush society, Wright first addresses "the discoverers" (the usual suspects, including "Doc" Keithley, William Barker, the Overlanders, and John Bowron) before moving on to women, Chinese, and blacks. To his credit, Wright has greatly expanded and updated his sections on the Cariboo "minorities" since the last edition of his book. Most notably, he has added an entire section on First Nations. Such

additions reflect his own and recent academic work on the gold rush's more peripheral participants.

In a history often plagued by anecdote, Wright provides refreshing accuracy and thorough explanation. For example, while estimates of Barkerville's population have sometimes reached the tens of thousands, Wright has consulted mining licences and government tallies to conclude that there were far fewer. Demonstrating a keen critical awareness of the wider historical context, he further speculates that inflated population numbers are likely the product of officials and merchants who stood to benefit from the perception that the Cariboo was more heavily populated than it actually was (54). The only drawback to his work is that the balance between detailed history and tourist handbook is uneasy. The historical content may be too dense for the casual reader while the walking tour and lack of footnotes may prove frustrating for the professional historian.

These three books demonstrate the range of popular history currently available on British Columbia's gold rush origins. Downs and Laut provide short and easily digestible narratives – so long as readers acknowledge when they were written and take their contents with a necessarily large grain of salt. While Laut and Downs are most useful for what they reveal of early twentieth-century perspectives, Wright provides a more comprehensive and straightforward guide to the events of the rush that many popular and academic readers will find useful.

The Knights of Winter: The History of British Columbia Hockey from 1895 to 1911

Craig Bowsby

Vancouver: Knights of Winter Publishing, 2006. 411 pp. \$60.00 cloth.

Empire of Ice: The Rise and Fall of the Pacific Coast Hockey Association, 1911–1926

Craig Bowsby

Vancouver: Knights of Winter Publishing, 2012. 368 pp. \$25.00 paper.

WAYNE NORTON

Victoria

WHILE THE belief persists that central Canada and the National Hockey League provide the essential cement linking Canada's national identity with the game of ice hockey, it is refreshing to be reminded that ours is a nation with several distinctly regional hockey histories. Assisted by the recent emergence of societies devoted exclusively to hockey research, regional and even local topics are receiving greater and overdue attention. British Columbia has a rich history of amateur hockey and a unique history of professional hockey, and both have received in-depth attention from hockey historian Craig Bowsby. *The Knights of Winter* examines the early years of amateur hockey in British Columbia, while the more recent *Empire of Ice* looks at the introduction and development of professional hockey in the Pacific Northwest.

The Knights of Winter is a remarkable book. Privately published and supported by nearly three dozen photographs (several from the author's private

collection), it is the result of countless hours spent examining often incomplete published reports of amateur hockey games in obscure BC newspapers. In his Introduction, Bowsby states that, however imperfect his sources, he has listed every player and chronicled every game reported on by those newspapers. Not only are players and games chronicled and listed on a year-by-year basis, their activities are organized by Bowsby into no fewer than eleven appendices covering individual and team statistics and trophy winners. Some readers may question the necessity of including the names of those who failed to make the Moyie team in 1909 and information about high school games, but Bowsby has let no such detail escape. Structured as a chronicle with separate chapters devoted to each calendar year, the book manages to convey the developing passion for the game among both players and spectators – especially in West Kootenay, the essential centre of British Columbia’s ice hockey in these formative years.

If *The Knights of Winter* succeeds as an encyclopedic history of early amateur hockey in British Columbia, the inclusion of an extensive chapter and four additional appendices about controversies surrounding hockey’s origins shifts the focus to an admittedly related, but separate, topic. Beginning with geological history and referring even to the War of the Spanish Succession, this discussion would perhaps have been better dealt with elsewhere. In *The Knights of Winter*, Bowsby’s interest in Frank and Lester Patrick is evident. Although amateur play obviously did not cease with the 1910–11 hockey season, Bowsby ends his chronicle there because his attention turns to the Patrick brothers’ adventures in professional hockey.

In terms of structure and organization, *Empire of Ice* is a companion volume of its predecessor: a chronicle – this time of the Pacific Coast Hockey Association (PCHA) and its successor Western Canadian Hockey League – supported by a splendid selection of photographs and extensive appendices of statistics. Again Bowsby writes about two themes, but this time the two are more intimately connected. *Empire of Ice* is both a sports history and a business history. On the sports side, readers may be surprised at how violent games often were – slashing, spearing, butt-ending, smashing sticks over the heads of opponents all seem rarely to have resulted in penalties. Equally, they may be surprised how readily Frank Patrick would simply cancel games to gain an advantage over a rival team and how Lester Patrick attempted to ban swearing in his Victoria arena. The details of who scored and who passed and who assisted and who took a penalty in each and every game can be overwhelming, but Bowsby writes in the belief that details of games from yesterday’s sports pages are inherently interesting, and dedicated fans of hockey history will undoubtedly agree.

For those who do not, there is the narrative of the Patricks’ business empire, details of which the family rarely made public. The broad outlines of the Patricks’ PCHA are well known, but aspects of their almost reckless business venture remain obscure. Bowsby’s trolling of newspaper sources has revealed financial information that was not included in Eric Whitehead’s standard biography *The Patricks* (Toronto: Doubleday, 1980). He takes pains to identify the extent to which other individuals were involved in the business aspects of the PCHA’s clubs and arenas but ultimately demonstrates that the league was a family business with

one individual as its CEO. The PCHA, says Bowsby, “was like an army of separate regiments that all took their orders from Frank Patrick” (95). By far the best documented of those regiments to date has been the Millionaires, but Bowsby shows how their fortunes were fundamentally connected with those of their rivals in Victoria, New Westminster, Seattle, Portland, and Spokane. Frank Patrick’s back-room dealings in the collapse of his hockey empire are also closely followed.

The insistence on including almost everything uncovered by research results in a challenge for readers of both books, perhaps more so in *Empire of Ice*, where additional detail is inconsistently treated (often being placed in bracketed text and sometimes in footnotes), and there are aspects of both volumes that suggest more time taken in preparing for publication would have been well spent. Nevertheless, these examinations of BC sports history indicate that both amateur and professional hockey have long provided a narrative that is regionally distinct. The anticipated attack from the expansionist NHL extinguished the independent professional game regionally, but only after the Patricks’ hockey empire had secured three Stanley Cup wins for West Coast teams. Should that trophy ever again be claimed by a Vancouver team, it will be an additional chapter in a history with deep regional roots – a history to which Craig Bowsby has made original and significant contributions.

*Legends of Vancouver: 100th
Anniversary Edition*

E. Pauline Johnson, introduction by Sheila Johnston

Vancouver: Midtown Press, 2013.
148 pp. \$14.95 paper.

*Pauline Johnson:
Selected Poetry and Prose*
Michael Gnarowski, editor

Toronto: Dundurn, 2013. 240 pp.
\$26.99 paper.

CAROLE GERSON
Simon Fraser University

GROWING ATTENTION to Native issues in Canada has led to increased interest in the part-Mohawk writer and performer E. Pauline Johnson (1861–1913). As well, Johnson now enjoys canonical sanctification from Margaret Atwood, who has written the libretto for an opera entitled “Pauline,” which premiered in Vancouver in May 2014. Although she was born and raised on the Six Nations Reserve in Ontario, Johnson became closely identified with Vancouver after she settled here towards the end of her life. Her last substantial project was to write her own versions of Salish stories she had received from Joe and Mary Capilano. These appeared in the “Saturday Magazine” of the *Vancouver Province* newspaper before being collected into the volume entitled *Legends of Vancouver*, issued in 1911 as a fundraiser to support Johnson as she succumbed to breast cancer. Like *Flint and Feather* (1912), *Legends*, her last collection of poetry, has always remained in print, apt testimony to its significance as one of the first enduring

literary works associated with the Vancouver region.

With reprints of Pauline Johnson, the material presentation of her work interests me as much as the contents of the books. For the centennial of Johnson's death, a new Vancouver press launched a reissue of *Legends of Vancouver*, described as the "100th Anniversary Edition," whose illustrations situate Johnson as a link between past and present. Many of the early volumes of *Legends* include picturesque photographs (by Leonard Frank, among others) of sites of the stories, selected to create a sense of timelessness by avoiding references to human beings or their built environment. This new edition, however, features recent photos (by Anne-Marie Comte) that document the inescapable impact of modernity: for example, images of Siwash Rock include the Stanley Park seawall, and a shoreline view from Deadman's Island looks east to downtown skyscrapers. These images are interspersed with dramatic photos of unpeopled canyons and mountains, effectively juxtaposing the old and the new, as does the cover drawing of a sea serpent (by current Salish Musqueam artist Raymond Sim), which recurs as a unifying motif within the volume. Photos of Johnson in her Native costume and in a tea gown bring the writer into visual dialogue with the places that her stories describe, but this volume – like the 1997 edition of *Legends* from Douglas and McIntyre, which likewise incorporates a new selection of photos – lacks images of Joe and Mary Capilano, an oversight that could be easily corrected with a visit to the Vancouver City Archives. Also lacking is Johnson's "Author's Foreword" honouring Joe Capilano. Instead, there is an affectionate introduction by Sheila Johnston that is adequate for the

general reader but lacks sources for its quotations and omits references to the important biographies of Johnson by Betty Keller and Charlotte Gray. This edition initially appeared in French, issued in 2012 by the same publisher, Louis Anctil, but with a different press – les Presses de Bras-d'Apic – in Boucherville, Quebec. Not only is this the first French version of this book, but this translation also marks the first appearance of anything by Johnson in French. Translated by Chantal Ringuet, who also wrote an eloquent introduction that contextualizes Johnson by linking her description of the BC forest with paintings by Emily Carr, *Légendes de Vancouver* promises to bring Johnson to a sector of Canada that has yet to make her acquaintance.

In contrast to the fresh vision embodied by this new edition of *Legends of Vancouver*, Michael Gnarowski's compilation of Johnson's selected poetry and prose constructs an archaic version of the writer by restricting its sources to the collections of her poetry and stories issued early in the twentieth century, even though many biographies and editions, from Marcus Van Steen's book of 1965 to the edition that I prepared with Veronica Strong-Boag in 2002, have called attention to significant uncollected poems and articles. These two volumes are ignored in Gnarowski's erroneous introductory claim that his volume brings together "for the first time, her poetry and her prose" in one volume (ii).

Adding to this sense of the archaic are two illustrations from the 1913 Musson edition of *Flint and Feather* that represent hokey romantic stereotypes of the Indian maiden. While Gnarowski's collection contains a judicious selection of the poetry and prose that appeared in the volumes published during Johnson's lifetime and shortly after her death,

it represents a missed opportunity to broaden readers' awareness of Johnson's reach into areas that did not appeal to her early advisors and literary executors. Fortunately, a new selection of Johnson's writings that demonstrates her relevance to the twenty-first century, edited by Margery Fee and Dory Nason, is forthcoming from Broadview Press.

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Emily Carr: Collected

Ian M. Thom

Vancouver: Douglas & McIntyre
in association with the Vancouver
Art Gallery, 2013. 152 pp. Illus. \$19.95
paper.

MARIA TIPPETT
Cambridge University

TWO WEEKS after Emily Carr's death on 3 March 1945, former Group of Seven artist Lawren Harris travelled from his home in Vancouver to Victoria. As the artistic executor of Carr's estate

it fell upon him to dispose of the several hundred paintings that remained in her studio. Harris divided the work into three categories. One hundred and seventy works, dating from the last fourteen years of Carr's life, were designated for the "Emily Carr Trust Collection." Paintings, largely from Carr's French period, were to be sold through Max Stern's Dominion Gallery in Montreal to help the Vancouver Art Gallery maintain the Trust Collection. And a third group of paintings and drawings was consigned to a bonfire.

Today anything created by Emily Carr – from her pottery and hooked rugs to her oil canvases and oil-on-paper sketches – fetches enormous prices in the auction houses. One may therefore wonder if Lawren Harris made the correct decision in destroying any of her work. If the illustrations reproduced by Ian Thom's *Emily Carr: Collected* are anything to go by, however, Harris was surely right.

The fact is that, just like the girl with a little curl, Emily Carr could be very, very good or very, very bad as an artist. Ian Thom prefers to take a more indulgent view. "The Raven" and "Old Time Coast Village" are held to "resonate with a depth of feeling and a powerful pictorial force" (10). Yet his claim that "The Raven," which came to the Vancouver Art Gallery through a private collection, is among her "remarkable achievements" seems contestable (10). Likewise, one might question Thom's claim that "A Skidegate Pole" and "A Skidegate Beaver Pole" are "wonderful paintings" since, in these late works, Carr notably failed to resolve the disjuncture between the swirling undergrowth and the heavily modelled static totem poles (12).

It is difficult for Thom to offer "a compact and comprehensive collection of Emily Carr's artwork" – as the

media release claims – in a book whose illustrations are drawn exclusively from the Vancouver Art Gallery’s patchy collection of Carr’s work. There is, though, sufficient biographical information available to enable Thom to have avoided clichés and errors in his introductory essay: “‘A Lone Old Tree’: The Art and Life of Emily Carr.” “Like all artists,” he writes, “she was at times wracked with self-doubt – unsure of her direction, the quality of her work, and the meaning of her life” (5). This seems simplistic, given the deep psychological reasons Carr perceived herself as different and channeled the negative energy that her condition produced into her art. It is not true that Carr’s “first images of First Nations peoples and their way of life” were rendered on her trip to Ucluelet/Hiitats’uu in 1898, as Thom claims (6). Carr had in fact sketched Native canoes and dwellings on the Songhees Reserve five years earlier. Nor is Thom correct to state: “Between 1913 and 1927, Carr did little painting because she felt that there was no support for her art” (8). Admittedly, Carr raised Bobtail sheepdogs, made pottery, and ran an apartment house during these years. But she was hardly without artistic stimulation and support for her work, given her contact with Modernist Seattle artists Viola and Ambrose Patterson, and the exhibition of her experimental landscape paintings in Seattle, San Francisco, and Victoria. She also published her cartoons and verse in the *Western Woman’s Weekly* and painted a mural for San Francisco’s St. Francis Hotel.

It may make a good, simple story to treat most of what Carr produced as masterpieces and to think of her as a neglected and temperamentally insecure artist. This fits the image of what the public thinks an artist should be – and it also helps to keep

the prices for everything she produced high. But Carr’s oeuvre deserves more discriminating attention if her remarkable achievements at the peak of her career are to receive their due. This well-produced volume displays some of that work very effectively, and for that it can certainly be commended.

*Healing Histories: Stories from
Canada’s Indian Hospitals*

Laurie Meijer Drees

Edmonton: University of Alberta
Press, 2013. 296 pp. \$29.95 paper.

LEAH WIENER

Simon Fraser University

HISTORIES OF Aboriginal health form a field that has captured significant public interest after Ian Mosby’s recent revelation of experiments performed on Aboriginal children in residential schools and hospitals. Laurie Meijer Drees provides an accessible and personal perspective on these histories in her evocative work, which centres on the sharing of stories. Meijer Drees sees stories as more than an oral history: they are also, she argues, a form of healing. The stories she presents are not merely vignettes but, rather, the central element of each chapter. After introducing storytelling as her methodology, Meijer Drees begins the core of her book by presenting an overview of the history and epidemiology of tuberculosis, the predominant disease treated in the hospitals and thus the focus of her stories. She follows this by presenting a sketch of the history of Indian Health Services (IHS) and stories from IHS employees. Each chapter begins with an introduction that contextualizes the

stories according to a particular theme. This is followed by two to five stories, often illustrated with photographs from the hospitals. While IHS addressed a range of health concerns, Meijer Drees emphasizes the treatment of tuberculosis, which was apparently responsible for the most hospital admissions.

Meijer Drees's chapter on hospitals and field nursing is primarily focused on western Canada, with three of the four largest hospitals located in British Columbia. The stories, however, are from Alberta's Charles Camsell Indian Hospital, juxtaposed with stories from BC hospitals as well as the Camsell in her subsequent chapter on patient and family life in hospitals. A story by Laura Cranmer is exceptionally powerful, particularly when read alongside the excerpt from her play *Cold Needles*, which bridges the introduction and the subsequent chapters of Meijer Drees's work. Meijer Drees's study of *snurwuyulth*, local Indigenous medicine, arguably forms her most compelling chapter. Building on work by Kathryn McPherson and Mary-Ellen Kelm, Meijer Drees shows how local Indigenous healing was interwoven with the hospital system, giving patients a sense of power and dignity and access to more diverse treatments than those of which their doctors were aware. In stories that interweave hardship and humour, readers can also see the coping strategies of patients living within a strict, paternalistic, and impersonal health system.

Meijer Drees ends with a consideration of Aboriginal hospital workers, showing the blurring between Aboriginal and Euro-Canadian public health systems. The final story, by Evelyn Voyageur, gives a brief autobiography that culminates in Voyageur's role as vice-president of the Aboriginal

Nurses Association of Canada and her work on building culturally aware relationships as an educator of nursing students. Voyageur's story reiterates many central threads from previous stories, including the interplay of the health and residential school systems, the challenges faced by Aboriginal people wishing to attain medical qualifications, and the incongruity between policy goals for Aboriginal health and the resources available to Aboriginal communities.

By foregrounding stories, Meijer Drees elucidates the circumstances of their telling; peculiarly, she erases her presence from the transcripts, so it is unclear to what degree the stories are a narrative and to what degree they are a conversation. Nonetheless, her focus on lived experience ensures that this book complements those of historians who use stories as evidence. As Meijer Drees does not provide each chapter with a conclusion, which would have given the stories the final word, readers must read between the lines to see both connections and incongruities: for example, hospital staff members were portrayed more optimistically than were patients. Another thread of analysis that is muted in this work concerns a consideration of gendered intersections in health care. This element would be particularly welcome, for example, when she presents the story of a male Aboriginal nurse without considering the implications of a racialized man entering a feminized profession. Similarly, an analysis of the role of obstetrics or psychiatry could provide an engaging parallel to Meijer Drees's study of tuberculosis.

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Now You're Logging
Bus Griffiths

Madeira Park: Harbour Publishing,
2013 [1978]. 12 pp. \$24.95 paper.

ROBERT GRIFFIN
Royal British Columbia Museum

ROMANCE, HIGH drama with runaway logging trucks (26-29), and dangerous river crossings of donkey engines (65-72) are all integral parts of this graphic portrayal of British Columbia's coastal logging scene during the 1930s. Although Griffiths does not make sweeping statements about logging and its effects on British Columbia, he does capture aspects of this industry that are not readily available elsewhere. When historians look at logging and generalize that trees

are felled, hauled to water, boomed, and towed to sawmills, we gloss over the many skills needed along the way, some of which Griffiths brings to life for us.

The combined text and illustrations of *Now You're Logging* enable the reader to understand the intricacies of logging in ways that no one but a contemporary logger himself might convey. For example, Griffiths provides superb details about raising spar trees, tying ropes and guylines, and the qualities and uses of a double-bitted axe. Such intriguing information is scattered through the volume and supported by Griffiths's fine illustrations. Romance is provided in the developing love between Al, the protagonist of the story, and Debra Brown, a young woman who lives on an isolated homestead with her parents.

One exceptionally interesting aspect of the book is that Griffiths draws on his long experience to define the multi-faceted vocabulary of logging. Glossaries of logging terms are available elsewhere, but they are brought to life here in Griffiths's illustrated cartoon format: for example, "slackoff" means quitting time (24), and a "pass rope," used for threading the pass line cable through the pass block in the spar tree, is generally about half an inch in diameter and three hundred to four hundred feet in length (67).

One of the most evocative threads that Bus Griffiths weaves through the volume is the sense of loss loggers feel when they look back over the desolation their actions have caused. This is not a new realization. Griffiths's characters were well aware of the changes they brought to a forest landscape, an awareness lost on modern city dwellers, who see only ravaging loggers destroying all that pristine forest. A Weyerhaeuser logging superintendent once described logging as "uglification,"

and Al and Art, Griffiths's gruff old loggers, also feel the majesty of timber when walking through a fine forest stand. As Art says, "You know Al, there is nothing like a walk thru' a stand of big timber to make a man feel mighty humble" (106). Periodically, Griffiths throws in comments such as "the stark rape of the land" (25) to highlight his feelings for the forest.

It is always easy to find things about a book that a reviewer might wish had been handled a little differently. For example, someone completely unfamiliar with logging would find it difficult to follow the flow of the technology. Griffiths discusses yarding the logs out of the woods long before he illustrates the techniques of falling. Even more regretful is what he decides not to include. In one panel we see the nose of a coastal steamship pulling away, but there is no discussion about these vessels that were the lifeline of the coast in the 1930s. Nor did he discuss obtaining timber in any great detail, and while this may have been outside his experience, issues of cruising, securing timber sales, and the relations of loggers and logging companies with the BC Forest Service were much more involved than Griffiths suggests.

The beautiful colour illustrations on the covers and the well-written introduction greatly enhance this thirty-fifth anniversary issue of *Now You're Logging*, which anyone interested in British Columbia's forest industry should own and read.



*Labour Goes to War: The CIO
and the Construction of a New
Social Order, 1939-45*

Wendy Cuthbertson

Vancouver: UBC Press, 2012. 240 pp.
\$32.95 paper.

RON VERZUH

Simon Fraser University

*L*abour Goes to War is a welcome new study whose title promises readers an analysis of the major industrial union organizing drive led by the Congress of Industrial Organizations (CIO) during the Second World War. Specifically, it examines the events that occurred once the spirit of the new union movement began to capture the imagination and the membership cards of thousands of unorganized Canadian workers.

Until 1935 workers were without union representation unless they belonged to the craft-oriented Trades and Labour Congress (TLC). After breaking with the American Federation of Labor (AFL) a few years later, the CIO grew rapidly into an organization that offered all industrial workers a chance to have a strong voice in their workplaces. Based on her 2006 University of Toronto PhD dissertation, author Wendy Cuthbertson tracks the struggle for that voice in Canada.

She purposely isolates the war years, when organizers were often rebuffed by employers and faced a fiercely antagonist press, but labour shortages and depression-era conditions also made unions more feasible. Cuthbertson describes that nascent era with clinical research, a careful eye to the richness of union culture, and an understanding of the movement's potential to challenge capitalism.

Able to tap the archival resources of the United/Canadian Auto Workers (UAW-CAW), she reveals some of its strategies and tactics. She also provides well-sourced accounts of the United Steel Workers of America (USWA) and the United Electrical, Radio and Machine Workers (UE), both of which played strong roles in the massive organizing drives that would make CIO a dreaded acronym among Canada's captains of industry.

Cuthbertson pursues an interest in the cultural aspects of the CIO – its picnics, songs, newspapers, rallies – things that gave vibrancy to the new movement and appealed to all workers, particularly immigrants. As the former CAW communications director notes, “the CIO unions worked hard to develop a ‘workers’ voice’ and to create among workers a sense of a union community” (77).

She also follows the role of women war workers and CIO union support for them as equals in industries that were critical to the Allied war effort. In a chapter entitled “Women, Equal Pay, and the CIO,” Cuthbertson notes that some unions “embraced equal pay as a fundamental human right for women” (124). Though some unions may have seen that support as protecting their own rights, they nevertheless advocated for them in a male-breadwinner age.

A mild warning: this is a short book (only 149 pages when notes and references are not included), is confined to the war years, and is almost exclusively focused on Ontario. CIO organizers in eastern and western Canada were actively signing up members in mines, smelters, logging camps, and fishing fleets, but, regrettably, Cuthbertson's study parameters do not allow more than brief references to these struggles.

Cuthbertson's study also fails to include a full discussion of the anti-Communist politics of the movement's

top leaders. Communists were known to be the best of the CIO organizers, but they were soon seen by CIO leaders as enemies within. A.R. Mosher at the Canadian Congress of Labour (CCL-CIO) and the UAW's (later Steel's) Charles Millard get too easy a ride here, in my view. This is because their antipathy towards Communists led to the destructive postwar red purges and, eventually, to compromises that would defang unionism.

Despite what is left out, there is much here for readers searching for the missing elements of the CIO story in Canada. Cuthbertson offers a fresh perspective on the social role of unions and provides valuable insider insights into the daily grind of organizing and sustaining CIO unions in a decidedly anti-CIO era.

Voyage through the Past Century

Rolf Knight

Vancouver: New Star Books, 2013.

314 pp. \$24.95 paper.

JOHN DOUGLAS BELSHAW

Thompson Rivers University

FIRST, A DISCLAIMER: I am not now, nor have I ever been, related to Cyril Belshaw. This is pertinent because Cyril – a distinguished UBC academic whose international notoriety is, shall we say, complicated – gets slapped twice in this book. In Rolf Knight's mind, no doubt, Cyril has it coming. In Rolf Knight's memoirs, so does just about everyone else he encounters.

Published privately a generation ago, *Voyage through the Past Century* had a limited readership; New Star decided to publish it anew and with a fresh preface. There are evidently no significant revisions to the original text.

Born in British Columbia to German parents who emigrated in the late 1920s, Knight spent his early years in work camps along the coast and then in the East End of Vancouver, his family holding on precariously to the lowest rung of the working-class ladder. Knight put in his time at school; laboured at menial and unsatisfying jobs in camps throughout the Interior (from which he nevertheless gained considerable pride and self-identity); studied at UBC and Columbia with a spell in Nigeria in between; conducted fieldwork among the James Bay Cree and among the *campesinos* of Colombia's Cauca Valley; took up university posts at the University of Manitoba, Simon Fraser University, and the University of Toronto; abandoned a tenured position in the early 1970s; and spent the years thereafter driving cab, fishing, and writing a prodigious amount. It's that last bit that has earned him a lasting reputation among scholars because it includes truly impressive studies like *Indians at Work* and biographies with a strong oral history slant. As one of the few scholars ploughing a deep furrow in British Columbia's labour history in the late twentieth century, he has been much appreciated and, yes, honoured – with a Canadian Historical Association (CHA) gong in 1992.

What a surprise to find, then, such an intensely bitter and judgmental personality in these pages. The accounts of life in Africa, the North, and South America are hugely readable and evidence of an alert and inquisitive mind; much of the rest is not. We are all capable of being callow youths, but in our later years we might recall over-fast assessments of others with a measure of embarrassment. Somehow a conscience of this kind does not prick Knight, nor does it manifestly alarm *New Star*. Allies and enemies alike come in for rebukes. Cyril is in good company.

Steaming across the north Atlantic, a young Rolf Knight finds himself sharing a third-class table with the anthropologist Diamond Jenness, whose book, *The Indians of Canada*, Knight describes as “monumentally boring.” The dagger twists: “Hopefully when I was an anthropologist I never appeared to others the way he did” (67). The dinner hours must have simply flown by. Kitimat and other industrial towns are “deadening” (65). His high school classmates are “cornpone gobblers,” the principal a “vindictive bastard,” and fellow Britannia grad, David Barrett, “the Beggar King of Coquitlam” (48, 50). Canada is a “Quisling-led bum boy” to the United States (4). Winnipeg is unbearable, his students at the University of Manitoba “naively conservative,” and the campus radicals “squalid” and “self-serving” (250). SFU archaeologists – namely, Roy Carlson – thrive under President Pauline Jewitt, having “developed an unsuspected talent for media hype and grant getting – a talent which became the hallmark of scholarship” (265). Jewitt-era faculty hires are “a luxurious crop of tin-horn gurus, shell game *philosophes*, and academic slush hunters sniffing out whatever fashions were marketable.” (266). Meanwhile, the SFU martyrs of '68 “could never afterward find teaching positions in even the scruffiest colleges in [the] province” (263-64). Such a loss for British Columbia's scruffy colleges!

Knight doesn't hang around for the purges. He lights out for Toronto, where he teaches gifted graduate students (over whose work he fawns). As regards his undergraduate teaching at the Scarborough campus, that “was not so much a job as a penance.” The (presumably suburban, maybe even working-class) students are marked by “know-nothingism” and “baseless pride” (269). In his post-academia days,

Knight hooks up with a small crowd of ear-benders holding court at Burnaby's Admiral Pub. Of one, Knight says, "none of his accounts of sailing into South Pacific ports during the 1940s and 1950s were interesting" (286). That's a supremely uncharitable thing to say of a drinking buddy. Read this recollection of Knight's school days: "It is to our great discredit that we put up with all this prison mentality, this parish pump authoritarianism which pervaded school life, and did little more than grumble about it amongst ourselves. My main solution was to stay away from school as much as possible" (33). Work in the word "phony" and try not to think of Holden Caulfield.

How is one to account for this? Knight tells us that his memories begin in an isolated logging camp where he is the only child, "a mascot, almost as smart as a dog in some ways" (9). Nearing the age of six he encounters other children for the first time and discovers that his peer-level social skills are weak (14). At school he is quickly picked out by the "local satraps" for conspicuous displays of atheism and anti-royalism. The Knights were poor, and poverty breeds its own resentments and discontents. He has a strong relationship with his mother but not, evidently, with his muscular father. Knight was unafraid of hard work but always seemed to get the wrong job. By eighteen, however, he was entitled to sneer at soft-handed undergraduates and professors. Any combination of these factors might explain a personality of towering self-righteousness, but I'm not a psychologist. If I were, I would surely point to one other interesting feature.

There are three voices here. There is Knight's inside voice, which occasionally chirps in with a question, pushes along imaginary dialogue, and

even engages the author in argument. The second, the most attractive of the trio, is his socio-anthropological self, the participant-observer who has a keen ear for the patois. The principal authorial voice, however, is that of the cranky militant. Sometimes it is what *Private Eye* readers would call "spartist." Frequently it is what Orwell would call atrocious, to wit: "New York's landlordocracy wasn't going to await the coming of some kitchen cabinet Nero" (187). Clearly, much of what this voice announces can be described as "polemical." Knight does so himself, late in the book (266).

"I suppose," says Knight, reflecting on a career as a writer (about which we learn not a lot), "that wanting one's books to be reviewed honestly and favourably is simple vanity" (303). Still more passive-aggression, I fear. Besides, honesty and favour come out of different spigots. Knight presents himself in this book (and in everything else he has written) as an advocate for workers' movements, common people's rights, and liberty in thought and action. His memoirs, however, reveal a man whose company on a barricade it might be prudent to avoid. Knight's contribution to several fields has been substantial and he is to be lauded for that. But in a life marked by seismic changes, one that took him from bush camp through East End poverty, from an unimpressive Grade 12 to a PhD, from British Columbia to Columbia to Colombia, from a tenured gig at the nation's biggest university to self-imposed unemployment and then the accolades of his peers, from poverty to – yes – privilege ... such an interesting voyage merits greater satisfaction and kindness from the author. The reader might then follow suit.

*Words, Words, Words:
Essays and Memoirs*
George Bowering

Vancouver: New Star Books, 2012.
234 pp. \$19.00 paper.

*When Tish Happens: The
Unlikely Story of Canada's "Most
Influential Literary Magazine"*

Frank Davey

Toronto: ECW Press, 2011. 342 pp.
\$19.95 paper.

NICHOLAS BRADLEY
University of Victoria

Polonius: What do you read, my lord?
Hamlet: Words, words, words.

LITERARY JOURNALS come and go; few of them become legendary. The founders of *Tish* were precocious students at the University of British Columbia in the early 1960s. They conceived of their magazine as a venue for an innovative strain of Canadian poetry that followed directions set in the United States by Charles Olson, Robert Duncan, and Robert Creeley. *Tish* is often considered to have launched the careers of George Bowering, Frank Davey, Daphne Marlatt, and Fred Wah – illustrious poets and novelists who, as students, were among the journal's instigators. They enjoyed a connection to the American poets in the form of Warren Tallman, a professor in the Department of English and an impresario who made of his home a salon at which students and visiting writers congregated. In a spectacular scholarly extravagance Tallman once described Creeley's

influence on the young Bowering as nothing less than a laying on of hands: "in February 1963 in Vancouver, when George Bowering was still struggling to realize the possibilities of his life in poetry, Creeley leaped up suddenly, grabbed him by the shoulders, not a fight but a direct exchange. And because Bowering is so open a man, it went in, the exchange, and he has ever since possessed a Creeley-in-himself" (*boundary* 2 3, 1 [1974]). This account is both memorable and preposterous. Tallman was nearer the mark when he described the literary scene at UBC as "a wonderfully garbled, goofy, and in many ways ludicrous Vancouver version of the poetics Duncan had turned loose" (*Canadian Literature* 24 [1965]).

Tish is now such a famous part of the history of Canadian postmodernism that its gimcrack nature is easily forgotten. It was in truth an ephemeral magazine that published poems of varying quality written by members of a coterie who were undeniably still beginners. Nineteen issues were published between 1961 and 1963 – "a wild, disciplined and impulsive run," Davey writes in *When Tish Happens* (320). The timing was right: *The New American Poetry*, Donald M. Allen's heralding anthology, had been published in 1960. But the ultimate significance of *Tish* probably consists less in the issues themselves than in the broad influence on Canadian letters that the protagonists exerted. Davey notes that *Tish* – the scatological anagram suggesting both provocation and fertilization – placed an emphasis on "process and provisionality, on attending to language before 'content' and on ascertaining one's locus in a variety of dimensions, on the self as a consciousness in process rather than a stable persona, on language that is multi-discursive, on forms that are dialogical

and self-interrogative, on writing that is thinking rather than thought" (321). The forms of writing that emerged from the extended *Tish* network were typically imagined as alternatives to mainstream Canadian literature – a staid, politically conservative, parochial enterprise that was resistant to experimentation. Or so the story goes.

When Tish Happens evokes the insularity of the Canadian literary world and the bumbling character of the academy in the 1950s and 1960s. The literary community at UBC was marked by machismo and, at times, by overt sexism. Women were part of the *Tish* circle, but from the outset they were consigned to the periphery; the editors were men, with Davey at the helm. (On the cover of *When Tish Happens* is a photograph of a gang of male poets assembled around Davey's Triumph TR4.) The memoir is also full of gossip. Icons of CanLit are subjected to various scurrilities: Robin Skelton is pretentious and effete (249), F.R. Scott is embittered (272), and Earle Birney is lecherous (90), unsupportive of the nascent *Tish* (182), and a poor speller. Davey also writes that he and Birney were sometimes alarmed by the similarities between them: "we both were disturbed by the thought that I might be a younger version of him" (183). It is a humorous instance of self-awareness.

The title provides a somewhat misleading sense of the book, which covers a broader range of subjects than *Tish* alone. It begins in 1942, when Davey was two years old, and concludes in 1975, when the poets' successes had brought them "as close as we may get to a golden age of *Tish*" (313). Frankland W. Davey was a child of wartime and a student during the Cold War. The title of his first collection of poems, *D-Day and After* (1962), signalled a temporal

influence on his imagination, even as he defined the term in this case as "destroy old poems day." He spent his youth in Abbotsford. The town then seemed further from Vancouver than it does today; his book is, among other things, an interesting description of life in the Fraser Valley in the 1940s and 1950s. Davey began his studies at UBC in 1957, met Bowering in 1959, and in 1960 encountered Marlatt, with whom he was instantly smitten. *D-Day and After* begins with an epigraph taken from Hopkins's "The Windhover" – "Buckle! AND the fire that breaks from thee then." It is a nod to Davey's vain amour: Marlatt's surname then was Buckle (124-25). In Davey's account his infatuation precipitated the events that led to *Tish*, while *D-Day and After* was "an attempt at a new post-D, post-Daphne, beginning" (200).

Whatever energies gave rise to the journal could not prevent its quick decline. Olson, Duncan, Creeley, Allen Ginsberg, Denise Levertov, and Margaret Avison gathered at UBC in July and August of 1963. Their meeting was in many ways the culmination of the avant-garde moment on campus. *Tish* had been on hiatus; Davey, Bowering, and Wah left Vancouver at the end of the summer. (In the longer second chapter of *Tish* [1963-69], the contributions of Marlatt and Gladys Hindmarch are more visible.) Davey went to Vancouver Island, MA in hand, to teach at Royal Roads Military College in Colwood. He was determined "to find out all I can about Victoria" (205), which he describes as "a self-contained place, surrounded on three sides by the sea, and inwardly focused" (211), and as "a lot like [Creeley's] Mallorca – comfortable, inbred, a long way from everything" (216). Davey's self-education led to *City of the Gulls and Sea* (1964), a collection of sixteen poems on local themes, and

The Clallam, or Old Glory in Juan de Fuca (1973), a poem about “the 1904 sinking in the Strait of Juan de Fuca of the American steamship *Clallam*” (279). The dissolution of his first marriage, the inception of his second, and his eventual departure from Victoria marked the end of his 1960s.

“But look where sadly the poor wretch comes reading.” *When Tish Happens* is tinged with dissatisfaction despite the conviction with which Davey asserts the achievements of the *Tish* authors, which, in his view, are not sufficiently acknowledged. Bowering, in contrast, looks merrily upon his life in *Words, Words, Words*. After an absence from Vancouver in the years following *Tish*, Bowering returned to the city in 1971; he taught at Simon Fraser University until 2001. He has been a vital literary presence in British Columbia and indeed in Canada. He was the first Parliamentary Poet Laureate (2002–04), an office later held by Wah (2011–13), a second leopard in the temple. *Words, Words, Words* collects twenty-seven short essays on literary and autobiographical topics, including the works and personalities of bpNichol and Al Purdy – and the subject of baseball, Bowering’s great extra-vocational avocation. He is a literary knuckleballer and the self-described “official loudmouth fan of the Vancouver Canadians” (95). “Vancouver Canadian” describes Bowering well. He is nationalistic and suspicious of things American, yet also passionately regionalist, quick to quibble with anyone who would assume that things appear from Penticton as they do from Toronto. Bowering’s charm is winning, his tone comical throughout. “I was a young heroic writer on his way to the pantheon,” he observes in the book’s first essay (5). But a funny thing happened en route: he became an “old

coot” with an eclectic body of works that perhaps his younger self could not have envisaged (84, 88). His book thus meanders through a long and varied career.

The first phase of *Tish* concluded half a century ago. The squabbles among its editors, rivalries literary and romantic, and other pettinesses have faded into the past. The outlines of the story are well known, but *When Tish Happens* and *Words, Words, Words* supply invaluable details. The literary histories of the province and the country will be understood more fully as a result. Nonetheless, the lively period that Bowering and Davey have inimitably chronicled awaits fresh examination; its achievement requires new assessment and appreciation.

Vancouver Anthology

Stan Douglas, editor

Vancouver: Talonbooks and Or Gallery, 2011. Second edition; first published 1991. 320 pp. \$35.00 cloth.

MARIA TIPPETT

Cambridge University

DURING THE 1960s things radically changed in the Canadian art world. Aesthetic categories expanded to include technically based video and multimedia performance art. Traditional art institutions competed with artist-run centres like the Sound Gallery and Intermedia, which included musicians, filmmakers, and poets as well as artists. Public and private galleries rightly treated First Nations “artefacts” as works of art. And Vancouver became the artistic centre of the country.

British Columbia's largest city did not remain in the spotlight for long. By the early 1970s attention returned to Montreal and Toronto. Though some artists regrouped to form non-traditional multimedia venues like the Western Front, many grassroots artists began exhibiting their work in formal commercial and public art gallery space. They began applying for government funding – and usually got it. And some of them attached themselves to universities, where they became curators or visual art teachers. During the 1980s things changed again. The new generation of artists, like their predecessors in the 1960s, became concerned with consumerism, with the politics of gender, and, among other things, with the impact of mass media.

Vancouver Anthology, which covers thirty years of Vancouver's art history, was first published in 1991. The eleven chapters comprising this volume have now been reissued because, so Jonathan Middleton writes in "Notes on the New Edition," there has been an "absence of significant critical and historical overviews" relating to recent discussions of works of art (7). This cannot be said, however, of Liz Magor et al.'s *Baja to Vancouver* (2004), Melanie O'Brian's *Vancouver Art and Economies* (2007), or John O'Brian and Peter White's more geographically encompassing *Beyond Wilderness* (2007). Middleton would have been closer to the mark if he had claimed that *Vancouver Anthology* helped set the agenda for how the province's future artists, critics, and art historians would write about the visual arts.

The chapters emerged from a lecture series, and some are repetitive. Also, the quality of the writing varies and some of it is weighted down with art-speak jargon. Nonetheless there is much to admire in *Vancouver Anthology*. Ken

Wallace's chapter – some of the material is repeated by Nancy Shaw – firmly situates artist-run centres within the social, political, and cultural context of the period. Sara Diamond introduces her readers to the "Practical Aesthetics of Early Vancouver Video," while Maria Insell explores – in rather jargon-ridden language – experimental film. Less satisfying is Robin Peck's discussion of sculpture from Halifax to Vancouver and Robert Linsley's chapter "Painting and the Social History of British Columbia."

The gem in the collection is undoubtedly Marcia Crosby's chapter "Construction of the Imaginary Indian." It grew out of her four-year experience as a student in the province's postsecondary educational system. "I saw, in the images, texts and authoritative academic voices of a Eurocentric institution, the ugly Indian I thought only existed in the minds of the uneducated in my small town" (297). Crosby writes convincingly about how curators and government officials, historians, and anthropologists, along with artists – from Paul Kane and Emily Carr to Bill Reid and Jack Shadbolt – have all had a hand in determining how we imagine First Nations peoples. This chapter alone would have justified the welcome decision to reissue *Vancouver Anthology*.



*Deadlines: Obits of Memorable
British Columbians*

Tom Hawthorn

Madeira Park: Harbour Publishing,
2012. 288 pp. Illus. \$26.95 paper.

PATRICIA E. ROY
University of Victoria

THE SUBJECTS of the biographies in *Deadlines* died between 2001 and 2011, were of sufficient importance or interest to have had their obituaries published in the Toronto *Globe and Mail* (or to have been considered for it), and had at least a tenuous connection with British Columbia. One of the fifty subjects falls outside these parameters. That is Gertrude Ettershank Guerin (Klaw-law-we-leth), who died in 1998. As the elected chief (1959-61) of the Musqueam Reserve, she oversaw the introduction of such amenities as running water. Quite rightly, Hawthorn places her in his section on "Trailblazers," along with two other women: Margaret Fane Rutledge, a commercial pilot who worked mainly on the ground as a radio operator and reservations supervisor; and Dr. Josephine Mallek, who practised medicine for over fifty years and, as president of the Vancouver Medical Association, took on Premier Vander Zalm over doctors' fees.

These women and four politicians – Frank Howard, Douglas Jung, Jack Kempf, and Dave Stupich – had long-term if not lifelong links with British Columbia, as did W.A.C. Bennett's publicist, William (Bill) Clancey. So, too, did entrepreneurs and inventors such as Jean Crowley, the operator of Avalon Dairy; Ted Deeley, the "motorcycle millionaire"; Donald Hings, the inventor of the walkie-

talkie; Jim Spilsbury, the founder of Queen Charlotte Airlines; and James Wallace, whose neon signs were famous in Vancouver. Long-time British Columbians who made a mark in the arts were Sid Barron, the editorial cartoonist; John DiCasteri, an architect who brought West Coast modernism to Victoria; John Juliani, a CBC radio producer and theatre director; Eric Nicol, the humourist; and Art Thompson (Tsa Qwa Supp), a Nuu-chah-nulth carver. Still others were athletes such as Doug Hepburn, the weightlifter; and Jimmy McLarnin, the boxer. Labour is represented by Steve Brodie, who led the 1938 Sitdowners' Strike, and Homer Stevens of the United Fishermen and Allied Workers' Union. Others are not easily classified: Ian Hunter, a marijuana advocate; Gilbert Jordan, who killed women by poisoning them with alcohol; Harvey Lowe, yo-yo champion and host of a Vancouver radio program known as "The Call of China"; Foncie Pulice, the sidewalk photographer of Vancouver; and Bergie Solberg, the "Cougar Lady," who lived off the land in an isolated part of the Sechelt Peninsula.

Some British Columbians achieved fame or fortune elsewhere. Cecil Green made a fortune with Texas Instruments. Norma MacMillan was the voice of Casper the Friendly Ghost. Spooky Singh became the flamboyant proprietor of the Hollywood Wax Museum. Leila Vennewitz lived in Vancouver, where she was little known despite winning international prizes for translating German literature into English. A few subjects did little more than pass through the province. The American avant-garde filmmaker Stan Brakhage died six months after arriving. Another American, Billy Cowsill, a singer and songwriter, stayed but a few years, as did Gene Kiniski, the Alberta-born

wrestler. Several are included because of their activities during the Second World War: Roy Borthwick bombed the bridge on the river Kwai; Patrick Dalzel-Job, a British commando, may have been the model for James Bond; and Syd Thomson commanded the Seaforth Highlanders at the Battle of Ortona.

The biographies are not a representative sample of people who once called British Columbia home, but their stories help to illustrate the diversities of this province. Moreover the book, with its many anecdotes, is a good read.

*Desiring Canada: CBC Contests,
Hockey Violence, and Other
Stately Pleasures*

Patricia Cormack and
James F. Cosgrave

Toronto: University of Toronto
Press, 2013. 257 pp. \$22.36 paper.

ERIC W. SAGER
University of Victoria

WHAT KIND of community turns to a coffee shop for meaning? In what country would a search for Seven Wonders collapse into ironic parody? What kind of imagined community cherishes national ownership of a professional sport that is played mainly in another country? Such are the questions to which Patricia Cormack and James Cosgrave apply the answers of Canadian sociology. Canadian culture and the perennial quest for Canadian identity are venerable subjects, of course. The originality here lies in the authors' insertion of desires and pleasures into the analytical frame, and their insistence that the state is

deeply involved in the enactment and management of pleasures.

Five chapters explore different dimensions of Canadian pleasures in their connections to identity and the state: the CBC's audience-participation contests, Tim Hortons coffee shops, ice hockey and hockey violence, gambling, and television comedy. The result is a sophisticated sociology, its debts going back to Durkheim and Weber, and also to Habermas and Bourdieu; it is also a very Canadian sociology, indebted to Canadian studies of media and communications. In this sociology, the quest for identity through consumption of pleasures appears in mediated representations, especially those of television, where discourse and symbolic clusters are readily available for scholarly unpacking.

In many ways, and not just in the Harper government's reinscription of Canada as a warrior nation, the state takes on the work of integrating desires and identity. The CBC collects Canadian objects and icons, in part because the CBC is constantly reinventing itself as the centre of national-identity work. Tim Hortons is the conflation of identity politics with marketing, and the coffee chain is not just a site but also a model in a country in which, in the eyes of political marketing strategists, the citizen-voter has become a consumer.

The chapter on ice hockey is a welcome digest of recent work on sport and Canadian identity. Hockey "enables the state to dress itself in the robes of pleasure and identity" (100). The state and its agents in the media engage hockey in a "civilizing project": the televised spectacle and its macho commentators confine violence and fighting to the ice, and polite, well-groomed masculinity to off-ice behaviour. Competition pressures the

CBC into maintaining its support for hockey violence, despite hand-wringing anxiety over concussions.

The legalization and promotion of gambling offers the most obvious example of the role of the state in the regulation of desires. Gambling is a neoliberal reconciliation of state collectivism with the freedom of individuals to pursue desires; it is “a form of governing citizens through individualizing them” (170). Finally, in what may be their most original chapter, the authors examine the political frame of comedy, in which lampooned politicians and governments become signifiers of Canadianness.

Is the consumption of pleasures connected to the unresolved sense of being Canadian, to a peculiarly Canadian longing for completion and existential security? You may not always be convinced by their answers, but Cormack and Cosgrave have certainly given us a provocative read. One wonders how their analysis might apply to identity and desire in the virtual universe of Twitter and Facebook. Perhaps they will now apply their keen insights to that immense challenge.

*Bruno and the Beach: The
Beachcombers at 40*

Marc Strange and Jackson
Davies, with a Foreword by
Michael J. Fox

Madeira Park: Harbour Publishing,
2012. 200 pp. \$26.95 paper.

VANESSA COLANTONIO
Vancouver

AS A CHILD of the 1970s, I can recall my West Indian grandparents tuning into an unusual television

program every Sunday evening: one that, invariably, started with a camera shot of a log tumbling off a very rocky shoreline into the sea. Apparently filmed in the same country as I was in, with tall cedar and fir trees, and mountains and beaches covered in rocks and driftwood of all sizes, the environment of *The Beachcombers* looked like nothing yours truly had seen in her built-up east end Montreal neighbourhood; it was exotic and mysterious. Alas, I never followed the series for its nineteen-season run, but I always wondered about it.

Bruno and the Beach, written by Marc Strange (co-producer) and Jackson Davies (co-producer and actor) both leads loyal fans down memory lane and introduces non-fans, such as myself, to that exotic Sunshine Coast world that once flickered on our evening screens. It reads like a souvenir book complete with production anecdotes and reminiscences of the surviving crew and cast. Brief biographies (well, not so brief in the case of star Bruno Gerussi) are also peppered throughout. It may be a revelation to some just how extensive Gerussi’s entertainment credentials were prior to *The Beachcombers*, including performing regularly at the Stratford Festival and doing a stint as a pre-Peter Gzowski mid-morning show host on CBC Radio. From most accounts, his larger-than-life personality was a challenge, and his clashes with CBC management were legendary.

The lives and backgrounds of other long-time cast members – Second World War vet Robert Clothier (Relic), Sechelt First Nation actor Pat John (Jesse Jim), and Vancouver-based actor Rae Brown (Molly Carmody) – are told through a mixture of their own words and those of others involved in the program’s production. The rest of the ever-changing cast members are also

featured, including Nancy Chapple and Juliet Randall, who both played the young Margaret Carmody, with short assessments of how they were cast and how their tenure with the series played out. Crew members, many of whom went on to work on bigger productions in Canada and elsewhere, provide fond memories of working on a Canadian series that gave them much latitude for creativity as well as practical work experience.

The original series ended in 1990; a sequel, *The New Beachcombers*, starring, among others, Graham Greene and Dave Thomas, ran from 2002 to 2004 before being cancelled. In the meantime, the original series found itself being syndicated as far away as the United Kingdom and various parts of Africa and Southeast Asia. Much as it did for Canadians all those years ago, *The Beachcombers* now provides for people around the world a glimpse of coastal British Columbia.



From Horseback to the House of Commons

Lorne Greenaway with
Kate Greenaway

Halfmoon Bay: Caitlin Press, 2012.
288 pp. \$24.05 paper.

*Old Lives in the Chilcotin
Backcountry*

John Schreiber

Halfmoon Bay: Caitlin Press, 2011.
224 pp. \$24.95 paper.

PETER RUSSELL

University of British Columbia

VETERINARIAN, rancher, federal MP (1979-88), senior civil servant (even, very briefly, professor), Lorne Greenaway has left an intriguing autobiography of life in the BC Interior. He reveals not only a near-idyllic childhood in the Okanagan but also evidence of his parents' sustained support through a varied career. They contributed not only time and money but even constructed a barn on Greenaway's Vancouver property! As doctor and rancher, Greenaway portrays the Cariboo-Chilcotin cattle industry as multiracial, with Chinese cooks and irrigators and First Nations cowboys, and with some American connections, providing the reader with an interesting extension of the ongoing debate over the character of the western cattle business: American versus Anglo-Canadian.

Greenaway was a sturdy upholder of the independent "cowboy way" versus government regulation. "Practical jokes," often carried to the point of anarchy, would have bordered on the

criminal in a more litigious society. Sometimes it took driving a house off a (clay) cliff to realize how foolhardy some of those ways were.

His wife Phyl (Phyllis) had an equally diverse career. Trained as a nurse, as a rancher's wife she developed and marketed British Columbia's first commercial granola. As well as having four children and organizing endless moves, she became a certified stockbroker. Greenaway is frank enough to admit that his moving decisions were not always made in consultation with Phyl.

Greenaway repeatedly alludes to the great storytellers of the Cariboo-Chilcotin. He also testifies to his own feelings of wonder around features such as the venerable Gang Ranch. What Greenaway mentions in passing in his life as a rancher and politician is the focus of John Schreiber's *Old Lives*. This book is an addition to, and sometimes a commentary on, the rich local lore and histories of the Chilcotin and the BC Interior.

The thread uniting Schreiber's repeated travels and meditations in the Chilcotin region, including mountain walks, is his desire to gain a sense of the spaces that evoke in him a deep awe. One long-time resident remarks simply: "There are some places around this country where we pray" (159). An awareness of something cannot always be easily translated into descriptive prose. "Two ways, two ways to see" (190), concludes Schreiber. Sense data and science cannot adequately express all we experience, he argues. We use words such as "myth," "ineffable," and "sacred" (the latter of which he considers overused). Citing a tradition going back to Plato and beyond, Schreiber seeks to express mystery through myth. He draws on anthropology to grasp the nature of myth in First Nations

cultures. Occasional signs of New Age syncretism appear (e.g., references to Buddha). However, Schreiber is most revealing when he explores the relationship between the beliefs of Aboriginal Christians and their contact with and understanding of the spiritual side of their traditional culture. "They talk about the Creator," notes Schreiber: "We figure it's the same thing, just a different angle. We think they go off on some things ... Like the mountain talking to you" (115).

Though of different genres, these books both add significantly to our knowledge and understanding of the early to mid-twentieth century Cariboo-Chilcotin.



*The Grizzly Manifesto: In
Defence of the Great Bear*

Jeff Gailus

Victoria: Rocky Mountain Books,
2010. 153 pp. \$16.95 cloth.

*The Black Grizzly of Whiskey
Creek*

Sid Marty

Toronto: McClelland and Stewart,
2008. 283 pp. \$21.00 paper.

*The Bear's Embrace: A True
Story of a Grizzly Bear Attack*

Patricia Van Tighem

Vancouver: Douglas & McIntyre,
2000; reprinted by Greystone
Books, 2012. 278 pp. \$21.95 paper.

JONATHAN LUEDEE

University of British Columbia

GRIZZLY BEARS have long been emblematic of British Columbia's wilderness. But despite symbolism, human activity has adversely affected grizzly populations in the province. Although more than sixteen thousand grizzlies are found in the mountainous regions of British Columbia and Alberta, many scientists, conservationists, and environmentalists are concerned about the bear's future.¹ Three recent publications shed light on the complex relationship between grizzlies and humans. These books remind us that human-grizzly encounters can lead

to both human and ursine casualties. Together, they suggest that British Columbians – and Canadians more broadly – should reflect on the impact human activity has taken on grizzly habits and habitats.

In different ways, each book explores the complex and often violent nature of human encounters with grizzlies. Sid Marty's *The Black Grizzly of Whiskey Creek* tells an evocative story about the hunt for the "Whiskey Creek mauler," an elusive bear that attacked and brutally disfigured a man in Banff National Park in the summer of 1980. An intersection of environmental conditions and human error made Banff a likely place for dangerous human-bear encounters that summer. A decline in berry growth – caused by the eruption of Mount St. Helens – forced hungry bears to go in search of alternate food sources. Many of Banff's bears scavenged near the town's hotels and restaurants. This precarious situation was exacerbated when several establishments blatantly ignored garbage disposal rules and Parks Canada failed to enforce the regulations. As international media attention threatened to disrupt Banff's tourist economy, Parks Canada came under pressure to find the bear. In its haste, the agency made costly mistakes. In addition to exposing these mistakes, Marty argues that they served as harsh lessons for the agency. Although his argument is blunted by masculinist and anti-modern sentiments, his broader indictment of environmental relationships resonates very clearly: "it is this failure to acknowledge humankind's disproportionate appetite for everything from food to new highways to second homes built in bear habitat that leads to conflict with the bear" (19).

The potential for such conflict is realized in Patricia Van Tighem's book, *The Bear's Embrace: A True Story*

¹ Jeff Gailus, "Securing a National Treasure: Protecting Canada's Grizzly Bear" (David Suzuki Foundation, March 2013), available at www.davidsuzuki.org/publications/reports/2013/securing-a-national-treasure-protecting-canadas-grizzly-bear/.

of a *Grizzly Bear Attack*. Originally published in 2000, this harrowing memoir tells the story of Van Tighem's battle with the lasting effects of a grizzly attack. In September 1983, a mother grizzly attacked Van Tighem and her husband while they were hiking in Alberta's Waterton Lakes National Park. While writing had always been an important part of her life, it became therapeutic as she dealt with the chronic pain and depression that resulted from the attack. One of Van Tighem's strengths as a writer is her ability to convey lucidly the grief she endured during and after the mauling. Her narration of the attack is stark yet evocative:

Scared. Snow falling soft. Absolute quiet. I freeze. Terror fills me. It's right there. Eye contact. Small bear eyes in large brown furry head, mouth open. It's charging the tree. A scream, loud. It's moving so incredibly fast ... A grizzly is chewing on my head. Crunch of bones. Slurps. Heavy animal breathing. Thick animal smell. (17-18)

In 2005, Van Tighem chose to end her life. The success of her memoir, now in a third edition, speaks not only to the power of her writing but also to a widespread fascination with stories about human-grizzly encounters.

Switching to the complexities of managing grizzly populations, Jeff Gailus's *The Grizzly Manifesto: In Defence of the Great Bear* is a short but forceful condemnation of grizzly conservation in Canada. Gailus posits that the unrelenting encroachment of humans into bear country is directly threatening grizzlies in Alberta and British Columbia: "More than 100 years after we invented the concepts of 'protected areas' and 'wildlife conservation,' the overheated engine of techno-industrial

Progress is still driving the bears north and west like cattle" (19). But grizzly defenders have found themselves up against formidable opponents. Gailus argues that the BC forestry industry has mounted a "slanderous" PR campaign and claimed that conservation groups "want to shut forestry down and turn the region into one big park" (39). He also believes that Parks Canada has failed to strengthen conservation measures, which has resulted in unsustainable grizzly mortality rates. Although his critique is incisive, Gailus's argument falters as he proposes solutions in his final chapter. He suggests that environmental protection could be strengthened if the Canadian legal and legislative systems became more like their American counterparts. While this is an intriguing idea, Gailus fails to acknowledge the broader complexities inherent in this argument. Nonetheless, his book will appeal to those concerned with grizzly conservation in British Columbia.

In 2013, the David Suzuki Foundation released a report, authored by Jeff Gailus, on grizzly bear conservation in Canada.² Gailus claims that a troubling number of grizzly subpopulations are at risk of declining or disappearing if the status quo is maintained. This is especially true in British Columbia, where nine of fifty-six subpopulations are listed as threatened. Each of the books reviewed here considers the nature of interactions between humans and grizzlies. While the stories are quite different, each suggests that we can change the way we interact with grizzlies and the environment more broadly. This critical insight will be very valuable as British Columbians continue to address the dilemmas associated with human activity and industrial development in bear country.

² Ibid.

*Captain Paul Watson:
Interview with a Pirate*

Lamya Essemli with Paul
Watson

Richmond Hill, Ontario: Firefly
Books, 2013. 264 pp. \$24.95 paper.

STEPHANIE RUTHERFORD
Trent University

PAUL WATSON is, without doubt, a controversial figure in green politics. Some name him the impassioned eco-warrior, who puts his life on the line to stop whaling. Others see him as the *enfant terrible* of the environmental movement, hurting the very struggle he aims to help. *Interview with a Pirate*, a series of interviews between Watson and Lamya Essemli, the head of Sea Shepherd France, perhaps unsurprisingly sides with the former view. For those interested in hearing Watson speak with his own voice about a range of issues, the book will offer many interesting insights. However, if one is looking for an impartial history or scholarly account of Watson's contributions to environmental politics, *Interview with a Pirate* is not for you.

As a compilation of interviews, this book does not have a stated objective. However, *Interview with a Pirate* works to elaborate the inner life and motivations of Watson as a controversial public figure. It covers his position on a range of issues, focusing on the importance of direct action, his supposed misanthropy, the idea of eco-terrorism, and his reflections on the roots of environmental crises. As one might expect, the interviews spend a lot of time dissecting Watson's now controversial role in the founding of Greenpeace in Vancouver after 1969, as well as his eventual split

with Greenpeace in 1977, a break that seems to have left an indelible wound on Watson. The sometimes vitriolic dispute between Greenpeace and Watson's Sea Shepherd Conservation Society provides an interesting lens through which to consider different strategies and tactics in environmental activism, and the ways in which the left can, as the saying goes, sometimes eat its own. This discussion of the schism might be of particular interest to readers of *BC Studies* as well as to those interested in the rise of radical green activism in Vancouver, but it certainly goes well beyond provincial borders.

Through the vignettes presented in the book, *Interview with a Pirate* presents a compelling portrait of someone who refuses to compromise in the defence of whales. The interviews presented are often interesting, allowing readers to gain an appreciation of Watson as a person who thinks deeply about environmental politics and who dedicates his life to the principles for which he stands.

However, it is clear that Essemli views Watson as a champion, a "great man in history," whose achievements have been undervalued and misunderstood. As such, the narrative of the book aims to vindicate Watson, eradicating the moniker of eco-terrorist and elevating him to the pantheon of Canadian eco-luminaries such as David Suzuki and Elizabeth May – or perhaps even to set him above them. As a result, the questions posed by Essemli are both sympathetic and leading, and she does not follow up on Watson's answers and press for elaboration to any significant degree. This is the major deficiency of the book. By crafting an account of straightforward valour, Essamlali misses the opportunity to explore Watson as a complex and potentially contradictory figure, one

who is interesting not only because of his uncompromising commitment but also because of his propensity towards posturing and self-aggrandizement.

In the end, *Interview with a Pirate* offers a noteworthy – if limited – conversation with a key figure in environmental politics.

*Corporate Social Responsibility
and the State: International
Approaches to Forest
Co-Regulation*

Jane Lister

Vancouver: UBC Press, 2011. 304 pp.
\$34.95 paper.

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FOREST CERTIFICATION has provided fertile ground for social science research and scholarship since the early 1990s. Much of this work focuses on explaining the improbable rise and continuing global significance of the Forest Stewardship Council (FSC), which was born in 1993 at a tumultuous meeting of grassroots activists in Toronto. Since that time, a variety of competitor regimes have emerged and enjoyed varying degrees of success. These regimes include the Sustainable Forestry Initiative (SFI), the the Canadian Standards Association (CSA) Group Sustainable Forest Management System (SFM) and a global umbrella organization known as the Program for the Endorsement of Forest Certification (PEFC).

To date, governance scholars have tended to emphasize the private regulatory capabilities and characteristics of these certification regimes and the manner in which

these regimes have assumed functions that traditionally have belonged to the state. The leading proponent of this view has been Professor Ben Cashore, who, along with his colleagues Graham Auld and Deanna Newsom, coined the term “non-state market-driven” (NSMD) governance to describe these exemplars of new governance. But does the notion of NSMD, with its attendant emphasis on private ordering and market forces, adequately capture the emergence and continuing vitality of these various global forest certification regimes?

In this well-researched and densely argued treatise, Jane Lister offers a dissenting view that, in her words, directly “challenges the accepted NSMD theory.” Lister argues that NSMD theory ignores the reality that the prevalence and durability of these certification regimes depends on “state capacity and government engagement.” Instead, she contends, such regimes are more properly understood as “co-regulatory governance mechanisms” characterized by an intermingling of public and private authority (7).

In her scepticism about claims that the emergence of new forms of governance (such as FSC and PEFC) signals that the state is retreating or losing relevance, Lister is in good company: see, for example, the work of Neil Gunningham and John Braithwaite. Moreover, Lister is not the first governance scholar to criticize NSMD theory as a means of understanding the nature and dynamics of forest certification, particularly in its FSC variant (see Tollefson, Gale, and Haley, *Setting the Standard*, 9–10).

Still, Lister’s book breaks new ground by marshalling empirical evidence from Canada, the United States, and Sweden to show that governments, rather than resisting or ignoring emerging certification regimes, have increasingly chosen a

strategy of engagement. She describes this “new political arrangement, one in which public and private authority coexist in an expanded multicentric political arena” (220) as “co-regulation.” One of their principal motivations for engaging, she claims, is to promote corporate social responsibility (CSR) in the forest sector (221).

Lister claims that governments in these comparator jurisdictions are co-regulating forest activity by “enabling, endorsing and even mandating forest certification” (220). If she is correct, this pattern represents a significant departure from the early days of certification when many (especially non-European) governments were more cautious about, if not openly critical of, such regimes, most notably the FSC.

Lister is careful to caution that the CSR co-regulatory arrangements she chronicles are unpredictable and unstable, and are a “supplement to, not a substitute for, public regulation.” She also claims that the “business case for certification co-regulation is risk mitigation and governance improvement rather than measurable economic gain.” This is where Lister returns to the CSR theme that figures centrally throughout the book: certification, she claims, is no longer seen by forest operators as a “way of gaining market advantage” but, rather, as a vehicle for promoting CSR and attendant benefits, including stakeholder engagement and social licence (221).

Lister’s optimistic take on CSR and, in particular, her belief that FSC and PEFC are exemplars of a new and important wave of CSR initiatives (18) may prove controversial. Many would likely challenge her assertion that corporations pursue CSR initiatives in circumstances in which they do not stand to gain market advantage as a result. Moreover, she is vulnerable to the

critique that her analysis conflates FSC certification with competitor regimes that may emulate but fall far short of matching it on a variety of corporate responsibility metrics. Likewise, her assertion that governments are motivated to engage, through co-regulation, with these certification regimes out of a commitment to promoting CSR (as opposed to considerations of international trade, for example) is also highly controversial. To her credit, however, to some degree Lister anticipates these objections and, in her conclusion, identifies these and other related questions as meriting further research.

Lister offers a very distinct and empirically grounded contribution to a governance theory literature that was entering its third decade and beginning to show its age. Her fresh, ambitious and provocative approach should be welcomed.

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*Carbon Democracy: Political
Power in the Age of Oil*

Timothy Mitchell

London: Verso, 2011. 278 pp.

Illus. \$33.50 cloth.

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Carbon Democracy historicizes “the forms of democratic politics that carbon made possible” (233). Timothy Mitchell’s goal is nothing short of destabilizing two central intellectual and material pillars of modern Western life: the sacrosanct institution of liberal democratic politics and the massive hydrocarbon economy that he suggests made it possible. At the crux of Mitchell’s argument is the assertion that the biophysical properties of oil and the materialities of its extraction, processing, and manipulation within the market distort the movements and development of democratic politics. Mitchell is looking for a “socio-technical understanding” of democratic potential, one that looks to “the imbroglios of the technical, the natural and the human” (239) to explain the development opportunities created by the convergence of energy and politics. He weaves the tricky concepts of scarcity, abundance, and expertise to show how the extra-territorial manipulations of oil production in the Middle East were and are intimately connected to the maintenance of liberal democracy, the success of the dogma of economic progress (“the principle of limitless growth,” as he calls it on 234), and the continued industrial vigour in the Global North.

It is this startling claim, coupled with his conviction that so-called modern societies will not survive the corollary

climate effects of the depletion of hydrocarbon resources, that motivates the research and make it so relevant to contemporary concerns. The questions at the heart of Mitchell’s analysis echo for Canadians faced with the ambivalent tensions of our increasingly petro-centric economic and political lives. Stephen Harper’s 2006 claim that Canada is an “emerging energy superpower” should sit awkwardly with Mitchell’s analysis of the convergence of democratic politics and energy extraction – a convergence that, when considered alongside the careful technocratic management of the economy, constitutes a form of violence. Mitchell shows us the damage done by the suppression of dissent and the stifling of debate in the name of smooth hydrocarbon-based economic progress at both geographic ends of the hydrocarbon commodity chain.

To complicate matters, Canadian democratic futures must also contend with a legislative agenda that has sought to reformulate the environment as an altered object of politics, one that governs nature as a facilitator of extractive economies and regards the economy as the repository of this largesse. *Carbon Democracy* speaks usefully to the geopolitics of these tensions, though it is less attentive to the environment as an object of analysis. There are continuities with previous work as well. Mitchell eschews an increasingly conventional cause-and-effect, production-and-consumption, model of explanation in favour of a remarkable dissection of the creation of the economy as the mediator of progress and energy extraction.

There is local relevance as well. In British Columbia recently, the democratic culture has been shaped by debates around energy futures: prospective pipelines bisecting the

province, envisioned LNG (liquid natural gas) terminals transforming the economy and ecology of the central coast, and planned mega-dams further altering the Peace River region. The dangers to a democratic politics are manifest through this attention to energy and development. Herein lies the most important contemporary contribution of *Carbon Democracy*: the mutually productive capacity of energy and democracy sets the terms of everyday life, in the process creating both the possibilities for and limits to action.

This book should be of interest to anyone working in the burgeoning field of energy studies, and it will appeal to students of geography, history, political science, and anthropology as well as to those attuned to developments in critical geopolitics and political ecology more generally. *Carbon Democracy* never quite reaches the soaring analytical heights of Mitchell's previous monographs (*Colonising Egypt* and *Rule of Experts*), but it does comment thoughtfully on the antecedent ambiguities surrounding governance, justice, and political participation in "petro-states" as well as on the corollary influences of the massive hydrocarbon economy on the social, economic, and political relationship in the Global North.



*Sturgeon Reach: Shifting
Currents at the Heart of the
Fraser*

Terry Glavin and Ben Parfitt

Vancouver: New Star (Trans-
montanus Series), 2012. 72 pp. \$19.00
paper.

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THE FRASER RIVER between Mission and Hope has been the cultural hearth of the Stó:lō for as long as anyone can remember. Some of British Columbia's largest Indigenous settlements and most important cultural sites are found along it. It is prime salmon habitat and hosts Canada's largest population of white sturgeon. Its banks are lined with giant black cottonwoods and are frequented by predator species (both aerial and terrestrial), small and large game, and rare amphibians. Parts of it have been developed, and salmon no longer migrate in the same numbers, but for the most part much of it is as Simon Fraser found it when he came through in 1808.

This stretch is also, however, a transitional zone, where the Fraser's mad dash down the canyon above Hope is suddenly slowed. As the valley widens, the bed-load is deposited in the form of braided gravel bars. These just happen to be the very bars that have made the ecosystem what it is; but, as the authors show, they are now under siege by the rapid and aggressive expansion of metropolitan Vancouver – and the consequences could be considerable.

This is obviously not the first time these bars have been the object of a resource rush by a settler society. The more famous one took place in 1858 and

was based on placer gold. It changed the face of the lower Fraser forever, but it did not last long and its effect on the bars, and, by extension, the larger ecosystem they helped make, was relatively minor, at least by contemporary standards.

The less famous rush arguably began sometime in the late 1990s, but it is based on the very gravel in which that gold was found. This rush takes place on a much larger scale and shows little sign of abating any time soon. In fact, in barely a generation, the provincial construction industry has extracted the equivalent of a loaded dump truck of gravel for every person in the province. The problem is that, while we can get it almost anywhere, it is typically not where we need it – and high transport costs from traditional sources have made the braids of Sturgeon Reach an increasingly attractive alternative.

Glavin and Parfitt do not dispute the importance of aggregate generally. From roads to dikes to concrete for condos and shopping centres, we literally cannot live without it. They do, however, take issue with the claim that, by taking it from Sturgeon Reach, we do not appreciably affect fish habitat – the decline of salmon or sturgeon alleged to be the result of a wider complex of factors – and with the claim that we actually reduce the risk of flood further downstream. Instead, the authors argue that the river has been so confined by dikes since the major flood of 1948 that gravel mining upstream is actually increasing sediment deposition and flooding further down, and is certainly destroying what is left of the salmon spawning grounds of Sturgeon Reach.

At the time of publication (2012), a moratorium had just been placed on gravel extraction in Sturgeon Reach. This, however, followed a five-year

period during which an unprecedented 1.5 million tons – about 125,000 truck-loads – had been taken from this stretch of river, and all of this in spite of, specifically, the scientific consensus on the intimate relationship between the river, the gravel bars, and the sturgeon and salmon that depend on them, and, generally, the complete absence of any formal land-use plan for industrial activity in Sturgeon Reach.

At barely forty-five pages of letterpress, this nicely illustrated, almost folksy book can be digested in less than an evening. But the importance of the narrative, which nicely oscillates between past and present, between the physical and cultural, and between world views, should not be understated. The Fraser is so close to so many of us that we almost take it for granted. As Stó:lō elder Clem Seymour reminds us at the start, however, we do need to do a much better job of listening to what its shifting currents are actually telling us.