The Labyrinth of North American Identities

Philip Resnick

Toronto: University of Toronto Press, 2012. 176 pp. $22.95 paper.

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Much writing on early Canada has sought to explain why Canada is not the United States. The roots of the two countries are alleged to have been very different and to explain different contemporary societies. Harold Innis posited a northern society built around the staple trades of the Canadian Shield; and John Ralston Saul, to take a contemporary example, posits a Canadian society that is a particular Métis blend of European and Native ways. Given the proximity and power of the United States, and the relative frailty of the country stretched along its northern border, such writing is understandable, but it is not what Philip Resnick is about in *The Labyrinth of North American Identities*. His focus, rather, is on North America, and there he considers to what extent the three countries that comprise almost all of it – Canada, the United States, and Mexico – share a common North American identity.

This is a short book, and Resnick moves quickly through complex terrain. His first five chapters deal with the European appropriation of the continent: the relationship with Native peoples, the idea of a chosen people, trajectories from colony to independence, language and empire, manifest destiny. Then he considers some of the basic institutions of North American life: market economies, democracy, the state. He gives a chapter to New World utopias and dystopias, then turns in three final chapters to the regional structure of North America, to the question of a North American civilization, and to the labyrinth as a North American metaphor. All of this is a tall order. Resnick reads widely and has written a lively if somewhat breathless book that is perhaps best described as a sophisticated primer for those interested in the similarities among and differences between Canada, the United States, and Mexico.

In this exploration he finds elements of a common North American identity. Canada, the United States, and Mexico are all New World societies, products of the European appropriation of

Aboriginal lands, yet each retaining elements of the societies and cultures that settler colonialism displaced. In each country, colonial regimes have yielded to independent states. The European languages that quickly dominated these new societies were all modified by their New World circumstances. The energy and momentum of the continent's dominant power, the United States, and the pragmatic individualism, capitalism, and popular culture associated with it, have considerably Americanized both Canada and Mexico. Migrations across international borders have also blurred national differences.

Overall, however, Resnick's analysis leaves this reader – and also, I think, Resnick himself – with the sense that Canada, the United States, and Mexico are very different countries. Even where the case for similarity is strongest, the details suggest otherwise. In both Mexico and the United States, for example, Aboriginal voices remain, but the weight and place of these voices in the two countries is vastly different. Canada sits somewhere between. Although the three countries are former colonies, in detail their trajectories to independence have little in common. Resnick is a political scientist; his chapter on the state is essentially an inventory of differences that constitute "a major distinguishing characteristic among the three North American countries" (85). He is well aware that these states are composed of many regions, and he uses the metaphor of the archipelago to suggest something of this variety.

Of course, Canada, the United States, and Mexico are North American countries, common products of European overseas expansion, settler colonialism, and some of the basic institutions of the modernizing world. It is useful to be reminded of these commonalities and also, as this analysis reveals, of their limitations. Resnick turns, in conclusion, to the metaphor of the labyrinth to suggest the variety of North American ways. But one gets lost in labyrinths, and he and his readers can easily get lost in the complexity of North America. There is no simplifying, overriding argument; rather, *The Labyrinth of North American Identities* stands as a brave, short summary of the ways in which North America's three largest countries resemble and diverge from each other.

Contours of a People: Métis Family, Mobility, and History

Nicole St-Onge, Carolyn Podruchny, and Brenda Macdougall, editors

Norman: University of Oklahoma Press, 2012. 482 pp. $24.95 paper.

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Self-conscious litanies of intellectual genealogy are common in volumes such as this. Although Nicole St-Onge, Carolyn Podruchny, and Brenda Macdougall have their own courses to chart, they are quick to acknowledge their debt to Jennifer S.H. Brown and Jacqueline Peterson's 1985 volume, *The New Peoples: Being and Becoming Métis in North America*, which laid many of the interpretive frameworks for subsequent research. Not only are historiographical discussions useful for those new to the subject, but family (and thus family history) is one of the conceptual foundations of this book, along with geography and mobility, family-defined Métis cultures, and world views.

The authors show considerable spatial and temporal mobility, ranging in focus from the Great Lakes to the Pacific coast, and from the eighteenth to the twenty-first centuries. They include legal, labour, and linguistic history; histories of space and of place; boundaries both tangible and intangible. Jacqueline Peterson revisits her seminal article, "Many Roads to Red River," and challenges her own earlier conclusions: she now denies the emergence of a Métis group consciousness or identity in the Great Lakes. Étienne Rivard examines Métis concepts of place and identity within oral narratives; Peter Bakker maps the connections between new languages and new identities; and Chris Andersen explores the complex ways in which historical identities are reflected in modern communities and in legal relations. Only Métis material culture is conspicuous by its absence from this wide-ranging and thought-provoking collection of articles.

Of particular interest to readers of this journal is the chapter entitled, "Métis Networks in British Columbia: Examples from the Central Interior," by Mike Evans, Jean Barman, and Gabrielle Legault, with Erin Dolmage and Geoff Appleby. The Métis of British Columbia have not been well understood, except as families on the fringes of the historic Métis Nation. Scholars have usually defined the Métis through shared historical experiences: those experiences have mostly been centred on the Prairies, but here the authors illustrate two family networks centred west of the Rockies, those of Jean Baptiste Boucher and of Peter Skene Ogden.

Métis dynamism challenges our notions of defining group identities, particularly when so little of the written documentation upon which we traditionally rely was produced by the subjects of our inquiry. In his chapter, "Against Spatialized Ethnicity," Philip D. Wolfart suggests that historians of the Métis have been trying to fit square pegs into round holes. The physical and social mobility of the Métis fits poorly within spatialized understandings of the geographical organization of the world and has proved notoriously difficult to "map." Métis communities were "aspatial," similar to communities in "pre-modern" Western Europe: the boundaries of their world were social rather than geographic, defined by systems of social obligations. Or, to put it another way, scholars may not need to "think outside the box" as much as to redefine "the box." That is exactly what the editors and authors of this volume have set out to do.

Métis in Canada: History, Identity, Law and Politics

Christopher Adams, Gregg Dahl, and Ian Peach, editors

Edmonton: University of Alberta Press, 2013. 640 pp. $65.00 paper.

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A decade has passed since *R. v. Powley* determined that the Métis in Sault Ste. Marie have an Aboriginal right to hunt, and we are still coming to terms with its significance. The multidisciplinary collection *Métis in Canada* is a welcome addition to the discussion, with its stated aim of enhancing our understanding of the post-*Powley* conceptual landscape. The book offers twelve chapters divided into four sections: identity, history, law, and politics.

It is by no means a unified book; the contributors' perspectives are as diverse as are the Métis themselves. Though the contributors generally use "Métis" in a broad manner to signify a type of people rather than a specific population (i.e., not just Red River), this is certainly not universal. For instance, Gloria Jane Bell and Darren O'Toole do not identify the mixed-race peoples of the Great Lakes as Métis because, as O'Toole argues, they did not develop a political identity or national consciousness as did the Red River Métis. In examining depictions of Great Lakes métis (with a lower-case "m") clothing, Bell also concludes that they lacked a single identity and that they did not consciously dress to represent themselves as a unique ethnic group. Ian Peach and Jeremy Patzer, in their chapters on Métis rights jurisprudence, differ on the meaning and consequences of *Powley*. Peach sees it as a conceptual breakthrough since it was the first case to recognize the Métis as a distinct rights-bearing people, unlike previous cases that derived Métis rights from First Nations Aboriginal rights (based on their "Indian blood" or "Indian mode of life"). Patzer, on the other hand, sees *Powley* as yet another case that grounds Aboriginal rights in a population's "authenticity" – its adherence to a supposedly static and bygone culture. The book also features a diversity of opinion on the nature and goals of Métis political organization. Kelly L. Saunders argues that the Métis have always seen themselves as a self-governing and sovereign people, and Janique Dubois explores how the Saskatchewan Métis have actually achieved a degree of self-governance. On the other hand, Christopher Adams, though he does recognize that the Métis aspire to govern their own nations some day, believes (somewhat controversially) that they are best understood as interest groups.

I highlight these differences to underscore one of the book's themes – diversity – but the authors share the goal of working towards a more complex and nuanced understanding of "Métis." By looking at the Métis from a variety of perspectives, the chapters will certainly stimulate reflection and discussion. Other highlights of the book include four newly discovered writings by Louis Riel, transcribed, translated, and interpreted by Glen Campbell and Tom Flanagan. Historians will also appreciate Haggarty's alternative economic history of the Métis, which explores a Saskatchewan Métis economy that was grounded in sharing but not necessarily in the fur trade. There is little about British Columbia in the book, but this is not surprising given that British Columbia is often excluded in Métis studies because there is no consensus on the nature or even the existence of BC Métis. However, the themes the book examines will be of interest to scholars of Aboriginal studies across Canada.

Lives Lived West of the Divide: A Biographical Dictionary of Fur Traders Working West of the Rockies, 1793–1858, Volumes 1–3

Bruce McIntyre Watson

Kelowna: UBC Okanagan, 2010.
1292 pp. $45.00 paper.

Nancy Marguerite Anderson
Victoria

In 1793 Alexander Mackenzie crossed the continent in search of a route to the Pacific for the North West Company trade. He reached the Pacific at Dean Channel but failed to find a

viable trade route, and the North West Company temporarily abandoned the territory west of the Rocky Mountains. Twelve years later, fellow Nor'Wester Simon Fraser constructed his first post at McLeod Lake, and David Thompson entered the territory a few years later. In the fifty or more years since those first posts were constructed, thousands of fur trade employees came by sea or land to work as far apart as Stuart's Lake (in north-central British Columbia) and Fort Hall (in today's Idaho). Their stories remain, sometimes indexed in the impressive volumes of the Hudson's Bay Record Society or the Champlain Society but more often in obscure unpublished archival collections.

After more than twenty years of intensive research involving primary sources housed all over North America and Great Britain, Bruce McIntyre Watson put together *Lives Lived West of the Divide*, a massive three-volume biographical dictionary that lists the fur trade employees who worked on the west side of the mountains – Scots, French Canadians, Iroquois and Abenaki First Nations, Kanakas, Americans, and many others of various ethnicities and backgrounds. Though he omits some groups, such as Russian fur traders and employees of the Hudson's Bay Company's subsidiary, the Puget's Sound Agricultural Company, he includes many American adventurers as well as the three shipwrecked Japanese sailors who arrived at Fort Vancouver in 1834 – an astounding piece of research in itself.

Watson wants *Lives Lived West of the Divide* to cast light on the complicated lives of the men who worked in the fur trade on the west side of the Rockies. He eases us into his dictionary with a manageable introductory survey of the twenty fur trade companies that existed here; detailed information on the sixty-three forts, their locations, and their construction; and a handy chronology to tie all this information together. Half way into the first volume he begins what he calls the core of the book, his biographical listing, which is not complete until well into the third volume. Watson concludes Volume 3 with more important information from the districts west of the Rocky Mountains: the ships, the medicines, the fur trade libraries, and a listing of primary and secondary resources.

Personally, I am a heavy user of Watson's three indispensable volumes, both on my blog and in my upcoming books. As a fur trade biographer, I know that I will use these essential reference volumes for years to come. They are a vital resource for those historians – alas, too few of us! – who research the history of British Columbia in the half century before the arrival of the Fraser River gold miners. Unfortunately, historians who do not specialize in this period of BC (or American Pacific Northwest) history might decide they do not have a use for the book, but they should remember that the descendants of fur traders are everywhere. Indeed, my sense is that most purchasers are fur trade descendants or historians researching specific posts. Both these groups might quibble or argue about the details of his research, but all are loud in praise of the work Watson has done.

The biographies are in alphabetical order; it is easy to find people unless Watson identifies them with a different name than that used in the fort records (as in the case of Louis Desasten, who also went by the name "Marineau"). I found some editing errors (mostly punctuation), but they are not serious. As a researcher I have discovered a few people whose stories are missing. And while sometimes I have questions, for the most part I trust Watson's research.

Lives Lived West of the Divide will be valuable to anyone interested in the early history of the political territory that most British Columbians think originated with the Fraser River gold rush. It is eye opening to realize that almost thirty-five hundred mainly non-Indigenous men played significant roles in our history before that event occurred. Academics will eventually mine these volumes for ideas, patterns, and stories, but their immediate fans are fur trade descendants like myself and others interested in the people and lives of the fur trade era. We descendants are everywhere; we are interested in our history; we share information with each other; we re-enact our own stories at fur trade events; and we are the primary purchasers of the few books written about what we feel is the real history of our province. We don't want to be ignored, and Bruce McIntyre Watson has not ignored us in this valuable work.

Chinookan Peoples of the Lower Columbia

Robert T. Boyd, Kenneth M. Ames, and Tony A. Johnson, editors

Seattle: University of Washington Press, 2013. 448 pp. $50.00 cloth.

Andrew Martindale
University of British Columbia

The study of Indigenous history is fundamentally interdisciplinary and benefits, as *Chinookan Peoples of the Lower Columbia* illustrates, from consideration of different forms of data from a range of disciplinary and cultural perspectives. The challenge of such endeavours is to achieve an overall coherence in the context of divergent views. The solution that Boyd, Ames, and Johnson bring to this tension is juxtaposition: the creation of a mosaic in which individual disciplinary tiles are ordered to reveal a larger picture. This anthology presents Indigenous and non-Native views from a range of institutional and cultural perspectives organized into Chinookan and post-contact sections focusing on a number of empirical and thematic issues. Such an endeavour will be of interest to students of Indigenous history in any context, but there are particular parallels to the Salish world. Chinookan history is complex due to the richness and variety of Indigenous expression, the heterogeneous network of what constitutes membership in Chinookan identity, the cosmopolitan and integrated connections throughout and beyond the region, and the long and complex history of colonialism that has intruded, often considerably, upon Chinook people.

There is something comfortingly traditional in the book's balance of detailed individual analysis and its breadth of scope. Many of the chapters provide a wealth of fundamental empirical data on what is known about Chinookan history as well as rich analysis of the logic – and gaps – in its interpretation. It is the sort of book that will be both indispensable to any Chinookan scholar and the subject of envy on the part of historians beyond. Although the aspiration is orthodox, and as a result expansive, this project is clearly an attempt to move beyond the constraints of the early culture-area overview, most visibly in the inclusion of Chinookan authors.

Tony Johnson's introductory chapter outlines the long history of Chinookan tradition and its resilience in the face of colonial incursions. His twin proposition, that "an indigenous

heartbeat continues" (4) despite the Chinookans' being "driven off" (7) their territory by Europeans, is a story common to Indigenous people (for similar examples from British Columbia, see Carlson 2001; and Sterritt et al. 1998). Part 1 ("The Chinookan World") is a solid cohort of more orthodox archaeological and historical analyses. Ames, Sobel, and Losey's archaeological summary frames Chinookan history against regional trends to locate what is known against the backdrop of archaeological gaps. Ellis maps the cultural geography, while Trieu Gahr's ethnobotanical analysis and the history of fisheries by Butler and Martin are thorough compilations of rich ethnohistoric and archaeological results. Hadja, Ames, and Sobel, variously, provide comprehensive analyses of trade systems and household and social organization. Hymes and Seaburg weave structural and symbolic features of Chinookan oral literature recorded in the early twentieth century, and Boyd follows with an encyclopedic assessment of ceremonial trends. Johnson and McIsaac provide a refreshing examination of the meanings and values of artistic gesture and motif to Chinookan people, illustrating the continuity of tradition despite the changes of the colonial era. Part 2 ("After Euro-American Contact") explores that impact via demography (Boyd), settler history (Lang), Chinook Wawa (Zenk and Johnson), and the Chinookan struggle for recognition from US authorities (Fisher and Jetté). Thorsgard and Williams narrate the disenfranchisement of Chinookan people from key areas of their territory and provide evidence from Indigenous scholarship for their rights and titles. In what must be his last publication, Wayne Suttles (with Lang) presents the history of ethnographic and ethnohistoric sources.

Despite these laudable strengths, indeed perhaps because of the effort to broaden the disciplinary view of Chinookan history, the volume has unfilled gaps. It is in some ways three books in one: a series of analyses of Chinookan traditions from Western archaeologists, geographers, and anthropologists; a suite of historic analyses in the context of colonialism; and a series of analyses by Chinookan authors about their own culture and history. These are not just differences of perspective but different forms of scholarship that are citationally distinct and that investigate different subjects. The first is an exploration of ancient Chinookan behaviour, the second presents the Western documentation of Chinookan practice, and the third provides a consideration of the importance of Chinook history and tradition in understanding contemporary issues. While this juxtaposition is welcome and allows for refreshing examples of the integration of major themes (for example, Fisher and Jetté look both inside and outside Chinook documented history, Boyd explores paleoepidemiology and ceremonial curing, and Zenk and Johnson provide an analysis of Chinook Wawa that is as detailed as it is cool), there are also spaces and contradictions. Ellis argues for historical discontinuity; Johnson sees the opposite; Hymes and Seaburg do not examine history in their rich analysis; and many of the archaeological chapters point to but do not explore the links between past and present. Additionally, there is no real assessment of why these spaces in the mosaic form or why disciplinary differences produce divergent views around a unified history. To some extent the lack of evaluation is a missed opportunity, although the criticism speaks to a larger disciplinary

phenomenon. Interdisciplinarity is not simply coexistence but, rather, suggests an attempt to reconcile contradictions between different ways of understanding. By this measure, Boyd et al. have covered considerable ground, though there is distance yet to travel.

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Selected Letters of A.M.A. Blanchet, Bishop of Walla Walla and Nesqualy (1846-1879)

Roberta Stringham Brown and Patricia O'Connell Killen, editors; Roberta Stringham Brown, translator

Seattle: University of Washington Press, 2013. 408 pp. $40.00 cloth.

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During his long tenure as the founding Bishop of Walla Walla and of its successor diocese of Nesqualy, A.M.A. Blanchet meticulously copied (or had copied) his outgoing correspondence. Upon his retirement in 1879, over thirty-two years after making the challenging overland trek to Walla Walla, he had recorded more than nine hundred letters filling five large letter books. From this trove, the editors have selected and translated forty-five letters, forty of which have been translated from the original French. Highlights include Blanchet's report on the Whitman massacre, which occurred fewer than three months after his arrival at Walla Walla; the subsequent conflicts between the growing numbers of settlers and Native Americans that threatened the survival of the Catholic mission; competition with rival Methodist missionaries; negotiations with secular authorities in the Hudson's Bay Company and later the US federal government; the establishment of churches and schools to serve both Native and settler populations, many of the latter of whom were (like Blanchet and many other Catholic missionaries) French Canadian in origin; protests over the mistreatment of Native Americans by Indian agents; fundraising and recruitment of priests and missionary sisters from Quebec and Europe; and the administration and enforcement of discipline upon the growing Catholic establishment in what eventually became Washington State.

The editors have done a superb job combing church archives in Washington State, Quebec, and France, and mining published sources to provide background on the people, events, and contexts of the letters. Each letter is copiously annotated. The book is less successful with regard to achieving its larger ambition – to draw upon Blanchet's correspondence not only to tell the story of the Catholic mission but also to provide a "deeper appreciation" of the "moving mosaic of people representing multiple ethnicities, cultures, and convictions" that provided the early cast of Washington's territorial history (x). To this end, the editors have arranged the letters in chronological order and with separate introductions

to each not only to provide background but also to create a connecting narrative. Unfortunately, the letters work against them. Blanchet did not write with the needs of future historians in mind. With few exceptions, his missives address the immediate concerns of the mission diocese. In many cases, the introductions and annotations run longer – and sometimes considerably longer – than the letters themselves, which often prove to be less interesting and informative than the editors' commentaries. Indeed, on occasion the letters impede the larger historical narrative as the editors work to explain specific contingencies that had few, if any, lasting consequences.

The bigger disappointment lies with the letters themselves. Few make compelling reading. Most are fairly narrowly addressed to the business of the day. Even in his longer letters, Blanchet does not come across as a very reflective writer. He makes minimal efforts at description, and one gains few insights into his personal character, aspirations, and struggles. All the same, there is no denying the importance of the letters or the service that Brown and Killen have provided in publishing this well-edited and annotated selection. They report in the Preface that Brown has translated the entire corpus of Blanchet's official correspondence into English, a significant contribution in its own right and, it is hoped, one that will be made available for future historical research.

Charles Edenshaw

Robin K. Wright, Daina Augaitis, and Jim Hart, editors

London: Black Dog Publishing, 2013. 256 pp. $39.95 cloth.

Martha Black
Royal British Columbia Museum

This is the catalogue for the Vancouver Art Gallery's C*harles Edenshaw* exhibition. Curated and edited by Robin K. Wright (curator of Native American Art and director of the Bill Holm Center for the Study of Northwest Coast Art at the Burke Museum and professor of art history in the School of Art at the University of Washington); with the Vancouver Art Gallery's chief curator/associate director, Daina Augaitis; and advisors Jim Hart (Chief 7Idansuu) and Robert Charles Davidson (guud san glans), two distinguished artists and Edenshaw descendants, the exhibition brings together, for the first and very likely only time, exceptional works from thirty-two North American and European museums and nineteen private collections. Most are reproduced in this beautifully designed and illustrated book, which is a bargain at $39.95. Chapters by Haida artists and scholars (Stacey Brown, Nika Collison, Robert Charles Davidson, guujaw, James Hart, Terri-Lynn Williams-Davidson) and non-Haida scholars (Daina Augaitis, Kathryn Bunn-Marcuse, Bill Holm, Alan Hoover, Aldona Jonaitis, Bill McLennan and Karen Duffek, and Robin K. Wright) explore themes of tradition and narrative, style and attribution, innovation and legacy. Taken together, the texts encapsulate current thinking about First Nations art history.

Holm's seminal essay, "Will the Real Charles Edenshaw Please Stand Up?: The Problem of Attribution in Northwest Coast Indian Art," appears here in an edited version. Originally published in 1981 in *The World Is as Sharp as a Knife: An Anthology in Honour of Wilson Duff* (Donald Abbott, ed., British Columbia Provincial Museum), it provides a baseline for subsequent thinking about individual style, attribution, and the continuing project of codifying the Edenshaw oeuvre. In retrospect, Holm writes that he would change few of the conclusions presented in his early exploration of what is and is not an Edenshaw, but he warns that stylistic attribution can be speculative and perilous. Wright's chapter considers some past and present attributions and the path from assumptions and sureties of the twentieth century to today's more self-conscious and cautious approach. At the same time, distinctive stylistic details showcased in the many illustrations throughout the book support the codification of a remarkable production despite the very small number of documented works. In a characteristically articulate presentation, McLennan and Duffek examine Edenshaw's silverwork and postulate a chronology based on style and historical factors, a project facilitated by McLennan's digital scans showing bracelets as flat designs. (As McLennan and Duffek point out, Edenshaw would never have seen his work this way: he worked in the round rather than on sheet silver, as is typically done today.) Davidson, who is Edenshaw's great-grandson, guides us through the complex design on an argillite platter, analyzing the unique organization and spatial tensions that have influenced his own contemporary art. So, while acknowledging that stylistic attributions have been, and will continue to be, subject to change as more information comes to light and the concept of art historical attribution itself is examined, the clarity of Edenshaw's stylistic signature is also demonstrated.

A modern cosmopolitan, Edenshaw made artworks for sale to the ethnographic market (he began working with Franz Boas in 1897) and for the souvenir trade, travelling and selling works throughout the coast. He was a professional commercial carver but, at the same time, a high-ranking Haida man brought up in and practising the age-old traditions of his culture, as the contemporary artists interviewed by Collison articulate. Several contributors explain aspects of Edenshaw's Haida iconography and how it finds expression in new ways. Hoover reveals that innovative, naturalistic, European-style formal elements appear in illustrations of Haida narratives and other works done for non-Indigenous clients. Bunn-Marcuse explores cross-cultural elements in the work, arguing that European imagery does not signal a separate taxonomic category but, rather, is an integral part of Edenshaw's practice. Jonaitis's chapter deftly positions Edenshaw within the modernist framework of analysis, a current concern in Native art history. She articulates the characteristics that allow us to see Edenshaw's modernism as an underlying theme throughout the book.

The rejection of dichotomies such as definite/possible (about attribution), individual/collective, timeless/changing, oral/written, non-commercial/commodity, authentic/inauthentic, typical/atypical, traditional/acculturated, anthropology/art, and even Indigenous/non-Indigenous is characteristic of today's thinking about First Nations art and is a

key message in this volume's texts. One of the dualities undermined in these chapters is then/now. Some Edenshaw works illustrate Haida narratives such as How Raven Gave Females Their Tsaw (genitals), the Blind Halibut Fisherman, and the Lazy Son-in-Law. Edenshaw told versions of such stories to anthropologists James Swanton and Franz Boas in the late nineteenth and early twentieth centuries; different, equally authentic, versions of them are recounted in this book. Terri-Lynn Williams-Davidson tells us that such accounts of supernatural events are legal lessons and templates for ethical living here and now. The narratives are simultaneously ancient and contemporary; the ancestors are very much part of today's world. "Whenever I replicate an old piece, the original creator comes through and their hands guide my hands," said Isabelle Rorick, a master weaver and Edenshaw descendant whom Augaitis interviewed. "They convey the feelings they went through at the time of making their piece" (211). This volume attests to Edenshaw's continuing presence and agency in Haida life and the wider artistic sphere.

A Steady Lens: The True Story of Pioneer Photographer Mary Spencer

Sherril Foster

Halfmoon Bay: Caitlin Press, 2013. 192 pp. $22.95 paper.

Carolyn MacHardy
University of British Columbia

Sherril Foster's *A Steady Lens: The True Story of Pioneer Photographer Mary Spencer* is a welcome contribution to, and a reminder of how much work remains to be done on, the history of art in British Columbia's Interior. Mary Spencer, born in Ontario in 1857, died in Summerland in 1938 at the age of eighty-one. She moved west with her mother and her sister Isobel in 1899 and spent twelve years in Kamloops, where she worked as a photographer; she then moved to the Okanagan in 1911, where she became, along with her sister, an orchardist. Spencer's fame rests on the photos she took of Bill Miner, the train robber, when he was captured near Kamloops, and on her posthumous cameo appearance in the character of photographer Kate Flynn in Philip Borsos's film *The Grey Fox* (1982).

Foster deploys the word "genealogy" in the first sentence of her introduction, and the ensuing text is largely shaped by her interest in Mary Spencer's life and details about her ancestors and members of her family. Foster is warmly enthusiastic about her subject, but even allowing for what I suspect was a radical pruning of the original manuscript to fit into 191 pages, Spencer seems like a difficult biographical capture. There appear to be no diaries and few letters by Spencer with which to work, and Foster has had to rely on observations made by those who knew her. She devotes considerable attention to Spencer's time in Summerland, as might be expected given Spencer's nearly three decades there as a fruit grower; indeed, a more accurate title might have been "... *Photographer and Fruit Grower*." Both professions were unusual for women at the time, and, while scholars such as Carol Williams and Susan Close have provided excellent recent critical writing on settler women photographers, there remains a dearth of scholarship on women fruit growers in the Okanagan Valley.

One hundred high-quality images are sprinkled throughout the book, including, besides Spencer's work as a commercial photographer in the Kamloops area, an 1891 pen-and-ink sketch of a nephew and photographs of her later paintings on china done in Summerland. It seems that Spencer's interest in art, like her devotion to the Baptist Church, sustained her. Unfortunately, Foster offers little analysis of Spencer's photography, and I was left wondering about the relationship between it and her paintings: particularly interesting is her use of a picturesque painted landscape as background to several photographic portraits. Did she paint this? Foster suggests that she may have learned china painting at the Central Ontario School of Art and Design during her teacher training in Toronto (163) but, strangely, earlier asserts: "Where Mary Spencer learned her skills as a photographer is somewhat of a mystery" (53). It seems very possible that, if Spencer was in Toronto taking classes in art in the late 1880s and was interested in photography, she would have known of the work of Notman and Fraser; but this is the type of contextual detail that is lost in the broad sweep of Foster's biographical treatment of this very interesting woman.

Foster has done the historical record a service by bringing together these images and making them accessible to the public; and, although the use of the word "pioneer" in the title points to a lack of engagement with current scholarship in this area, Foster has tidily contextualized Mary Spencer's life. Spencer's frontier photography ties her not only to wider historical narratives in this province but also to the larger narrative of early modern women artists in Canada.

Harold Mortimer-Lamb: The Art Lover

Robert Amos

Victoria: TouchWood Editions, 2013. 192 pp. $24.95 paper.

Maria Tippett
Cambridge University

Harold Mortimer-Lamb lived an extraordinary life – all ninety-nine years of it. Born in England in 1872, he came to British Columbia at the age of seventeen, initially to work on Captain L.N. Agassiz's Fraser Valley farm. Within two years, however, he had become a freelance journalist writing for small-town newspapers like Chilliwack's *Progress,* then as a mining correspondent for Victoria's the *Province.* In 1897, he moved to the capital to become director of the Mining Association of British Columbia and editor of the *British Columbia Mining Record.* Six years later he was editing the *Canadian Mining Review* and running the Canadian Mining Institute in Montreal. Despite a salary of $3,200 per annum, enormous at that time, Mortimer-Lamb returned to British Columbia in 1920. Until his retirement he was secretary-treasurer of the Canadian Mining Institute's BC division, executive secretary of the Mining Association of British Columbia, and editor of the *British Columbia Miner.*

All of this might seem enough to keep any man busy. But Mortimer-Lamb had an extended family. (Kate Mortimer-Lamb, née Lindsay, bore him six children, and the family's live-in housekeeper, Mary Williams, gave him a seventh child, Molly.) And, like many men of his class and generation, he had artistic ambitions. Working in the style

of Pictorialist photographers he made soft-focus portraits of his family and friends. He exhibited them not only in Victoria and Montreal but also with the Royal Photographic Society in London. He then saw to it that his work – and that of other Canadian photographers – was illustrated and written about in journals like the *Amateur Photographer* and *Photographic News*.

Mortimer-Lamb's aesthetic interests were not confined to photography. In Montreal he took art lessons and became a lay member of the Canadian Art Club. Writing in the *Canadian Magazine* and Britain's the *Studio*, he introduced "modernist" artists like A.Y. Jackson and Tom Thomson to Canadians (who had hitherto preferred to collect watered-down European paintings) and to British art connoisseurs (who had wondered if there was such a thing as Canadian art).

And Mortimer-Lamb did more than put his skills as a journalist at the service of Canadian art and photography. During his many business trips he amassed an enormous collection of paintings, ceramics, and photography. (After his death in 1970, the collection was dispersed between the Vancouver Art Gallery, the Vancouver Museum, and the Art Gallery of Greater Victoria.) He helped found the Vancouver Art Gallery. With fellow photographer John Vanderpant, he established the Vanderpant Galleries in order to promote British Columbia's artists. A social-networker before that term was invented, Mortimer-Lamb helped launch Emily Carr's career by bringing her name to the attention of the director of the National Gallery. He was also instrumental in bringing Ontario-based F.H. Varley to the Vancouver School of Decorative and Applied Arts in 1926.

Varley is a crucial figure. His art, his teaching, and his love affair with the young art student Vera Weatherbie – whom Mortimer-Lamb would marry in 1942 – play a crucial role in Robert Amos's *Harold Mortimer-Lamb: The Art Lover*. Amos justifies this with the claim that Varley's affair with Weatherbie "has never been fully disclosed" (88). Yet, as the biographer of F.H. Varley, I have to point out that this story, like much of what Amos says about Varley, was fully documented in my book *Stormy Weather: F.H. Varley, a Biography* (1998). So some sense of déjà vu is inevitable.

It is a pity that Amos did not give a more evenly balanced account of Harold Mortimer-Lamb's fascinating life. Certainly there is much more to be said about how Mortimer-Lamb helped create the institutional framework of the nascent mining community in British Columbia and the rest of the country. Amos might have asked why Mortimer-Lamb chose to remain a Pictorialist photographer when his friends – Alfred Stieglitz and John Vanderpant – had embraced Modernism. And why does Amos so readily grant Mortimer-Lamb's paintings professional status? After all, this artist himself acknowledged that his work "would never really go beyond the status of an inspired amateur" (153-54).

So key questions remain. Did the over-promotion of his watered-down versions of Pierre Bonnard not have something to do with the fact that the people promoting and exhibiting Mortimer-Lamb's work were his friends and neighbours – many of whom hoped that their institutions would be the beneficiaries of his valuable art collection? Posing, let alone fully answering, such questions would entail more research and further thought. More could be done on this subject in a different kind of book: one that remains to be written.

Arthur Erickson: Layered Landscapes – Drawings from the Canadian Architectural Archives

Linda Fraser and Michelangelo Sabatino, editors

Halifax: Dalhousie Architectural Press (formerly Tuns Press), 2013. 68 pp. $19.95 paper.

BattersbyHowat

Brian Carter, editor

Halifax: Dalhousie Architectural Press (formerly Tuns Press), 2013. 96 pp. $34.95 paper.

Bill Jeffries
Vancouver

Canada counts its blessings when it comes to architecture books, which is not to say that we don't want better books to be produced here. Surprise that we have any books on architecture at all is more likely, given that there are no deep-pocketed university presses (such as those of Yale and Princeton) to print scholarly yet coffee-table-sized tomes with beautiful, meaningful images. The Dalhousie Architectural Press, out of Halifax, is doing yeoman's work in the area, and, given that both books under review examine BC architectural practice, we in British Columbia should be the last to gripe and the first to say, "Thanks, Dalhousie." Its series, "Architectural Signatures Canada," under the Tuns Press imprint, has previously (1994) published a monograph on Vancouver's Patkau Architects in addition to books on six firms from other provinces.

Of these two books, *BattersbyHowat* clearly had the larger budget, with Canada Council funding, but it also has better proofing and more thoughtful design – in spite of the decision to print the colophon page text in medium grey mouseprint on white paper. The pictures speak admirably to the firm's practice, telling us most of what we need to know, and, for the rest, the chapters by Christine Macy, Brian Carter, and Christopher Macdonald are aided by a corporate timeline that completes the story. Clearly, Vancouver's BattersbyHowat designs beautiful homes with exteriors characterized by a sage use of contrasting construction materials and a sensitivity to the way that the lines resulting from a creative use of boards can become part of the external form of the house. The boards are essentially ornamental: they have gaps between them, revealing black spaces. This signature effect is accomplished by using the boards (commonly cedar) as design elements applied over concrete or other wrapping. One hopes it works, because it gives a very distinctive look that extends the idea of "west coast modern" into new territory.

Dalhousie has a second imprint for books relating to Canada's deeper architectural history – "Canadian Modern," and that is where the book/exhibition catalogue *Arthur Erickson: Layered Landscapes – Drawings from the Canadian Architectural Archives* is to be found. This is a book featuring selected project drawings from 1953 to 1968. Its subtitle succinctly indicates where the drawings may be seen in the flesh. In the same format as *BattersbyHowat*, with fewer pages and no colour, it is a welcome addition to our knowledge of Arthur Erickson's creative legacy. The Canadian Architectural Archives are at the University of Calgary, existing, as most archives in Canada do, in an under-funded, under-staffed state

about which very few people seem to care; Prime Minister Stephen Harper's dumb attack on the National Archives was a sign of cultural stupidity, but not a surprising one, and for once I think there may actually be a trickle-down effect in play.

Difficult as it may be to see the originals, here we have, in case you missed seeing the reproduction in the exhibition *Vancouverism*, the drawing "Project 56," Erickson's 1955 plan to build two interlocking Kuala Lumpur-sized forty-storey residential buildings covering what appears to be a three- by ten-block area of Vancouver's West End between Burrard Street and Stanley Park – assuming I am reading the drawing correctly. Someone must know how many suites the proposed complex contained, but I'll guess four thousand. As a thirty-one-year-old architect, Erickson was having dreams about Le Corbusier and planning to build a proto-Dubai with a view towards Stanley Park. The original drawing (in Calgary) is about 50 by 91 centimetres, but even at 12.7 by 35.6 centimetres in the book, it is an amazing vision: Erickson called it a "conceptual sketch," but it is so jaw-droppingly ambitious that a reproduction of it served as the title wall piece when *Vancouverism* was at Canada House in London.

All fourteen drawings in the book are fascinating. They are selected from 225 in the master list of the Erickson holdings at the Canadian Architectural Archives, usefully reproduced at the back of the book. Revelations abound: the master plan for Simon Fraser University intriguingly proposed a series of many stepped flat areas going down the mountain – like rice paddies!

Again, thanks are owing to Dalhousie Architectural Press for doing these books, but their size points to a crying need to fund a press that can produce larger books and make money doing so. Yale University Press does not lose money, so maybe bigger is better for architecture books. However, better editorial scrutiny is a necessity: the caption to an Erickson drawing of his own house and garden places it in Vancouver's West End, which is complete nonsense; and, sorry to quibble, but the drawing captions list the medium of the originals without, sadly, listing their sizes. The exhibition of Erickson's drawings at the University of Calgary's Nickle Galleries ended on 4 January 2014.

Living Artfully: Reflections from the Far West Coast

Anita Sinner and Christine Lowther, editors

Toronto: Key Publishing House, 2012. 242 pp. $32.99 paper.

Bamfield Houses: A History of Bamfield Houses

Heather Cooper and Judith Phillips

Victoria: Island Blue Print, 2012. 69 pp. $35.00 paper.

Lauren Harding
University of British Columbia

The West Coast of Canada is often seen as a Mecca for artistic types, especially for those who draw their inspiration from nature. Anita Sinner and Christine Lowther's edited volume collects a wide variety of artists' accounts of creating art in a particular locale, the "far west" coast, which they define as all points west of the BC mainland.

The collection shows a diversity of perspectives on what it means to "live artfully," ranging from discussions of artistic works (Bill Zuk), poetry (Mike Emme), memoirs (Keith Harrison), and "how-we-ended-up-here" stories (Libbie Morin). Many of the accounts are deeply personal, and some veer too far into the territory of the overly self-absorbed confessional. Most, however, are fascinating, sometimes humorous, sometimes reflective, stories of how the creative process occurs not simply within the mind or on the palette but in place. One of the strengths of this collection is that, by placing the various perspectives of diverse artists against each other, the heterogeneity of what "art" means and where it comes from is made clear. Tales of social and economic classism, heterosexism, and ageism add layers to the social geography of the coast, showing it to be just as complex as the physical topography of the far west.

The majority of the artists selected by the editors are migrants to the coast who often view the natural world as separate from human places. I do wonder how the way in which the artistic process connects to geography is different for an artist with roots in a community that are woven not only by oneself but also by previous generations.

In contrast, Heather Cooper and Judith Phillips focus on the very human process of building home and community. Cooper is Bamfield's resident historian and archivist, and she complements Phillips's beautiful pastels of Bamfield houses with tales of each home's history. By looking at history through the very localized lens of the home, the author and artist slowly uncover the rich history of the community and its sometimes unexpected connections to the larger world. Bamfield rose to national importance at the turn of the twentieth century as the location for a marine cable station that linked Canada's Pacific coast with the British "red line" connecting Britain's Pacific colonies and dominions. This larger history is the background for diverse stories of homebuilding on this Pacific inlet, one of the last places in Canada that is truly "at the end of the road" (and a logging road at that!), far removed from the "mainland" way of life. Phillips and Cooper lovingly depict the flotsam and jetsam of Bamfield characters and their homes, which sometimes have literally washed up on the shores of the inlet.

Both of these books would be of interest to people who want to learn about how art "grows" when rooted in the particular geography of the far west coast.

No Easy Ride: Reflections on My Life in the RCMP

Ian T. Parsons

Victoria: Heritage, 2013. 240 pp. $19.95 paper.

Tragedy on Jackass Mountain: More Stories from a Small-Town Mountie

Charles Scheideman

Madeira Park: Harbour, 2011. 224 pp. $24.95 paper.

Bonnie Reilly Schmidt
Simon Fraser University

In 1889, when John G. Donkin penned *Trooper and Redskin in the Far North West*, the first Mountie memoir for popular audiences, he initiated a long tradition of highly favourable

and uncritical accounts of life in the Royal Canadian Mounted Police (RCMP) written by former Mounties. *Tragedy on Jackass Mountain* by Charles Scheideman and *No Easy Ride* by Ian Parsons are two recent – and revealing – additions to this canon.

Scheideman and Parsons provide insights into the daily working lives of the men of the RCMP in the 1960s and 1970s, a time when Mounties still conducted their patrols while wearing riding boots, spurs, and Stetsons, even though the RCMP had long-since abandoned the horse as a mode of transportation. It was an age when solving crime was often achieved with the help of the public, a good sense of humour, and a lot of common sense. Both authors spent considerable time policing in rural British Columbia during this period, and anecdotal stories about their general duty work in the province's Cariboo, Thompson, and Kootenay regions make for interesting reading.

As rookie police officers, Scheideman and Parsons faced a number of challenges, including the bad behaviour of some of the non-commissioned officers (NCOs) who supervised them. Scheideman remembered one NCO who routinely engaged in the unauthorized use of police vehicles (196-97). And Parsons recalled an NCO who struggled with alcoholism, drinking part of his evidence from a liquor seizure (53). He also recalled one corporal who was known for entering homes on First Nations reserves without a search warrant (79). Indeed, Parsons is refreshingly passionate about the complicity of the RCMP in the oppression of First Nations people, a rare occurrence in Mountie literature (135-44; 147-49).

Although they relate entertaining stories, both authors also recount horrific incidents that remind the reader that policing is a gruesome and stressful occupation. Scheideman, for example, recalled having to collect the missing limbs of three young children who survived being hit by a train so that doctors could reattach them (147). And Parsons, in a rare display of emotional vulnerability not usually found in Mountie memoirs, admitted that he still experiences nightmares as a result of some of his investigations (101).

Women make brief appearances in both memoirs. Although Scheideman does not mention female Mounties, he does devote a short chapter to Mountie wives or, as they were known, the "Second Man" (128). In small detachments across Canada throughout most of the twentieth century, Mountie wives were expected by the RCMP to work alongside their husbands in the running of the detachment with little or no pay. According to Scheideman, the RCMP did not need to officially acknowledge the work of Mountie wives because the practice was so widespread (130). But this determination minimizes the contributions of the women whose labour enabled the RCMP to police vast expanses of territory for decades for the cost of a single police officer's wages.

While Parsons devotes just three paragraphs to the work of female Mounties (153-54; 163), he does address the issue of sexual harassment in the book's final pages. Parsons claims that he did not "detect" the abuse of female Mounties while employed by the RCMP (220). He speculates, however, that those female Mounties who used their verbal skills and humour to deflect harassment earned the respect of their male colleagues (220). Parsons clearly places the onus for managing the harassment of female Mounties on the women; he fails to consider that male Mounties should simply stop the

practice. His response illustrates how the harassment of female Mounties by male police officers was so normalized in RCMP culture that senior officers such as Parsons failed to recognize it as such.

Despite both books' shortcomings and omissions, readers interested in first-hand accounts of the daily working lives of mounted police officers will be intrigued by the contents of these memoirs, in which the male Mountie continues his dominance of the history of the RCMP.

Selling Sex: Experience, Advocacy, and Research on Sex Work in Canada

Emily van der Meulen, Eyla M. Durisin, and Victoria Love, editors

Vancouver: UBC Press, 2013. 364 pp. $34.95 paper.

Kevin Walby
University of Winnipeg

Selling Sex draws in many authors who have long been involved in the struggle to decriminalize sex work in Canada. The volume offers chapters written by academics, activists, and sex industry workers. Together they make a timely empirical and conceptual contribution to literature on sex work and public policy. The Supreme Court of Canada has now struck down the Canadian Criminal Code sections related to sex work, and the legal and social meanings of sex work will change in the coming years. Still, *Selling Sex* is the most comprehensive book on commercial sex in Canada to date.

The volume begins with several chapters penned by current and former sex workers as well as by public policy critics. These chapters provide nuanced accounts of how people get involved in the sex industry and how they navigate the pressures and tensions of the job. River Redwood's chapter on male sex work assesses issues of work and stereotypes in the industry. Victoria Love reflects on issues of intimacy and emotional labour. Additional chapters, such as those by socio-legal scholar Sarah Hunt, explore issues of colonialism, Indigenous status, and sex work in British Columbia.

The next section offers chapters by scholars and activists on sex work and social movements. Jenn Clamen, Kara Gillies, and Trish Salah examine the relationship between the Canadian Union of Public Employees and sex workers rights groups. Joyce Arthur, Susan Davis, and Esther Shannon reflect on the history of sex work organizing in Vancouver, while Anna-Louise Crago and Clamen explore similar mobilizations in Montreal. There is also an informative chapter on feminism and harm reduction in Halifax.

The final section explores how sex work is regulated. John Lowman analyzes the misleading evidence presented by the Crown in *Bedford v. Canada* and how this figured into the decisions of the Ontario Superior Court and the Court of Appeal for Ontario. Chris Bruckert and Stacey Hannem look at claims about Ottawa Police Service abuse of female on-street sex workers. Emily van der Meulen and Mariana Valverde investigate often overlooked municipal regulations such as zoning policies and bylaws. Lawyer Alan Young offers an afterword on his involvement in the constitutional challenge of Canada's sex work laws.

There are several other innovative chapters in each section. As a whole,

Selling Sex is a position statement from those who are involved in sex work and those who study it. The message is threefold. First, sex work is a diverse practice; second, sex workers deserve respect and protection; third, the laws in Canada do not recognize the diversity and complexity of sex work and do not allow the workers to be safe or to be treated with respect. These authors challenge the status quo and demand that Canadians think differently about commercial sex. It is to be hoped that those making new sex work laws in Canada will pay attention to this volume.

Feminist Community Research: Case Studies and Methodologies

Gillian Creese and Wendy Frisby, editors

Vancouver: UBC Press, 2012.
268 pp. $32.95 paper.

Jo-Anne Lee
University of Victoria

The aim of this collection of ten chapters and an Introduction and Conclusion is to reveal tensions, challenges, pitfalls, complexities, and strategies in working within feminist community-based research (FCR) approaches. The contributors come from a variety of academic disciplines and backgrounds, but they have all been associated with women's and gender studies at the University of British Columbia (UBC). Given the authors' specific intellectual lineage within women and gender studies, and their aim of talking transparently about FCR as actually practised, to get the most out of this collection readers should have some familiarity with broader discussions in feminist research and methodologies. The editors assume readers' familiarity with feminist debates around questions of reflexivity, transparency, voice, objectivity, agency, and power.

This is not a text for the absolute beginner researcher. Ideal readers are those who have actually tried or who would like to try FCR-related research, or those who need to evaluate or judge FCR projects. The book would be useful in a graduate research methods course in which the emphasis is on feminist, alternative, and/or community-engaged research. Its main contribution is in debunking the often-romanticized belief that research approaches, such as FCR, that involve "community partners" are a panacea for the harm that traditional research approaches have caused and continue to cause. The editors explain that their aims in bringing these chapters together includes "analyzing rather than glossing over what went well, as well as what did not; in sharing the lessons learned so that others might benefit from our successes and our mistakes; and in considering the consequences of negotiating contested relationships for all those involved" (2).

Contributors tackle a wide range of ethical, methodological, and theoretical concerns. Substantively, the chapters deal with diverse social problems, such as community capacity building, health, international development, caregiving, poverty, and immigration. The authors employ different research methods and reflect distinct theoretical, disciplinary, and philosophical traditions.

Overall, the empirical chapters and the Conclusion provide a wealth of material for discussions of relations of power enacted in research relationships. Some of the chapters are written by or include the voices of members of

marginalized communities, including formerly incarcerated women, Aboriginal women, peer outreach sex workers, women from rural communities, and recent immigrants. Their inclusion demonstrates the book's commitment to feminist principles in research. For example, in Chapter 5, "Voices from the Street: Sex Workers' Experiences in Community-Based HIV Research," Chettiar, Tyndall, Chan, Parsad, Gibson, and Shannon discuss the active involvement of sex workers in designing, implementing, and communicating the research project as peer partners alongside traditional research actors. However, the authors go beyond praising this involvement to critically reflecting on assumptions inherent with the term "peer" in research accounts. In this particular study, peer researchers redefine this term. In the context of this community, a peer is someone who has experiential knowledge of sex work. Another example of this commitment may be found in the book's Preface, which details a collaborative writing process developed over several months. The result is a collection of chapters that are both interlinked and coherent across the volume.

Several chapters draw on research with members of First Nations communities in Vancouver and other areas of British Columbia. For example, Chapter 5 reflects on research with sex workers in Vancouver's Downtown Eastside; Chapter 8 discusses lone mothers; Chapter 9 examines caregiving in a First Nation community in the Fraser Valley; Chapter 10 interrogates Aboriginal women as inmates in prison research; and Chapter 12 thinks critically about power relations within the often promoted discourse of capacity building in maternal health research conducted with Aboriginal women from Alert Bay, Bella Coola, Old Masset, and Skidegate. Other chapters address the concerns of immigrant women, and a chapter by Anderson, Khan, and Reimer-Kirkham reflects on health research in Canada and India by attending to the unavoidable, larger systemic contexts that frame the academic feminist research project. Anderson, Khan, and Reimer-Kirkham argue for the applicability of postcolonial theory to transnational FCR. Not all chapters directly address the institutional, historical, and material legacy of colonization, although it certainly shapes the contexts for their research. Here, editors and authors could have delved more systematically into how, when, where, and under what conditions FCR can be decolonizing and anti-racist. Although the editors are careful to note that FCR does not stand outside of larger colonizing knowledge production practices, especially when used in collaboration with marginalized communities, exactly what aspects and how FCR is decolonizing were not fully explicated. Indeed, authors who address the need to take up questions of colonization and decolonization (Anderson et al. and Varcoe et al.) tended to restrict the term "decolonization" to knowledge production practices rather than to decolonizing nation, territory, and land – a broader and potentially more disruptive application.

The Conclusion distills important points discussed throughout the volume, including: staying alert to institutional, historical, and material contexts that mediate research projects; practising early and ongoing collaboration with community research partners; avoiding monolithic and homogenizing views of "the community"; negotiating with institutional gatekeepers on behalf of community partners in areas such as

funding arrangements and institutional ethics review processes; staying personally self-reflexive about one's own shifting positionality in relations of power; and explicitly acknowledging and negotiating around institutional constraints. In recognizing that all research has the potential for disrupting settled ways of thinking and doing, this useful text on FCR also offers critical tools for readers working on social policy, social change, and social justice agendas.

The Left in British Columbia: A History of Struggle
Gordon Hak

Vancouver: Ronsdale Press, 2013.
250 pp. $21.95 paper.

Ian McKay
Queen's University

Here is an indispensable book – a mature, well-researched, subtly theorized, and clearly written guide to the past and present of British Columbia's left. Writing at a time of perplexity for leftists, predisposed to question themselves almost as much as they critique the society around them, Gordon Hak, interpreting the left as "discourse" (219n), deftly combines labour and political history to argue for the continuing pertinence of the left, "anchored by a critique of capitalism" (203) yet responding in a diversity of ways to the demands of its equality- and dignity-seeking constituents. The author of a now classic monograph, *Capital and Labour in the British Columbia Forest Industry* (2007), and a scholar whose deep familiarity with the province's North and Interior enables him to add a fresh perspective to a BC historiography often focused elsewhere, Hak emphasizes throughout this study the left/labour interface. He sees "union action and political action" as the two "cylinders" driving the left forward (112). His analysis of the continuing impact of liberalism is particularly stimulating. Hak travels back to the 1880s in his exploration of working-class liberalism, and in his contemporary discussion discerningly notes the extent to which the NDP is difficult to distinguish from a liberal party. Building on his earlier work, Hak brilliantly analyzes the appeal of Social Credit in the 1950s to rural and working-class British Columbians angry about the rise of monopoly capitalism and hence susceptible to populism. His sober analysis of Solidarity 1983 emphasizes how firmly, in the end, most British Columbians adhered to the traditions of liberal capitalism.

Hak's realistic reconnaissance of this enduringly liberal terrain provides a long overdue antidote to more romantic celebrations of a putatively revolutionary working class perpetually on the verge of mounting the revolution. Some may feel, with some justice, that he has bent the stick too far, as a certain Russian revolutionary might have put it – that, in barely giving the Industrial Workers of the World, the Miners' Liberation League, the Fraser River rebellion of 1912, the On-to-Ottawa Trek of 1935, and Vancouver occupations of 1938 walk-on appearances on a stage crowded with CCFers and New Democrats, he has presented us with a BC left past deprived of many of its most illuminating moments. Others might feel that, in treating the Communist Party as monolithically "Stalinist" after the late 1920s, he has missed an opportunity to explore the grassroots energies, ethnic diversity, and cultural creativity of the province's numerous Reds, both inside

the party and outside it. A potential drawback of such a focus on a two-cylinder movement is that it might leave us less open to different "cylinders" – forms of leftism not readily captured by either union action or political action, conventionally defined, but that arise in a host of different (cultural, intellectual, personal) contexts. There are not many painters or poets in this book.

Yet, since almost half the book focuses on the years since 1954, Hak's insistence on the emergent gap between traditional leftist prescriptions and the views of most working people is a welcome antidote to revolutionary nostalgia and a wake-up call for those who believe, when the left rises again, it will only do so at the cost of a searching, sober, unromantic analysis of its own complicated history. There is a wealth of references in this book, including a good range of unpublished theses, helpful to scholars who might want to pursue other avenues of inquiry. This accessibly written book will serve admirably in the classroom – it even comes with a helpful glossary of political terms. No one interested in the history of the British Columbian or Canadian left should miss it.

Frontier Cowboys and the Great Divide: Early Ranching in BC and Alberta

Ken Mather

Victoria: Heritage House, 2013.
224 pp. $19.95 paper.

Max Foran
University of Calgary

I liked this book. It was well written, adequately researched, and, in my opinion, achieved its author's purpose. With his tight focus on frontier and early ranching personalities in British Columbia and Alberta, Mather gives the reader a colourful, informative, and entertaining insight into two very different ranching frontiers.

Mather's personalities are well chosen and treated in a lively, sometimes gripping manner. Two main themes emerge. First are the hardships that marked life on the mining/ranching frontier of British Columbia and on the big leaseholds in southern Alberta. To his credit, Mather does not exaggerate trial and tribulation but allows them to emerge as typical challenges. His repeated accounts of harrowing experiences and feats of endurance will leave a singular impression on readers. Second, one is struck by the high mobility of Mather's diverse characters, and it is here that the legendary restlessness of cowboys and ranchers is brought to life. They moved from job to job often, not always in ranching nor out of necessity, and sometimes after apparently putting down permanent roots. In this respect, Mather's book provides a good insight into the human dynamics of a bygone era.

For those looking for detail, Mather provides some interesting facts and

insights. He emphasizes the different ranching traditions in British Columbia and Alberta and details their origins through the equipment, clothing, and techniques of his chosen characters. More significantly, he demonstrates the underappreciated influence of the BC ranching experience on Alberta, using as examples overland trailblazing, inflows of horses and cattle, and horse-breaking and cattle-handling techniques. His section on horses is excellent, especially his discussion of how the stronger and bigger horses of BC stock were ideally suited to the more robust Alberta cattle. Since Alberta ranching history usually focuses on its American and eastern Canadian roots, Mather's comments on the BC influence are illuminating.

The book suffers in some areas. The lack of explanatory maps is a glaring omission. Furthermore, Mather does not set his ranching frontiers in geographical context with respect to type, location, climate, and topography. The bibliography lacks important sources. There is no mention of David Breen's seminal work, nor that of Warren Elofson. Simon Evans's stellar history of the Bar U is ignored, as is Grant MacEwan's biography of John Ware. Mary-Ellen Kelm's book on rodeo would have been very useful in the discussion on Natives. Finally, important wider variables are omitted. Some discussion on beef marketing, settler intrusions into ranching country, and government policies and their impact on the leasehold system and on exports would have widened the reader's perspective while putting Mather's characters into more meaningful context.

In the main, however, this book should appeal to those interested in a unique aspect of BC history. It should also appeal to those seeking a lively parallel discussion of Canada's two earliest ranching frontiers and the vibrant characters who embodied them.

Vancouver Island's Esquimalt and Nanaimo Railway: The Canadian Pacific, VIA Rail and Shortline Years, 1949–2013

Robert D. Turner and Donald F. MacLachlan

Winlaw: Sono Nis Press, 2013. 320 pp. $39.95 paper.

Kelly Black
Carleton University

Brimming with stunning photos of trains in the Vancouver Island landscape, *Vancouver Island's Esquimalt and Nanaimo Railway* is a detailed account of both the railway's day-to-day operations and its long, slow decline as a freight and passenger service. Robert D. Turner and Donald F. MacLachlan's account follows the Esquimalt and Nanaimo Railway (E&N) from its days as a Canadian Pacific Railway (CPR) line to its present ownership under the non-profit Island Corridor Foundation.

In the preface, Turner wisely notes that the historic repercussions of the massive 1884 land grant associated with the railway's construction are "beyond the scope of this book, except in general terms" (8). Thus, there remains the need for an academic work to be written about the political economy of the E&N. Nevertheless, Turner and MacLachlan provide a sound overview of the E&N's role in resource extraction, community growth, and local culture. They have conducted extensive research to provide the reader with hundreds of high-quality photographs, diagrams,

and first-hand accounts that reveal the vital place of the railway in Vancouver Island history.

Turner is the principal contributor to this third volume of E&N history; MacLachlan died in 2011. MacLachlan's recollections of his time as an engineer on the railway are peppered throughout the volume and contribute greatly to the human-interest narrative Turner creates. Yet *Vancouver Island's Esquimalt and Nanaimo Railway* is foremost a book about trains and their freight. At a level of detail that is sure to please the most hardcore of train enthusiasts, Turner and MacLachlan describe the decline of steam engines and the coming of diesel-electric trains to Vancouver Island. Of the many types of trains, the self-propelled Rail Diesel Car (RDC) – colloquially known as the Dayliner passenger service – will be the most recognizable to the many Vancouver Islanders who recall the sleek and shiny train travelling through their communities. Turner and MacLachlan carefully explore the "Dayliner Doldrums" (179) and demonstrate that awkward scheduling, deferred maintenance, low ridership, and even lower profits have been a reality almost from the service's inception. With Dayliner service discontinued since 2011 due to unsafe track conditions, this historical account provides important lessons for those now advocating for commuter rail on Vancouver Island.

At times I questioned the materiality and layout of the book. It struggles to be both a comprehensive historical narrative and a coffee-table book, and the main text is often interrupted by pages of photographs and insets. As a result, the book can be picked up and leisurely flipped through, but its sometimes-cluttered landscape layout and discontinuous text make it less than ideal for close study.

Despite such shortcomings, Turner and MacLachlan are most compelling when they reveal the many ways in which the evolution of the E&N has shaped the landscape of communities along its route. For example, pictures and descriptions of trains operating on Store Street in downtown Victoria reveal a time when rail was intimately linked to city centres in British Columbia and Canada (214-24). Through photographic and written accounts of former rail yards, trestles, and stations, it is clear why the book is entitled *Vancouver Island's Esquimalt and Nanaimo Railway*.

Turner and MacLachlan's account of the E&N will speak to those interested in local history and the history of transportation in British Columbia. Perhaps most significantly, the book offers up countless stories that demand further investigation from an academic community. Rail freight trains are still operational between Nanaimo and Duncan; however, with the Dayliner service suspended, it remains to be seen what the future will hold for the E&N.

The Canadian Rangers: A Living History

P. Whitney Lackenbauer

Vancouver: UBC Press, 2013. 658 pp. $34.95 paper.

James Wood
Okanagan College

Today the Canadian Rangers are noted as a unique unit within the Canadian Armed Forces (CAF), created to establish a military presence in remote coastal and northern regions by

utilizing mainly Aboriginal volunteers. Lackenbauer's extensive research shows how and why the Canadian Rangers developed into a national program with an intensely regional emphasis. Of particular interest to BC readers is his coverage of the Pacific Coast Militia Rangers, a predecessor of the current Ranger program. The original BC Ranger organization was created in 1942 to meet the possible threat of a Japanese coastal invasion following the attack on Pearl Harbor. The concept of a home defence force consisting of "hardy frontiersmen" was a popular one, drawing fifteen thousand volunteers by August 1943. The idea was to draw in men who knew the rugged coastline and thickly forested interior, and who "fit the pervasive myth that Canadians fighting in defence of their homes made the best soldiers" (35). Disbanded in 1945 after the Japanese surrender, Cold War tensions led to the force being resurrected and expanded two years later into the Canadian Ranger program.

With a strong focus on both Western and Northern commands, Lackenbauer outlines the growth of the Canadian Rangers as a cost-effective means of maintaining Canadian sovereignty in isolated areas. Rather than having to station regular troops throughout the Canadian North, the military looked to the Rangers as its "eyes and ears." Their duties consist of reporting unusual activities, supporting CAF operations, including survival training, surveillance and sovereignty patrols, search and rescue, and disaster relief. Since its inception, many recruits have been drawn from Indigenous and non-Indigenous communities of loggers, fishers, or trappers who are familiar with the local terrain. These Rangers are provided with a .303 Lee-Enfield rifle, an annual allotment of two hundred rounds of ammunition, a crested ball-cap, an armband, a T-shirt, and a sweatshirt. Lackenbauer provides detailed historical context explaining the Rangers' expansion throughout the 1950s, followed by a sharp decline in the 1960s, largely due to a lack of clear governmental focus. The 1990s saw a revival of the organization across Canada, including the establishment of a significant "Junior Rangers" program. By the early 2000s, the Rangers continued to flourish in remote and coastal areas across Canada with considerable media attention directed towards Arctic sovereignty patrols.

As an informative discussion of military and socio-political benefits alongside the changing context of the organization, *The Canadian Rangers* is the most recent addition to the Studies in Canadian Military History Series published by UBC Press in association with the Canadian War Museum. This book forms an important part of a quickly expanding literature on northern sovereignty, climate change, and the Northwest Passage. In *The Canadian Rangers*, Lackenbauer's emphatic enthusiasm for the program complements his earlier work with Ken Coates, William Morrison, and Greg Poelzer in *Arctic Front: Defending Canada in the Far North* (Thomas Allen, 2008). Together they won the 2009 Donner prize for their strong critique of Canada's failure to develop effective northern policies, warning that Canadian sovereignty was at risk in the Arctic. In the final section of *The Canadian Rangers,* Lackenbauer paints an especially optimistic view of the current program in a chapter entitled "Very Special Forces," in which he refers to the four thousand Rangers of today as "*citizen-soldiers plus*" (23, 385, 476).

In addition to his impressive list of archival and research sources,

interviews, and national and regional newspapers, Lackenbauer includes a significant "Participant Observer" section based on his experiences during several Ranger exercises. Equally impressive is the list of fellowship and CAF funding he has pulled together to finance his expeditions. Highlights of the book include vivid descriptions of operational exercises carried out in bitter Arctic conditions as well as profiles of the often flamboyant characters who have shaped the force, including British Columbia's Tommy Taylor. *The Canadian Rangers* is largely about success, both for the Canadian military and for northern communities. Although their mandate has remained basically unchanged since 1947, today the Rangers are comprised of about 60 percent Indigenous people, particularly the Inuit, with proportions varying in different regions of Canada. Lackenbauer shows how the government of Canada, in conjunction with Indigenous peoples, has created a program with strategic, social, political, and economic advantages to be gained by the military, northern communities, the government, and citizens of Canada alike.

Lackenbauer emphasizes that cultural awareness and accommodation have replaced former assimilationist policies both in government and in the Canadian Armed Forces. Rangers are expected to draw upon their Indigenous knowledge while out on patrol, often consulting with their elders when forming decisions. Regular Force or Reservist Ranger instructors are careful to build solid relationships by following the cultural norms of the local community rather than traditional military procedures and discipline (214). Diversity is seen as a way to increase the operational effectiveness of the Ranger program, which Lackenbauer describes as "the most cost-efficient program in the Canadian Forces" (284). It has survived many challenges over the years, including questions over the advisability of a military program that lacks traditional structure, hierarchies, and combat duties. Lackenbauer asserts that, by supporting sovereignty, military operations, and nation building, the Rangers represent an effective bridge between Canada's civilian and military realms in remote regions of the country.

Building Sanctuary: The Movement to Support Vietnam War Resisters in Canada, 1965–73

Jessica Squires

Vancouver: UBC Press, 2013. 376 pp. $39.95 cloth.

Daniel Ross
York University

During the 1960s and 1970s, tens of thousands of draft-age Americans came north to Canada to avoid military service and protest the war in Vietnam. A few were deported, and others left voluntarily; but most stayed, and the idea that Canada was a "refuge from militarism" stuck in our collective imagination. In *Building Sanctuary*, Jessica Squires tells the story of the people who mobilized to help American war resisters stay and settle in Canada. She also questions whether the image of Canada as a safe haven from Cold War militarism stands up to historical scrutiny.

Groups emerged to provide American war resisters with information on employment, housing, and residency in Canada. By 1967 they had cropped up in cities across the country, including

Vancouver, where counsellors were soon handling five new cases a day. Drawing on interviews with former activists and the files of anti-draft groups, the first third of *Building Sanctuary* describes how these local agencies got together, shared information, and found allies in churches, student unions, and other social movements. The federal government, on the other hand, was ambivalent. While a few politicians supported the war resisters' stand, others worried about provoking a diplomatic incident with the United States. Government officials questioned the resisters' suitability as immigrants, citing their (assumed) radical left politics. Documents obtained by Squires indicate that the RCMP conducted surveillance on war resisters as early as 1966 and probably shared information with the FBI.

The Canadian government's initial suspicion of war resisters led to the first major challenge faced by the anti-draft movement: a 1968 directive that encouraged border officials to discriminate against immigrants based on their military status. Resisters were never considered refugees, and these new instructions made getting enough "points" to qualify for residency much more difficult and amounted to a border closure. In the middle chapters of her book, Squires argues that lobbying by the anti-draft movement played a crucial role in ending this discrimination in 1969. A highlight of this section is Squires's analysis of hundreds of letters written to the Department of Immigration, which reveal the different ways in which opponents and supporters of the border closure appealed to Canadian nationalism. By contrast, a chapter on deserters lacks focus, a problem that crops up once or twice later in what is otherwise a clearly argued book.

The last phase of the anti-draft movement, from 1970 to 1973, saw growing divisions between more radical, resister-led groups – like the Vancouver Yankee Refugee Group – and those that prioritized lobbying and practical assistance. The final chapters of *Building Sanctuary* demonstrate that this split only further complicated the relationship between activists and the federal government. The RCMP continued to spy on the movement, warning in one report that members had adopted "a more militant attitude" (180). Meanwhile, however, anti-draft organizations across the country worked closely with immigration officials to promote a "last chance" program that promised to secure status for hundreds of war resisters living illegally in Canada.

What kind of a refuge was Canada for Vietnam-era war resisters? Squires convincingly argues that it was "a contingent and partial one, at best" (228). Safe haven always depended on the usefulness of resisters to Canada's economy and, as this book highlights, resulted from the hard work of a network of anti-draft activists. *Building Sanctuary* makes an important contribution to our understanding of anti-war activism and 1960s social movements in Canada, and it is worthwhile reading for anyone interested in the period.

Echoes across Seymour: A History of North Vancouver's Eastern Communities, Including Dollarton and Deep Cove

Janet Pavlik, Desmond Smith, and Eileen Smith

Madeira Park: Harbour Publishing, 2012. 256 pp. $39.95 cloth.

Jessica Hayes
University of British Columbia

Janet Pavlik, Desmond Smith, and Eileen Smith have given us another chapter in the history of the Seymour area and North Vancouver's eastern communities by recording some of the changes that have taken place over the last sixty years. Written as a sequel to the 1989 *Echoes across the Inlet* by Dawn Sparks, Martha Border, and Damian Inwood, *Echoes across Seymour* was compiled as a local history with the contribution of the memoirs and narratives of several residents and with the support of the Deep Cove Heritage Society.

The three authors bring diverse expertise to the project. An engaged resident, Janet Pavlik has, since 1970, been gathering and contributing to the conservation and dissemination of her community's stories. Desmond Smith, a retired planner with the District of North Vancouver, lends a resource development and land use perspective. Eileen Smith, a long-time photographer in the Cove, is a writer for the *Deep Cove Crier*. Their Preface usefully situates the Seymour region within the larger history of North Vancouver and British Columbia; most valuable is their central theme, which makes a connection between the landscape and its residents. Bordered by the wonders of Burrard Inlet and Mount Seymour, North Vancouver's eastern districts face the ongoing challenges associated with building a community in an increasingly affluent district that wishes to gentrify while remaining in harmony with its natural environment.

Echoes across Seymour is divided into eighteen chapters, each representing a distinct neighbourhood. Subheadings such as "environment," "recreation," "communities," "industry," and "people," as well as a multitude of pertinent archival and contemporary photographs, reveal each community's individual history. Inlayed within the text are relevant timelines, chronologies, legends, and poetry describing the significance of these places. The anecdotal style makes for an accessible read for curious or nostalgic local inhabitants as well as newcomers and visitors. Its focus on compelling oral history and archival information makes *Echoes across Seymour* a valuable contribution to BC history, and, as a detailed source book opening a window into a number of contiguous communities, it will also be of interest to academic readers. In welcoming readers to submit corrections and recollections raised in the examination of this book, the authors create a constructive space of knowledge production and exchange, which is a departure from scholarship in the print tradition.

Pavlik et al. do not, however, appear to have reached very far beyond their own social networks for contributions, and the book suffers from an apparent lack of racial, cultural, and socio-economic diversity. Readers may want to turn to Warren Sommer's *From Far and Wide: Cultural Diversity in North Vancouver* (2000), which provides an honest look into the struggles and lived realities of a wide spectrum of immigrants through their stories

and photos. Although Pavlik et al. state that they do not "attempt to record the thousands of years of First Nations history in the Seymour area" (100), their chapter dedicated to the more recent history of the Tsleil-Waututh Nation would have benefited greatly had they included conversations with the Indigenous people of this community rather than simply offering the anecdotal recollections of outside bodies or the second-hand integration of speeches given in other contexts by Chief Dan George and Chief Justin George. To supplement the book's limited information concerning the unceded territory and recent history of the Tsleil-Waututh Nation, readers are encouraged to consult Andrew Van Eden's *Tsleil Waututh Nation: People of the Inlet* (2010), which offers a careful telling of Indigenous knowledge and earlier relationships to the land.

While this book could have done a better job of including the voices of those often silenced in histories of colonization or racism, it succeeds in presenting the history of North Vancouver's eastern communities and opening a dialogue about changes within them. This volume is a welcome addition to the historical record of North Vancouver and its eastern satellites, which until now have not attracted much academic attention.

Creating Space: My Life and Work in Indigenous Education

Verna J. Kirkness

Winnipeg: University of Manitoba Press, 2013. 208 pp. $34.95 paper.

Michael Marker
University of British Columbia

There is no such thing as Indigenous education. There is only cross-cultural education containing negotiations between both Indigenous people and the settler societies that colonized them. Understanding the past is essential, but even if we *could* reassemble the systems of pre-contact learning, it would be less useful today than illuminating the persistent collision points of Native and non-Native social systems and cultural values. In more direct terms, an authentic analysis of what has been named Indigenous education is never just about Indigenous cultures: it is *always* about Aboriginal-non-Aboriginal relations. Verna Kirkness clearly makes this point in her story of how she has created both space and change by traversing the barricades between Indigenous and non-Indigenous societies. Dedicated to integrating Indigenous knowledge within disciplines and university degree programs, she devoted her career to vigorously engaging with institutional power and demanding inclusion – not isolation – for Aboriginal students. Her story, if we listen closely, could cause us to rethink our current era and re-evaluate our "advances" in decolonizing the academy. In this, her autobiography, Verna ruminates on just how much space the university might be willing to concede to Indigenous knowledge systems and values. Her story suggests that change is both slow and complicated.

As an Indigenous scholar, I have seen too many colleagues and new programs despair of providing the kind of institutional cultural critique that distinguishes Verna's legacy. Instead, there is a growing – and I think dangerous – trend towards moving Indigenous students and content into separate spaces where students and ideas alike will not collide with the epistemic expectations of the Western academy. This retreat into *Native space* at universities is at the same time both a strategy – sometimes born of resignation – to provide safe haven for Aboriginal students and a move to allow the globalized university to continue with business as usual without the disruptive effects of countervailing Indigenous knowledge systems. Indigenous students and Indigenous faculty offer a challenge to the core educational tropes of progress. In classrooms, they tend to invoke an unwelcome version of the history of colonization in North America. Echoing the eminent Lakota scholar Vine Deloria, Verna's career says loudly that Aboriginal history, values, and knowledge are not just for Natives. Contained in these lifeways are the templates for living in a sustainable ecological relationship with the land. Also implicit in these knowledge systems are the polemics to critique and illuminate a self-destructive modernity.

In an unassuming and conversational style of writing, Verna chronicles her childhood (she was born of Cree heritage on Manitoba's Fisher Reserve in 1935), family life, and years as a schoolteacher in rural Manitoba. A leader in Indigenous self-determination, she contributed to such quintessential policy documents as the progenitive Indian Control of Indian Education (1972), which changed the landscape of schooling by placing many bands in charge of their own education systems. Verna is the wise Elder we sit with; as we watch her make a basket with stories and humour, we learn to make the basket too. She narrates the conditions of life on the reserves, at day schools, and residential schools. She worked with important leaders such as Chief Simon Baker, editing his autobiography, *Khot-La-Cha*. Verna explains how the now famous UBC initiatives such as NITEP (Native Indian Teacher Education Program) and Ts"kel (Indigenous Graduate Studies) began; she also narrates how the First Nations House of Learning came to be built. Without overstating her role, it is safe to say that Verna played an almost Promethean part in this history.

Verna was mentor to a fledgling group of Indigenous scholars who are now faculty at Canadian universities. Speaking personally, many of us made our way through graduate school with Verna's patient and persistent support. As the present director of Ts"kel, I am the inheritor and benefactor of the creative problem-solving, vision, and prodigious work ethic of Verna Kirkness. While those of us who were inspired by her at UBC know how she changed the educational landscape, many outside the field of cross-cultural education may not be familiar with Verna's contributions to Aboriginal communities and to Canadian life. This book will give them an introduction to a widely respected educator and (now) elder.

This book, for me, has one disappointment – and it is minor. I wanted some mention of an article Verna co-authored with University of Alaska's Ray Barnhardt, a visionary in anthropology and education. "First Nations and Higher Education: The Four Rs – Respect, Relevance, Reciprocity, Responsibility," *Journal of American Indian Education* 30, 3 (1991): jaie.asu.edu/v30/V30S3fir.htm, became a beacon

and remains a guidepost in Indigenous research methods. The article contains core principles for engaging power. An argument for Aboriginal access to higher education, it also advocates the application of Indigenous knowledge as a tonic for an atavistic and intransigent academy. It would be interesting to learn what Verna thought about this published work, what conditions and conversations led to its writing, and how much it actually advanced university policies regarding research with Indigenous peoples. Verna notes that she "discouraged outright" (136) researchers who proposed projects that would have been unhelpful for Aboriginal communities.

My own experience is that Verna's article is often used in a narrow and partial fashion. Many researchers now simply reference it perfunctorily in an attempt to satisfy the concerns of ethics committees. Such boards are increasingly aware of the political and social consequences of irresponsible research performed on Aboriginal people. They are unlikely to approve proposals unless they have some minimal assurance that academics will be polite listeners and cautious writers, that they will be sensitive to the desires of Aboriginal communities. Verna and Ray made it clear in this article that engaging with Indigenous knowledge systems and making space for Indigenous students would not be simply an equity move for the unproblematic inclusion of a marginalized population. On the contrary, a credible Indigenous presence at universities would necessitate a desperately needed metamorphosis regarding values, policies, and the goals of higher education. This would mean a cultural transformation that placed land and an ancestral ecological mind at the centre of our understanding of what it means to be human.

Like Vine Deloria and other Aboriginal scholars, Verna had her "misgivings about Native studies departments." She "was afraid they would become a ghetto for Native Students" (126). She spent her life and work creating space for Indigenous knowledge and students. She never wanted a separate space; rather, she wedged an integrated space into academia by insisting that the university accommodate an Indigenous critique of education. I recall Verna inviting a UBC vice-president to meet with a small group of us graduate students before the Longhouse was built. The vice-president explained that we could not have our elders sit on supervisory committees because they didn't have PhDs. Verna, in a serious but sardonic tone, said: "Oh, but you're wrong; they do have PhDs … in our culture." The vice-president was silent and left shortly after that moment. I am quite certain that Verna was not asking that we suspend the requirements for doctoral degrees because they are culturally specific forms of educational accomplishment that have not validated Indigenous knowledge. Instead, always the teacher, Verna was trying to show us the truth of what educational theorist Lisa Delpit asserts: those who are immersed in the culture of power are often the last to admit that a culture of power exists. The standards for what counts as valid knowledge are largely chosen in arbitrary ways that reflect the cultural hegemony of the academy. Verna was simply illuminating this fact for both the Indigenous graduate students and the UBC vice-president.

Perhaps, reflecting on the recent history of nascent Indigenous presence at universities, we might ask what decolonizing or creating space really means. If it means that more Aboriginal students and faculty are

joining campuses in segregated spaces, well, that is one thing, and we are probably advancing (albeit ploddingly) with regard to this goal. However, another, more elusive and fundamental, measurement might be to determine not to what degree Indigenous students are able to celebrate their culture but, rather, to what degree Indigenous knowledge systems are actually coming into contact with the culture of power in the academy. The result of our advancement and healing will not be found in how many Indigenous students and faculty can be brought to the university but, rather, in how the culture of power will change because of the presence of Indigenous people and Indigenous knowledge.

Mount Robson: Spiral Road of Art

Jane Lytton Gooch

Victoria: Rocky Mountain Books, 2013. 240 pp. $25.00 paper.

Maria Tippett
Cambridge University

Over the past several years Jane Lytton Gooch has published books devoted to the sketches, paintings, and photographs inspired by the landscape of British Columbia and Alberta. Celebrating the centennial of the founding of British Columbia's second oldest provincial park, *Mount Robson: Spiral Road of Art* joins her previous studies of Bow Lake, Mount Assiniboine, and Lake O'Hara.

At almost four thousand metres above sea level, Mount Robson is the highest peak in the Rocky Mountain chain and British Columbia's second highest peak after Mount Waddington, which tops it by a mere sixty-five metres. Mount Robson is also one of the province's most challenging mountains to climb. But Gooch is not only concerned with telling her readers of what the mountain is composed – sedimentary rock. Or where it is located – on the western edge of the Rockies near the headwaters of the Fraser River. Or when Mount Robson was first scaled – Conrad Kain, Albert MacCarthy, and William Foster ascended the east side of the massif to reach the summit in 1913. Or even how the mountain earned its name – Gooch offers two theories: Mount Robson might have been named after a member of the North West Company in the early 1820s or, prior to that, named by an Iroquois guide, Pierre Hatsination. However, as with her previous studies, Gooch's main concern is with the visual artists who have portrayed Mount Robson over the last 150 years.

It was not uncommon for surveyors and explorers to include lightning sketches of landscape profiles and headlands in their official reports. However, few among these early nineteenth-century visitors were – like the British-trained artist William Hind, who travelled through present-day Mount Robson Provincial Park with the Overlanders in 1862 – accomplished artists. Hind left a stunning album of watercolours and drawings rendered in the Pre-Raphaelite style depicting his journey through present-day British Columbia. A few decades later, Canadian-born A.P. Coleman not only sketched Mount Robson but also wrote about it (*The Canadian Rockies: New and Old Trail*s was published in 1911). A professor of geology at the University of Toronto, the vice-president of the Alpine Club of Canada and a well-seasoned climber in the Rockies and Selkirks, Coleman and his

brother, Lucius, made two unsuccessful attempts to reach the summit of Mount Robson in 1907 and 1908. Nevertheless, the ice-blue glaciers that the artist captured from a height of 3.35 kilometres certainly impressed the Ontarians who had been viewing Coleman's mountain landscapes at the annual exhibitions of the Royal Canadian Academy since the middle of the 1880s.

A.P. Coleman's paintings offered a visual challenge to a later generation of artists, notably the better-known painters associated with the Ontario Group of Seven. A.Y. Jackson and Lawren Harris first painted Mount Robson in 1914 and 1924, respectively. And, as Gooch admirably demonstrates, Mount Robson continues to inspire a host of artists to capture its lakes and glaciers, its alarmingly steep rock faces, and its mountain peak.

Gooch might also have asked whether or not it is possible for an artist to avoid giving a chocolate-box rendering of Mount Robson – or, for that matter, of any mountain in the province. She does not fully consider how an artist with abstract leanings might capture Mount Robson; nor does she explore whether any of the region's First Nations artists have attempted to incorporate their iconography into a rendering of the province's second highest mountain.

Two aspects dominate the paintings, photographs, and sketches illustrated in this slim volume. One approach presents a distant view of Mount Robson, showing it anchored by smudged forest-clad side-wings, a screen of realistically rendered trees, or a body of water. The other offers a more focused view of the upper regions of the mountain. These conventional ways of rendering mountain landscape, first evident in the work of A.P. Coleman, can be seen in Mel Heath's *Berg Lake, Mt Robson* (ca. 2010); Norene Carr's *North Face, Mt Robson, Berg Lake* (1988); Glenn Payan's *Kain Face, Mt Robson* (2010) – a washed out version of Lawren Harris's monumental 1929 oil sketch, *Mount Robson from the South East*; and Glen Boles's more successful, *Mt Robson North Face* (2009).

True, there is one notable work among the images gathered together in *Mount Robson: Spiral Road of Art* that, in this reviewer's mind, avoids the conventional clichés characteristic of mountain paintings and photographs. *Canadian Alpine Club Mount Robson Climb, 1913* is not a painting but a photograph. It was not taken recently but, as its title indicates, one hundred years ago. This is tantalizing – for, while we know that the picture was taken by a member of the Alpine Club of Canada, we do not know the photographer's name. Mount Robson thus maintains its image of mystery.

Inventing Stanley Park: An Environmental History

Sean Kheraj

Vancouver: UBC Press, 2013. 304 pp. $29.95 paper.

Philip Van Huizen
University of Alberta

Vancouver's famous park has received a lot of attention, including from notable historians like Jean Barman and Robert A.J. McDonald, prominent artists like Emily Carr, and a continuous collection of journalists and tourism writers who have written about Stanley Park since its creation in 1886. It would seem an impossible task, then, to find something substantial in the park's history that has not already been written about, but Sean Kheraj's

Inventing Stanley Park reveals that there is still much to say. As celebrated as this park has been for preserving wilderness within the confines of one of Canada's largest cities, the history of the very nature for which it is so famous has been curiously absent – at least in any meaningful way.

Kheraj argues that putting nature at the centre of Stanley Park's history shows just how unnatural the park actually is, belying the popular belief that it preserves an ancient and untouched forest. Kheraj pokes holes in this myth in three different ways. First, he argues that human-caused change in Stanley Park actually increased after the park was created, rather than the opposite, ranging from the construction of things like roads, trails, restaurants, a seawall, a zoo, and an aquarium to the wholesale change of forest types, aquatic zones, and animal species. Second, Kheraj points out that much of this landscape creation and ecological change was in reaction to the unpredictable nature of nature, particularly things like storms, insects, unwanted vegetation, and destructive ocean tides. Last, Kheraj shows that, alongside this history of constant change and interference within the confines of Stanley Park, notions of public memory, conceptions of wilderness, and directives of bureaucratic management through the Vancouver Park Board worked to mask the impact of humans in the park, thereby creating the myth of Stanley Park's pristine forest in the process.

Kheraj makes these arguments in five thematic and chronologically organized chapters. The first two seem quite familiar, focusing on the history of the peninsula before it became Stanley Park and the political and social ramifications of park creation. This is ground that has been well covered by Barman in *Stanley Park's Secret* (2005) and McDonald in "'Holy Retreat' or 'Practical Breathing Spot?'" (*Canadian Historical Review* 45, 2 (1984), 127-153), although Kheraj incorporates ecological change to a much greater degree.

Kheraj's arguments really shine, however, in the final three chapters, which collectively set his study apart from previous takes on Stanley Park. In Chapter 3, Kheraj shows how progressive era experts, particularly engineers and foresters, grappled with making the park seem "naturalistic," both in the ways they constructed roads and buildings and in how they tried to manage the forests against hazards like fires and bugs. In Chapter 4, Kheraj outlines how Stanley Park became integral to the urban fabric of Vancouver over the course of the early twentieth century as water mains and highway connectors were constructed through the park, and he compares the varying levels of controversy that such construction projects caused when Vancouverites weighed preserving the forest of Stanley Park against the perceived material needs of their city. In the fifth and final chapter Kheraj focuses on the ravages of fall and winter wind storms, particularly the extreme ones in 1934, 1962, and 2006-07, each of which blew thousands of trees down, showing how public memory and Park Board policies together worked to erase the normality of such storms and to maintain the mystique of an untouched forest, despite the fact that the Park Board actively worked to restore nature following each one.

As he does with his popular podcast for the Network in Canadian History and the Environment, "Nature's Past," Kheraj displays a commanding grasp of both environmental history and the scientific literatures of fields like ecology, forestry, and entomology. He

also further strengthens influential arguments made by William Cronon in "The Trouble with Wilderness," *Uncommon Ground* (1995), regarding the social construction of wilderness areas, and by Galen Cranz in *The Politics of Park Design* (1982) regarding the evolution of urban parks. Although Kheraj could have better outlined how his study of Stanley Park pushes such conversations in new directions, this is a minor criticism. Overall, *Inventing Stanley Park* is an original, engaging, and beautifully crafted history that should be indispensable for those who study parks, not to mention a fascinating read for anyone with an interest in the "jewel" of Vancouver.

Finding Jim
Susan Oakey-Baker

Victoria: Rocky Mountain Books, 2013. 368 pp. $25.00 cloth.

Zac Robinson
University of Alberta

Finding Jim is an intimate portrayal of grief. In this memoir, first-time author Susan Oakey-Baker chronicles her relationship with mountain guide Jim Haberl (1958-99), a Canadian climber made famous for his 1993 ascent of K2 (a Canadian first), followed by his 1999 death while climbing in Alaska, and the aftermath. The book is not really about mountaineering and risk; in fact, it offers only a punctuated glimpse into the tight-knit West Coast climbing community of the 1980s and 1990s. Rather, in the spirit of Joan Didion's *The Year of Magical Thinking* (2005), *Finding Jim* is a personal catharsis. It's about Oakey-Baker seeking resolution, answers, and closeness to a lost partner. It's about her efforts to make sense of a time when nothing seemed to make sense. It's about her moving forward. Perhaps taking a page or two from Maria Coffey's *Fragile Edge* (2000), Oakey-Baker embraces travelogue – that is, she figuratively *finds* Haberl, and solace, through visiting the site of his death on the slopes of Ultima Thule Peak in Wrangell-St. Elias National Park and by (re)visiting the various adventure travel destinations that were formative to her and Haberl's relationship (e.g., Haida Gwaii and Mount Kilimanjaro). Wilderness, and wilderness travel, is accorded a transformative quality – a well-worn allegory among travel writers and outdoor educators that permits the predictable and penultimate "return," in Oakey-Baker's case, to life, love, and change.

Climbers should take note. While the larger climbing literature seems commercially consumed with hyper-masculine accounts of crisis, calamity, risk, and danger, *Finding Jim* is another in a growing body of writing that places on view the other side of the mountaineering story – those left at home, those left "where the mountain casts its shadow," to quote another Coffey title. Think of Joe Simpson's *Touching the Void* (1988), Jon Krakauer's *Into Thin Air* (1999), or a dozen others. Indeed, the critic Bruce Barcott has recently lamented the "the fatal descent of the mountain-climbing memoir."[1] Oakey-Baker again broaches the "taboo" subject of the impact that elite mountaineering has on the immediate family of those who partake of it. In this

[1] Bruce Barcott, "Cliffhangers: The Fatal Descent of the Mountain-Climbing Memoir," *Harper's Magazine*, August 1996, 64-65.

sense, and others, the memoir could just as easily have been entitled *Finding Sue*.

Of travel writing, Ted Bishop – author of the critically praised *Riding with Rilke: Reflections on Motorcycles and Books* (2005) – recently told a group of my tourism students at the University of Alberta that they should strive to make their travel writing bigger than themselves. "YOU ARE BORING," he said to them all, with a smile. His point was not to belittle them but, rather, to emphasize that good travel writing should teach the reader something. Oakey-Baker has the upper hand in that she's *anything but boring*. However, as travelogue, *Finding Jim* may have been improved by pushing out beyond the personal, however touching. I found myself wanting to know more about Haberl's accomplishments in the wider context of the climbing world, more about the Coast Mountains of British Columbia and of Whistler, or about the tourism industries of East Africa, say. That Oakey-Baker did not expound on these and other topics is less a criticism than a comment: the book left me wanting more.

The Oil Man and the Sea: Navigating the Northern Gateway

Arno Kopecky

Vancouver: Douglas & McIntyre, 2013. 288 pp. $26.95 paper.

Maggie Low
University of British Columbia

This book, aptly entitled *The Oil Man and the Sea*, is about the current threat posed by the proposed Enbridge Northern Gateway pipeline to the ecosystems and people of the Great Bear Rainforest. This region, also known as the north and central coast of British Columbia, is one of the last intact temperate rainforests in the world and has been home to several First Nations for thousands of years. In this first-hand account, Arno Kopecky presents a close look at the contentious pipeline proposal. If approved, the pipeline will carry crude oil from the Alberta tar sands across British Columbia and to the Pacific Coast in the Great Bear Rainforest. From there, oil tankers will navigate the unpredictable waters of Douglas Channel to transport that oil to Asia. The federal government insists that this project is in the national interest of Canada. First Nations, environmentalists, and many British Columbians are adamantly opposed to the pipeline and oil tankers. Their concern: not *if* but *when* the oil spill happens.

In the summer of 2012, Kopecky, along with his friend and photographer Ilja Herb, travelled the Great Bear Rainforest by sailboat to investigate what others, especially those who live in the region, think about the proposed pipeline and the oil tankers it will draw to the coast. Prior to his trip, Kopecky made connections with several people in coastal communities and set out to explore all angles of the issue. In the end, he combines local history with his own journal, photos, and snippets of conversations with locals to piece together a rich narrative that argues the reasons that this coast is not the place for oil tankers.

The book begins with a short introduction to the current politics of the region and pipeline proposal. The people, ecosystems, and controversies begin to come to life in Chapter 3, when we learn about the community of Bella Bella, home of the Heiltsuk Nation. For the next few chapters,

Kopecky elegantly weaves discussions of pertinent issues, including the Joint Panel Review process, the cultural importance of salmon, the relationship between First Nations and the Canadian government, and facts about oil tankers and oil spills. In Chapter 6, we are introduced to the Gitga'at Nation of Hartley Bay. Here, the author discusses the impacts of the tar sands and climate change, and grapples with the larger issue of the Western world's dependence on fossil fuels. In Chapter 7, Kopecky heads north to the community of Kitimat and the neighbouring community of Kitimaat, home of the Haisla Nation. He examines the disagreement between different First Nations over the boundaries of their traditional territories and the continuing challenges of governance on reserves. In Kitimat he finds an engineer in favour of the pipeline. The story ends on a somewhat high note, with a visit to one of the last intact river valleys and the northernmost whale research station.

Through the use of personal anecdotes, Kopecky imparts a sense of hope for the future of this region. As a researcher and visitor to the Great Bear Rainforest, and one who has met some of the same people as Kopecky, I appreciate the strands of optimism and humour with which he tells this important story. He combines local culture, history, and ecology with material derived from his own interviews and conversations to produce a convincing argument against this pipeline. I highly recommend this book if you are looking for a timely, accessible, and informative piece about a momentous issue – but be prepared to be persuaded by Kopecky's conviction that oil tankers on the coast are not an option.