

## BOOK REVIEWS

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*Keeping Promises: The Royal Proclamation of 1763, Aboriginal Rights, and Treaties in Canada*

Terry Fenge and  
Jim Aldridge, editors

Montreal and Kingston: McGill-  
Queen's University Press, 2015.  
296 pp. \$34.95 paper.

HAMAR FOSTER  
*University of Victoria*

IN THEIR introduction to *Keeping Promises*, the editors express the hope that its chapters are “easy to read and accessible to the public” (6). As someone who has been keenly interested in these issues for more than forty years, I may not be the best judge of whether the authors have met this standard, but, by and large, I think they have. The chapters range over all three topics in the subtitle, they are all well written, and, although they contain the inevitable errors that plague any and every publication, these are minor and relatively few. I must mention just one of these, a howler at 242n (Chapter 11), where the author of the comparative chapter on the Alaska and Canadian land claim settlements confuses the late

Mel Smith, the author of the anti-land claims tract *Our Home or Native Land?*, with former BC attorney general Brian Smith. (Mind you, in the 1980s their views, like their names, were not that dissimilar.) Most important, each chapter is a competent and, for the most part, compact summary of its subject, from the origins of the Royal Proclamation of 1763 (Chapters 3-7) to the challenges of treaty negotiation and implementation in the twenty-first century (Chapters 8-11). The book also contains the text of the Royal Proclamation itself and the Nisga'a Petition of 1913 as appendices.

This useful collection should be of particular interest to readers of *BC Studies* because, although only one of the chapters is specifically about British Columbia (Chapter 9 on the Nisga'a Treaty), most of them cannot avoid addressing the BC context. The reason is simple. From the decision of the Supreme Court of Canada in the *Calder* case in 1973 to its equally important decision in the *Tsilhqot'in* case in 2014, the law of Aboriginal rights and title in this country has been built in large part from BC material. The list of case names – *Guerin* (1984), *Sparrow* (1990), *Gladstone* (1996), *Delgamuukw* (1997), *Haida* (2004), and so on – may be familiar only to lawyers, but

the point remains: one cannot write about Aboriginal rights and title in Canada without discussing British Columbia.

For the historically minded, five of the chapters are of particular interest. Brian Slattery, as always with his writing, provides a concise and lucid account, here of the Royal Proclamation's constitutional status, as does Mark Walters from a slightly different perspective (Chapters 3 and 5, respectively). Colin Calloway's chapter on the Proclamation's origins and fate south of the border covers a great deal of history efficiently and engagingly (Chapter 4). Ghislain Otis provides, especially for anglophones, a much-needed explanation of the impact of the Proclamation on Quebec, both in 1763 and today (Chapter 6). Finally, Jim Miller has written an excellent précis of his book on treaty making from the eighteenth to the early twentieth centuries (Chapter 7).

I began this review by stating that the chapters in *Keeping Promises* are, on the whole, accessible and readable, but one thing does surprise me. I could find no mention of *The Royal Proclamation in Historical Context*, a thirty-two-page pamphlet published by the Robarts Centre for Canadian Studies in the fall of 2013 to commemorate, as does *Keeping Promises*, the 250th anniversary of the Proclamation. Because of the shortness of its fourteen chapters, this collection is even more readable than *Keeping Promises* and is certainly more accessible: it can be read online.<sup>1</sup> The Robarts publication even contains a short chapter on the Royal Proclamation in British Columbia. Although, of course, *Keeping Promises* is much more comprehensive and wide-ranging than is *The Royal Proclamation in Historical Context*, given the editors' expressed desire for accessibility, and given the fact that *Keeping Promises* has

two contributors in common with the Robarts Centre publication, this omission is all the more puzzling.

## REFERENCES

- Miller, J.R. 2009. *Compact, Contract, Covenant: Aboriginal Treaty-Making in Canada*. Toronto: University of Toronto Press.  
 Smith, Melvin H. 1996. *Our Home or Native Land? What Governments' Aboriginal Policy Is Doing to Canada*. Toronto: Stoddart Publishing.

*From Recognition to  
Reconciliation: Essays on the  
Constitutional Entrenchment of  
Aboriginal and Treaty Rights*

Patrick Macklem and  
Douglas Sanderson, editors

Toronto: University of Toronto  
Press, 2016. 496 pp. \$42.95 paper.

*From Treaty Peoples to Treaty  
Nation: A Road Map for All  
Canadians*

Greg Poelzer and  
Ken S. Coates

Vancouver: UBC Press, 2015. 366 pp.  
\$95.00 cloth.

NEIL VALLANCE  
Victoria

THE TITLES OF the books under review possess a certain similarity, each promising to take the reader on an intellectual journey towards a better relationship between First Nations and Canada. Both books strongly argue that an understanding and articulation of First Nations

<sup>1</sup> [http://robarts.info.yorku.ca/files/2012/02/CW\\_Fall2013Royal-P.pdf](http://robarts.info.yorku.ca/files/2012/02/CW_Fall2013Royal-P.pdf).

perspectives is a necessary next step towards reconciling the divergent points of view that are now being voiced. However, there is a parting of ways when it comes to intended readership. The collection of essays co-edited by Macklem and Sanderson is addressed strictly to academics and legal counsel, while the target audiences of the work co-authored by Poelzer and Coates are Canadians in general and policy-makers in particular. One might well ask why these books are reviewed together. The goal is not so much to make comparisons as to demonstrate how the two approaches complement each other.

The nineteen chapters contained in *From Recognition to Reconciliation* are the result of a conference held in 2012 to commemorate the thirtieth anniversary of Section 35 of the Constitution Act, 1982. As with most conference collections, a miscellany of topics is bunched by the editors into somewhat artificial categories. The first four chapters, by Macklem, Mark D. Walters, Jeremy Webber, and Brian Slattery, respectively, come under the umbrella of "Reconciling Sovereignties." To anyone confused and frustrated by the literature on sovereignty as it relates to First Nations in Canada, these works are a welcome tonic. The writing is clear, and collectively the chapters tease out the tangled skeins of this fraught subject. The second theme is "the methodologies [and epistemologies] at play in legal and political questions involving Indigenous peoples" (8), with contributions by Paul McHugh, Dale Turner, and Jean Leclair. The third part deals with "Constitutional Consultations," in which the contributions by Dwight Newman, Michael J. Bryant, and co-authors Sari Craben and Abbey Sinclair offer useful commentaries on the rapidly evolving case law in this

area. The fourth section, "Recognition and Reconciliation in Action," is a grab bag of interesting topics, including non-status Indigenous groups (Sebastien Grammond, Isabelle Lantagne, and Natasha Gagne), tribal membership boundaries (Kirsty Gover), legislative reform (Douglas Sanderson), transitional justice (Courtney Jung), and Nunavut self-reliance (Natalia Loukacheva). The final section is devoted to comparisons with other jurisdictions. Jacinta Ruru considers the applicability of Section 35 jurisprudence to New Zealand, where the Treaty of Waitangi does not enjoy constitutional status. In a comparison of Canadian and American legislation, John Borrows argues that American willingness to acknowledge a form of Indigenous sovereignty has resulted in a greater degree of self-determination south of the border. Megan Davies and Marcella Langton discuss constitutional reform in Australia but make only a limited comparison with Canada. A final short chapter by Michael Ignatieff widens the comparative lens to include, as its title indicates, "The Indigenous International and Jurisprudence of Jurisdictions." All in all, this is a fine collection that should be read by all specialists in the field. Of course, it would be incomprehensible to a general readership, the very audience Poelzer and Coates hope to attract with their well-written book.

Poelzer and Coates are hoping to attract a very different audience in *From Treaty Peoples to Treaty Nation*. The first things of note are the accessible writing style and the care taken to provide the reader with a thorough grounding in the main theoretical arguments at play. They make a symbolic but important point by leading off with a section entitled "Aboriginal Leaders and Scholars Point the Way" before presenting a selection of "Non-Aboriginal Views on the Way Forward." The authors conclude the

background half of the book with a section entitled “Aboriginal Success Stories” before launching into their view of appropriate “Steps towards Social, Political and Economic Equality.” Here the two career academics are clearly stepping outside their comfort zone and are to be commended for doing so. Instead of yet another collection of bromides, they offer what they believe to be practical ways for First Nations to participate as equals in Canada’s social, political, and economic fabric. One of their key recommendations is the abolition of the Aboriginal Affairs Ministry in favour of “a Commonwealth of Aboriginal Peoples,” which would be “a unique, Aboriginal controlled, Canada-specific organization tasked with overseeing all Aboriginal programs and services in Canada,” and would also “supervise all Aboriginal lands, membership lists, and trust funds” (214-25). Radical thinking indeed!

In general, the policy steps promoted by the authors are drawn from the work of theorists already reviewed in the first half of the book. In other words, they have undertaken the delicate task of foregrounding some while ignoring others. The only weak chapter is “Finding Common Economic Ground,” the brevity of which (thirteen pages) leads to inadequate discussion of the ideas promoted. For example, Poelzer and Coates uncritically endorse Hernando De Soto’s arguments in his controversial book, *The Mystery of Capital: Why Capitalism Triumphs in the West and Fails Everywhere Else* (2000), and recommend that “Canada should change its property ownership rules on First Nations reserves to permit individual ownership of houses and land” (259), without mentioning the potential drawbacks of such a scheme.

While readers (including this reviewer) may disagree with the utility of Poelzer and Coates’s recommendations, *From*

*Treaty Peoples to Treaty Nation* can be counted a success if it provokes thoughtful debate among a wide range of Canadian readers and encourages the production of more books aimed at a general audience. While the Macklem and Sanderson volume will not reach the lay reader, it does provide the essential theoretical underpinning for future attempts to convey to Canadians the complexities of their evolving relationship with First Nations.

*From New Peoples to New Nations: Aspects of Métis History and Identity from the Eighteenth to the Twenty-First Centuries*

Gerhard J. Ens and  
Joe Sawchuk

Toronto: University of Toronto  
Press, 2015. 704 pp. \$48.95 paper.

GABRIELLE LEGAULT  
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GERHARD ENS and Joe Sawchuk’s co-written volume *From New Peoples to New Nations* approaches historical and contemporary Métis identity from a perspective that is uncommon and even contested among Indigenous histories. Taking a social constructionist approach, Ens and Sawchuk present Métis identity as having been constructed over time through particular racial, ethnic, and nation-oriented discourses, citing important historical events and figures, historical writing, Métis political organizations, and government policies. As an attempt to “update, rethink, and tie together three centuries of Métis history” (4), *From New Peoples to New Nations* offers a timely contribution to

an emerging scholarship focused on Métis identity.

Situating Métis experiences within their broader historical and political contexts, chapters are arranged into thematic and chronological sections. The stage is set with early chapters focusing on a theoretical discussion of hybridity as well as the economic basis of Métis ethnogenesis. Tracing the contours of the historical development of Métis nationalism from the early nineteenth century to the 1930s, the following chapters provide an uncommon analysis of various forms of Métis nationalisms that emerged out of conflicts between fur trade companies, Louis Riel and his contemporaries, and post-resistance historical writings. Ens and Sawchuk then position the emergence of a distinct Métis status (and, inextricably, Métis identity) in the late nineteenth century as materializing out of government interventions and policies that were intended to corral Indigenous people and to extinguish their existing Aboriginal rights. The following sections focus on the development of Métis identities post-nineteenth century, including the emergence of provincial Métis organizations as a response to economic marginalization, the precedent of the civil rights movements of the 1960s, and the recognition of Métis as an Aboriginal people within the Canadian Constitution in 1982.

Ens and Sawchuk provide a comprehensive review that not only reveals the complexity of the history of Métis nationalism but also traces the changing circumstances that influenced the various ways in which Métis identity has been formulated, measured, and reinforced. Despite remaining silent on the subject of Métis people living west of the Rockies, the work extends into geographies that are at times ignored by Métis historians, including

the Northwest Territories and the United States. The meticulous legwork required to thoughtfully detail the multiple (and often contradictory) constructions of Métis identity over time is a formidable undertaking. As a result of its diligent research and unique analytical perspective, *From New Peoples to New Nations* will be a valuable resource for anyone interested in historical and contemporary Métis identities.

*Webs of Empire: Locating  
New Zealand's Past*

Tony Ballantyne

Vancouver: UBC Press, 2014. 376 pp.  
\$39.95 paper.

KENTON STOREY

Winnipeg

A STUDENT IN search of a thesis topic or a scholar seeking to understand the shape of historical writing in New Zealand over the past fifty years need go no further. In this collection, Tony Ballantyne explores the history of nineteenth-century New Zealand and, at the same time, critically analyzes the attendant historiography. Readers familiar with Ballantyne's work will recognize how the title, *Webs of Empire*, encapsulates its theoretical manifesto. In 2002, in *Orientalism and Race*, Ballantyne reimagines the British Empire as a spiderweb of interlinking networks with both horizontal connections between colonies and vertical connections between colonies and metropole, a structure that facilitated the movement and exchange of both cultural capital and actual goods/commodities. This model challenges the metaphor of the empire as a spoked wheel "where

Britain was simply linked to each colony through a discrete and self-contained relationship” (16-17). Similarly, in *Webs of Empire*, Ballantyne interrogates the effects of New Zealand’s embedded position within the structure of empire, thereby tracking how the circulation of capital, personnel, and ideas energized colonial development.

*Webs of Empire* can also be read as an extended riposte against the theme of biculturalism in contemporary New Zealand historiography. According to Ballantyne, historians “have fashioned a genealogy of the bicultural nation, where the distinctiveness of New Zealand is located in the relationship between the *tangata whenua* (people of the land), who came to define themselves as Māori, and European colonists, who with time have increasingly seen themselves as *Pākehā*” (107-8). Thus we see how bicultural histories of New Zealand emerged as a revisionist critique of the positivist nationalist histories of the 1950s. Exemplified most prominently by the work of James Belich – in *The New Zealand Wars, Making Peoples*, and *Paradise Reforged* – bicultural histories have highlighted both the racism inherent to the colonial project and the ways in which Māori resistance shaped both national development and race relations. Bicultural narratives resonate with many contemporary New Zealanders because they reinforce a progressive view of the future and have also become institutionalized within the governance of New Zealand through the reparative work of the Waitangi Tribunal.

Therefore, many of the chapters in *Webs of Empire* tell stories that are either absent from customary bicultural narratives or actively problematize the categories of analysis common to such histories. For example, within the “Connections” section, Ballantyne considers the historical ties between New Zealand

and Asia. Here Ballantyne is mindful that visions of a bicultural nation deny a space for New Zealanders of Asian origin because they cannot readily identify as either Māori or *Pākehā*. Likewise, in the chapters “Christianity, Colonialism and Cross-Cultural Communication,” and “Paper, Pen and Print,” Ballantyne explores how *Kāi Tahu Māori* people employed both Christianity and literacy to adapt to and resist the pressures of British settlement on the South Island. Ballantyne is interested here in how Māori systems of knowledge were retained, transformed, and translated through engagement with European technologies and epistemologies. In this way, we see how bicultural narratives have told only partial stories because their dominant dichotomies, most notably of Māori versus *Pākehā*, are not compatible with the theme of circulation between cultures.

*Webs of Empire* is thought-provoking and personal. In these chapters, Ballantyne reflects on both his own development as a scholar and the craft of history itself – on how the stories we can tell are shaped by the limits of the archives with which we work and how historical scholarship has been co-opted by successive governments of New Zealand to delineate the ongoing reconciliation work of a liberal nation-state. Scholars of Canadian history and, especially, of British Columbia, which shares with New Zealand an institutional origin on a Pacific littoral edge of the mid-nineteenth-century British Empire, will find much of value here, from Ballantyne’s engagement with rich recent Imperial scholarship to his assessments of the strengths, weaknesses, and analytical insights of New Zealand’s historiography. Indeed, one hopes this book will inspire a reader to build on Chad Reimer’s *Writing British Columbia History* with an assessment of

the contemporary literature. Finally, Ballantyne inspires us to read broadly across networks of scholarship, thereby enriching our own work in the process.

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### *The Importance of British Material Culture to Historical Archaeologies of the Nineteenth Century*

Alasdair Brooks, editor

Lincoln: University of Nebraska Press and Society for Historical Archaeology, 2015. 390 pp. \$90.00. cloth.

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ONE GREAT irony of historical archaeology is that far more research is done on nineteenth-century British material culture overseas than in Britain itself, despite the importance of the Empire and its material culture to global trade networks. Such international research is often

conducted without a real understanding of how these objects were used and given meaning in their country of origin. This edited volume, based on a session at the 2010 Society for Historical Archaeology Conference in Florida, seeks to redress this imbalance by presenting a collection of studies on British material culture in the homeland itself.

The volume's core argument is that an understanding of how British material culture is produced, used, and given meaning in Britain is key to understanding its consumption abroad. Alasdair Brooks defines Britain as England, Scotland, and Wales, and he adopts an expanded definition of the nineteenth century, according to which it extends from the start of the Industrial Revolution through to the end of Britain's role as a global power, roughly from 1750 to 1940. Emphasis is on everyday household objects, the category most ignored by archaeologists and other scholars of the nineteenth century.

The volume makes an effort to highlight diversity by drawing on academic and commercial archaeology, considering mass-produced goods commonly recovered archaeologically, and consulting uncommon or unconventional datasets. For example, Carolyn White's chapter on hair curlers fills an important gap in published data on hair accessories, and C. Broughton Anderson's chapter interprets written leases as a form of material culture. Some datasets, like the aforementioned leases, are not directly comparable with overseas assemblages, but the methods by which they are interpreted are transferrable to other contexts.

While most chapters address the value of British material culture to international studies, some demonstrate how international historical archaeology can contribute to research in Britain.

Yet others make explicit international comparisons, while still others offer approaches and/or datasets that are potentially applicable abroad. Authors also seek to address themes, such as function, economics, status, and meaning, that are commonly explored by archaeologists working overseas and that function to make these studies more relevant to an international audience.

Other topics include ceramic tableware decoration, government excise marks on stoneware bottles, animal bones, elite dining habits, figurines and other miniature objects, and coffins and coffin fittings. These objects come from urban and rural sites associated with lower, middle, and upper classes, and they include residences, potteries, churches and cathedrals, and cemeteries. Interpretive frameworks address such themes as state control, elite rituals, landscape transformations, social status and identity, material quality, mass production, and consumption.

This book is of most relevance to historical archaeologists, but it will also be of interest to other scholars of nineteenth-century material culture. Of most interest to archaeologists in British Columbia is Alasdair Brooks, Aileen Connor, and Rachel Clarke's chapter on an assemblage of ceramic tableware from working-class contexts found in a small regional English town between 1700 and 1900. They emphasize changing decorative techniques across this period and, in particular, critically assess an apparent preference in the United States for lightly decorated ceramics and a preference throughout the British Empire for more brightly coloured wares.

Equally useful is Penny Crook's method for recording, assessing, and comparing the quality of consumer goods recovered archaeologically, which involves analyzing flaws in glass and ceramics, in this case from nineteenth-

century working-class assemblages in England and Australia. In so doing, she offers an additional line of evidence for studying and comparing consumer habits across households. Also valuable is James Symonds's concluding discussion of the book's contributions and his situating them within the context of emerging industrialization, mass production, and consumer society.

This strong volume of well-crafted chapters enhances our understanding of nineteenth-century British material culture. However, these studies represent only the beginning of what needs to be more systematic research on various categories of objects, including detailed analyses of entire assemblages. The choice of case studies, while intentionally diverse, is idiosyncratic, the product of a conference session rather than a systematic examination of all major categories of artefacts commonly found on nineteenth-century sites. As such, only some chapters will be of direct use to most archaeologists. As Symonds notes, there remains a need for additional in-depth studies of other objects from a range of settings, but this ideal does not diminish either the wider message this volume seeks to convey or the quality of the chapters collected here.

*Naturalists at Sea: From  
Dampier to Darwin*  
Glyn Williams

New Haven and London: Yale  
University Press, 2013. 328 pp.  
\$22.00 paper.

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**B**OOKS BY Glyn Williams are always a delight. He is one of the foremost

historians of European voyages of exploration to the Pacific and the Arctic and has a rare and enviable ability to bring his consummate scholarship to a general audience. In this handsomely produced and illustrated book (with thirty-nine plates), Williams turns his attention to the ship as a site of scientific and social experimentation, affectation, and struggle. He is concerned with how naturalists worked: how they cooperated and competed with one another and their naval counterparts (officers and crews) during long (and often tedious) voyages; how they lugged hefty equipment into cramped and leaky ship cabins; how they strove to protect their animal and plant specimens from insects, the elements, and occasionally theft and vandalism; how they were captivated by, but also disparaged and objectified, the alien worlds and objects they encountered; and how they worked with what was “before them” in a twofold sense (in terms of what they experienced first-hand and what they knew of prior voyages and existing collections).

The book’s ten chapters follow the fortunes of civilian naturalists from a variety of backgrounds: from the self-taught William Dampier in the late seventeenth century (who, among other things, found on the island of Sumatra “a plant called ganga” and observed, with great prescience, that “Some it keeps sleepy, some merry, putting them into a laughing fit, and others it makes mad” [17]); to physicians and surgeons who turned their hands to voyaging and collecting; to the teams of scientific “gentlemen” who sailed with James Cook, Jean-François de Galaup La Pérouse, and Alejandro Malaspina in the latter part of the eighteenth century; and finally to Charles Darwin’s 1830s voyage on the *Beagle* and the rise of a professional breed of botanists and zoologists. A good many

more naturalists were involved in these voyages than I knew about, and Williams places their trials and tribulations at the centre of his discussion.

He pays his respects to the scholarly networks and facilities – archives and museums, editors and translators, learned societies and academic publishers, and, not least, the Hakluyt Society and Yale University Press, with which he has long-standing associations – that, over the last fifty years, have brought to fruition printed editions of the hitherto scattered journals and letters of explorers and naturalists. He notes that he could not have written *Naturalists at Sea* without this body of work (surely one of the most remarkable historiographical accomplishments of recent decades), and the book bears witness to his mastery of this now largely published archive of exploration and natural history, and to the facility with which he situates the work of naturalists within wider skeins of voyaging, and nation and empire building.

In *Naturalists at Sea* we encounter Williams’s trademark concern with European exploration as both a wellspring of wonder and fount of power, and as a corporeal odyssey that both surprised, tested, and violated the body and the senses and permitted a prodigious project of classification marked by the violence of abstraction (the imposition of European categories on alien peoples, places, and objects). Williams shows how civilian naturalists fashioned their own spaces of observation, dialogue, and reflection between the tininess of the ship and the immenseness of the Pacific Ocean, and how the difficulties surrounding their work can be exaggerated (especially when compared with the physical challenges that land-based explorers faced). The obstacles thrown at seafaring naturalists were offset by a deep longing for adventure and the unknown, and

Williams shows how this yearning was expedited by a mixture of flight (from ship to shore, and attempts at “going Native”) and fight (a perennial struggle with social and institutional strictures, and scientific norms and expectations). No more so, Williams reveals, than in the case of the “experimental gentlemen” who came to the coast of British Columbia with British and Spanish explorers (133-49).

On the Northwest Coast, as elsewhere, the ship functioned as a kind of menagerie: a space within which different voices, practices, and agendas bristled and screeched (often, in the case of naturalists, in the quiet confines of their journals). While “enthusiastic amateur[s]” like Joseph Banks may have tolerated the fetters that shipboard life and naval discipline placed on what Williams gleefully describes as his seemingly limitless curiosity and boundless energy for a higher good, many were not so acquiescent (77). “The close relationship between Banks and Cook, or Fitzroy and Darwin, was unusual,” Williams surmises: “On most of the voyages ... there was a running conflict over priorities between naval officers and civilian naturalists” (261). Even so, throughout the period Williams considers, naval officers and their state sponsors did not see the scientific experiments and observations going on in their midst as mere sideshows, or civilian naturalists as nuisances.

In fine, *Naturalists at Sea* is a noteworthy contribution to the literature on Pacific voyaging and to Williams’s own impressive oeuvre: a learned work that wears its scholarship lightly and an enthralling narrative that is framed by this historian’s indubitable feel for human surprise, drama, vanity, and foible in Europe’s opening of the Pacific.

*Uncharted Waters:  
The Explorations of José  
Narváez (1768–1840)*

Jim McDowell

Vancouver: Ronsdale Press, 2015.  
300 pp. \$24.95 paper.

DEVON DRURY  
Calgary

JIM McDOWELL’S *Uncharted Waters: The Explorations of José Narváez* offers a comprehensive examination of one of the most important and overlooked explorers of the Pacific coast during the late eighteenth century. McDowell traces Narváez’s long career, from his upbringing and schooling in Cadiz to his assignments involving the Spanish explorations of the Northwest Coast and to his later career as an officer of the Spanish Navy during the revolutionary period in Mexico and of the navy of the new Mexican Republic.

But the main contribution and purpose of *Uncharted Waters* is to highlight the important expedition commanded by Narváez in the summer of 1791, when he carried out the first systematic European explorations of Clayoquot Sound and Barkley Sound and became the first European to journey into what is now the Strait of Georgia. This first outside excursion into the Salish Sea in 1791 has been overlooked by most historians of the Pacific coast and British Columbia, a neglect due mostly to the fact that Narváez’s journal, which contains the account of his explorations, has been missing since at least 1840. Additionally, the Narváez expedition was soon overshadowed by the more famous explorations of the following summer commanded by George Vancouver of the Royal Navy and Dionisio Alcalá

Galiano and Cayetano Valdés y Flores of the Spanish Navy.

Since Narváez's journal and first-hand account of his explorations in 1791 is still missing, McDowell combines available second-hand reports of the exploration with subsequent cartographic evidence to build a convincing narrative that explains where and how Narváez carried out his reconnaissance. McDowell's extensive research shines during this critical central portion of the book. He uses multiple maps prepared after the 1791 exploration along with second-hand accounts from some of the other officers present during the explorations to reconstruct a comprehensive profile of Narváez's movements. The book concludes with a few useful chapters on Narváez's later career – chapters that situate the character, personality, and achievements of this first European to journey into the Salish Sea – and with informative appendices that detail some of the ships used during Narváez's explorations and that offer an account of the scholarly search for the missing 1791 journal.

*Uncharted Waters* is an important addition to the bookshelf of early BC history. Since Narváez's journal detailing his important incursion into the Salish Sea is still missing and unavailable to historians, this expedition has hitherto been cloaked in mystery and misinformation. Jim McDowell has done an admirable job in opening up this important phase of the European exploration of the coast to all who may be interested.



*Seeking Our Eden:  
The Dreams and Migrations of  
Sarah Jameson Craig*

Joanne Findon

Montreal and Kingston: McGill-  
Queen's University Press, 2015.

228 pp. \$34.95 cloth.

LINDSEY McMASTER

*Nipissing University*

SARAH JAMESON CRAIG was born in 1840 in St. Andrews, New Brunswick, a descendant of United Empire Loyalists, and she grew up in a log cabin in the isolated backwoods with no local post office and no school. Learning to read from her parents, Sarah's love of learning proved so strong that, she says: "I made the most of every moment available for such employment, so it happened that I never attended, or saw the inside of, a day school until I was called to teach a little school myself" (19). Thus, at sixteen, she gathered a few local children into her home's front room, "hoping it would provide a stepping stone to a larger teachership" (20). The school only lasted three months, the poverty and scepticism of the community undermining Sarah's hopes. It was one setback among many to come in Sarah's life history, as carefully unfolded in this volume by Joanne Findon, Sarah's great-granddaughter, whose primary sources are the nineteenth- and early twentieth-century diaries and memoir her ancestor left to the family.

Efforts to uncover the untold stories of women's lives in Canadian history have come to occupy a vital field of Canadian studies, and Findon's account of Sarah Jameson Craig's life represents a valuable contribution to this scholarship. Often, the life writing we have from women

of the nineteenth and early twentieth centuries in Canada comes from women whose class position afforded them a certain amount of time and leisure to spend on the writing process. This is not Sarah's case. She came from an impoverished rural community and she struggled with extreme poverty for most of her life. Her literary sophistication and her highly developed reformist philosophies were both cultivated independently, outside of any formal education. Thus, as Findon points out, Sarah "is unusual among women of her class and time: poor, yet highly literate and well-read in the current medical theories of her day, and aware of currents of thought circulating far beyond the boundaries of home" (13).

Sarah was deeply influenced by the reform movements of her time, particularly dress reform and hydrotherapy. As the only person in her small community to adopt the proto-feminist "reform dress" of shortened skirts above wide-leg pants, Sarah was regarded as eccentric in the extreme. Hydrotherapy, or the "water cure," meanwhile, was a system of alternative medicine that Sarah studied in great depth and expertly applied to nurse family members through illness. Scholars of the reform period will appreciate Findon's detailed explanation of these movements and Sarah's first-person accounts of advancing her progressive views against the backdrop of a largely indifferent and sometimes hostile community.

Findon's biographical narrative, which follows her ancestor chronologically through her lifetime, propels Sarah from rural New Brunswick to New Jersey, Ontario, Saskatchewan (then the Assiniboia District of the North-West Territories), and finally to British Columbia's Okanagan Valley, where she and her children formed a cluster of three family farms – the longed-for "Eden" of

the book's title. Sarah's family arrived just as these lands were opening up to orchard cultivation, and her writings of this time document the First World War as well as women's first opportunity to vote in British Columbia in 1917.

Sarah Jameson Craig is deftly brought to life through Findon's scholarship, which fluently balances well-researched explanation with liberal quotation from Sarah's lively, expressive prose. As Findon rightly attests, "Her desires, forcefully articulated on paper, surely reflect in some measure the desires of every woman in Canada during this time, and for this reason she deserves to be heard" (14).

*A Nation in Conflict: Canada  
and the Two World Wars*

Andrew Iarocci and  
Jeffrey A. Keshen

Toronto: University of Toronto  
Press, 2015. 272 pp. \$29.95 paper.

JONATHAN WEIER  
*Western University*

**I**N THE PRACTICE of military history, historians have tended to examine conflicts independently of each other, separating them out from other conflicts and from broader social currents and non-military events. Conflicts are often treated individually, clearly bookended by generally agreed upon start and end dates.

With *A Nation in Conflict: Canada and the Two World Wars*, Andrew Iarocci and Jeffrey Keshen ambitiously work to transcend and move beyond these practices. In writing a comparative history of Canada's experience in both the world wars, they explicitly aim to compare the ways these wars were fought and their effects on Canadian society as

well as how “the First World War’s legacy shaped important Canadian decisions in the Second World War” (2).

Iarocci and Keshen extend this comparative approach into the structure of the book itself. Rather than treating the two wars individually, one after the other, each chapter focuses on one theme and addresses it across both conflicts. Chapter 1, “Politics and Recruitment”; Chapter 2, “Mobilizing for Total War”; and Chapter 6, “Society and Morality”; address issues not directly related to the battlefield. One of the most important points that the authors make in these chapters concerns how Canada’s entry into the Second World War was characterized by a very high degree of planning and intentionality – an explicit attempt to avoid the mistakes in mobilization, recruitment, and supply that so hindered the country’s war effort in the First World War. Even more important, Canada’s Second World War government did all it could to avoid divisive political conflicts over conscription. The authors also note the similarities, most tellingly, in the systems of internment that the Canadian government created in both conflicts. While in the Second World War Canada’s government attempted to avoid conflicts with Quebec, it was just as willing as it had been in the First World War to vilify and limit the rights of specific ethnically defined groups of Canadians.

Chapter 3, “Fighting the Wars on Land”; Chapter 4, “Life and Death at Sea”; and Chapter 5, “Battles in the Air”; deal specifically with the various battlefields on which Canadians fought and how the experience of war was transformed between the two major twentieth-century conflicts. Aside from the obvious differences in military technology and the specifics of individual military campaigns, Keshen and Iarocci forcefully make the point that Canada’s

Second World War government made a concerted attempt to encourage increasing participation at sea and in the air in order to minimize Canadian casualties. Further, the Canadian government was much more willing to mobilize the physical and financial resources necessary to support Canada’s military forces than it had been in the First World War.

If this book is not completely successful, it might be because it is overly ambitious. The authors’ coverage of the two world wars is exhaustive, and very little escapes their attention. As a result, there are times when the book is unable to cover all of the topics with the depth they deserve. However, by treating these conflicts as a thirty-year historical period that can be addressed in its entirety, Iarocci and Keshen do largely succeed in offering us a new way of looking at Canada’s experience of the two major wars of the twentieth century.

*Landscapes of War and Memory:  
The Two World Wars in  
Canadian Literature and the  
Arts, 1977–2007*  
Sherrill Grace

Edmonton: University of Alberta  
Press, 2014. 610 pp. \$49.95 paper.

NICHOLAS BRADLEY  
*University of Victoria*

IN JACK HODGINS’S *Broken Ground* (1998), memories of the Great War haunt the fictional community of Portuguese Creek on Vancouver Island, but what should be remembered of the horrors of France remains uncertain. The notebook of the soldier Matthew Pearson suggests the failure of memory

in the face of atrocity. Who had been forgotten in August 1918? “Boys and men whose names stretched out behind me so far by now that some of them were already beyond recall. Friends, some of them. Rivals. The wise and the foolish. The eager and the frightened. Grateful boys who were half in love with you and sneering men who watched for your mistakes” (222). The dead are nameless, yet they harry the quick in this absorbing novel, the tidal past surging into the present.

In *Landscapes of War and Memory*, Sherrill Grace examines the twin processes of commemoration and amnesia that have shaped cultural responses in Canada to the two global conflicts of the twentieth century. Her study, immensely rich, surveys works of theatre, visual art, and film as well as novels and stories, but above all it is concerned with fiction in a catholic sense – with the perpetual reinvention of the past. Grace praises *Broken Ground* as “a stellar example of the complex narrative witnessing that I find in many of the best post-1977 Canadian novels about the war” (142). She takes that year as a watershed. In 1977 Timothy Findley published *The Wars*, a novel that, as “a national mirror and an influential narrative,” occupies a prominent role in Grace’s account (103). (Her title derives from a phrase in Findley’s autobiographical *Inside Memory* [1990].) The comparably influential *Obasan*, by Joy Kogawa, appeared not long after *The Wars* in 1981. Grace, whose knowledge of Canadian literature is prodigious, analyzes relatively obscure works in addition to such landmarks as *The Wars*. She observes, for example, that *Obasan* filled a void left by other novels that now are nearly unremembered (23): Gwethalyn Graham’s *Earth and High Heaven* (1944), Earle Birney’s *Turvey* (1949), Colin McDougall’s *Execution* (1958), and Douglas LePan’s *The Deserter*

(1964) left unexplored in their portrayals of the Second World War “one of the most shameful aspects of the war on the home front” (301) – namely, the internment of Japanese Canadians. If one novel, such as *Broken Ground*, may afford a view of “how twentieth-century Canada was shaped by the Great War through the memories of its returned soldiers, through their ghost stories and traumas, and their postwar work, and through the impact of their witnessing on future generations” (148), then Grace’s synopses and juxtapositions reveal the pervasive influence of both wars on the Canadian century – even if, as she contends, Canadians today are ignorant of national history (xiii, 21).

*Landscapes of War and Memory* is distinguished less by its bold approach than by its sweep. In her final paragraph, Grace asserts the utter importance of the world wars to contemporary Canada: “those who returned from fighting, nursing, and reporting in both wars helped to define the country Canada is today – its industry, its cultural and social institutions, its policies and its communities – and we have inherited this country from those who lived and worked here before us” (476). I cannot do justice in a brief review to the six hundred pages of her book, and in summary I suggest only that it is a pleasure to read despite the sobering topic: Grace is an admirably clear writer, her study perfectly accessible. It will appeal to specialist readers of this journal as well as to students of Canada at large. Although *Landscapes of War and Memory* is not focused on any single part of the country, Grace is attentive to the effects of both wars on the west, which, for a moment during the Second World War, was under attack: “On 20 June 1942, a Japanese submarine ... fired twenty-one shots at the Estevan Point lighthouse on Vancouver Island in an effort to knock out wireless communication” (503n7).

As Grace shows, and as the villagers of Portuguese Creek know well, no place, no matter how remote, lies beyond the grasp of war.

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#### *Invisible Immigrants: The English in Canada since 1945*

Marilyn Barber and  
Murray Watson

Winnipeg: University of Manitoba Press, 2015. 283 pp. \$27.95 paper.

#### *Swedes in Canada: Invisible Immigrants*

Elinor Barr

Toronto: University of Toronto Press, 2015. xv, 554 pp. \$35.95 paper.

JOHN DOUGLAS BELSHAW  
*Thompson Rivers University*

CAN YOU SEE IT? It would be terrifically ironic if you couldn't. And there's a pun in there as well – "Barr colonists." But the least *visible* commonality is the landmark work from which these two – intentionally or not – derive their title: Charlotte Erickson's 1972 study, *Invisible Immigrants: The Adaptation of English and Scottish Immigrants in Nineteenth-Century America*. The fact that Erickson (surely a Swedish name?) isn't cited until the last pages of Barber and Watson and not at all in Barr is puzzling to say the least.

The invisibility of English and Swedish immigrants to Canada is due to different

factors. In the case of the former, it largely reflects their privileged position as part of the country's dominant context group and the consequent fact that they have little need for an ethnic enclave of their own. Scots, Irish, and even Welsh might express their differentness, but those demonstrations use Englishness as a point of departure. Barber and Watson argue that this puts the English immigrant into a peculiar and arguably unique position in a multicultural, pluralist society. As regards the Swedes, invisibility is a strategy, according to Barr, one that is both consistent with traditional Swedish reserve and fortified by anti-Swedish feeling that arose during the Great War. Two days of nativist attacks on the Swedish enclave in Winnipeg along Logan Avenue in January 1919 struck terror into the diaspora. Keeping a lowered profile, anglicizing surnames, and voluntarily assimilating into the anglophonic mainstream made sense. English immigrants might be confronted with the occasional anglophobic "English need not apply," but they have never been at the receiving end of a window-smashing campaign.

Methodologically these are very different studies. Barr's work addresses the absence of any national study on the Swedish presence. Even the Canadian Historical Association's Immigration and Ethnicity booklet series has omitted the Swedes. Barr's reply is a near-encyclopaedic account, which begins with the context of emigration and moves through the building of communities and cultural institutions, and the experience of twentieth-century crises, gender issues, and assimilation. There is, as well, a short original piece by Charles Wilkins on the history of Swedish ice-hockey players in the NHL (232–35). Most of Barr's sources are secondary accounts, while Barber and Watson lean heavily on original interviews of English immigrants. A

team of researchers, including Barber and Watson (it seems), was tasked with conducting open-ended sessions with English immigrants. This is a heavily qualitative approach, so qualitative that the number of interviewees is not disclosed (or if it is, I can't find it). Nor is the system whereby Barber and Watson identified potential interviewees revealed. However interesting the interviews might be, the extent to which the accounts are typical is never measured or argued, and one can only guess at how many respondents were involved and from whence they were drawn: these points have an impact on the usefulness of this research.

Another shared constraint has to do with defining these two immigrant populations. In the census and other records "English" is not always easily teased out of categories like "English & Welsh" or "British"; the Swedish equivalents are "Norwegian & Swedish" and "Scandinavian." Barr describes, too, how Swedish-Finns were recruited separately as immigrants, how they sometimes made connections with Swedish-Swedes in Canada, and how they steered clear of Finnish-Finns. Ethnicity is, however, persistent across generations: "Swedish Canadians" in Barr can include people descended from, say, one pair of Swedish grandparents who arrived a century earlier. Engagement with the ancestral culture might be very marginal indeed in such cases, and the decline of Swedish-language newspapers is one measure of the pace of assimilation by the 1980s and 1990s. By contrast, the vast majority of newspapers in Canada are "English-language," so if an English immigrant community ever established a distinctive organ for the diaspora we'd barely notice it.

Immigration theory is not heavily engaged in either study. "Pulls" and "pushes" – the simplest model of

emigration/immigration – are cited in both works. Neither study explicitly considers either the role played by retentive forces or the counterforce represented by "repulsion." And, let's face it, there's a lot about Canada that might repel potential immigrants. Barber and Watson admit so much when they describe their methodology as one that neglects immigrants who returned home; Barr, by contrast, describes several failures, including the forty Swedish-Ukrainians who abandoned Alberta by 1931 because what they found when they got there was quite a bit less than what had been promised (48).

These books are both explorations of immigrant groups in Canada. What, then, do they have to offer the reader of *BC Studies*? In the case of Barber and Watson, the answer is: a few anecdotes. There's little in the index to suggest a BC focus, and many of the stories on which they concentrate suggest an east-of-the-Rockies perspective. This is both odd and unfortunate because, if any English-speaking province challenges the "Canadian" experience of the English, it is surely British Columbia. Where could an English immigrant hide in plain view as easily as in Victoria? Where else have rugby and cricket found relatively fertile soil? These questions go unanswered, or, in the case of sports, the old chestnut about Canada being the odd one out among the colonies is allowed another innings. As for Barr, she provides some material that is of interest to British Columbianists – specifically, material on the Vancouver-region Swedish communities. The index is more serviceable, and there are some useful appendices as well. On the whole, however, the focus is more on the Prairie provinces, which makes some sense in terms of the distribution of Swedish immigrants.

At the end of the day, studies of this kind depend on the artefacts left behind and the contemporary testimony of what Barr describes as “Canadians with a relatively high degree of ethnic consciousness” (13). What is missing, necessarily, is accounts of and from the truly invisible: the immigrant whose rejection of ethnic typologies, ancient loyalties, modern symbols, and nationalistic urges is complete or nearly so. Barber and Watson conclude where, perhaps, they might have started. They “suggest that it is regrettable that one of the most common words in titles of academic works about English immigrants is *invisible*” (254). If invisibility is, in fact, an experience shared with other groups, then we might want to ask less of the chameleon and more of the background into which s/he disappears.

*Home, Work, and Play:  
Situating Canadian Social  
History, Third Edition*

James Opp and  
John C. Walsh, editors

Toronto: Oxford University Press,  
2015. 231 pp. \$88.95 cloth.

JOHN-HENRY HARTER  
*Simon Fraser University*

*Home, Work, and Play* is a reader designed for university or college students studying Canadian social history. The editors have put together a diverse collection that can be used at any level, from a second-year introduction to social history to a focused fourth-year seminar. The versatility of the text is a testament to the editors’ choices and the strength of the articles chosen. The division of social history into the categories of “home, work, and play”

creates a versatile text that works well thematically. As editors James Opp and John Walsh point out, “we wanted to develop something more than a strictly chronological structure or an endless list of themes with little in common” (xiv). This thematically rich collection is also suited to a traditionally organized history class because it contains chronological readings that match each week’s timeframe. The editors have even included an alternate table of contents listed chronologically to aid in such an endeavour. Finally, this book includes a section entitled “Visualizing History,” which features visual primary sources, including maps, cartoons, advertisements, and photographs, all of which complement the themes of home, work, and play. For several years, I have successfully used *Home, Work, and Play* for a fourth-year seminar. The fifteen new readings in this third edition increase both the breadth and depth of the text.

With such a large collection, it is impossible to mention all the chapters by title, but the editors have retained some of the strongest readings from the second edition while complementing them with well-chosen additions. For example, the “At Home” section features “A Model Suburb for Model Suburbanites: Order, Control, and Expertise in Thorncrest Village,” by Patrick Vitale, which serves as an excellent complement and contrast to the chapter by Sean Purdy, “Framing Regent Park: The National Film Board of Canada and the Construction of ‘Outcast Spaces’ in the Inner City, 1953 and 1994.” Similarly, the section “At Work” retains Kate Boyer’s excellent chapter, “Miss Remington Goes to Work: Gender, Space, and Technology at the Dawn of the Information Age,” an exploration of how “the branch banking system created a network in which men flowed and women functioned as fixed points,” while also

benefiting from important additions, for example, Donica Belisle's chapter on the effort to unionize Eaton's workers, "Exploring Post-War Consumption: The Campaign to Unionize Eaton's in Toronto, 1948-1952."

The third section, "At Play," is the broadest of the three in terms of content because the idea of play is more abstract than are the ideas of home and work. As the editors reflect: "Historians of home and work had certainly mentioned leisure activities, such as sport and tavern life, but these were often considered in their own context. Cultural acts, such as parades, were usually framed as expressions of class consciousness, ethnic identity, or religious affiliation" (325). By contrast, Opp and Walsh allow for a wide and fluid definition of play that runs the gamut from sports to the consumption of doughnuts. They bring together some of the best and most recent scholarship on play and make it clear that leisure is a part of history that stands on its own.

The histories collected by Opp and Walsh constitute a valuable collection of Canadian social history. The three categories are not restrictive and allow for courses to be organized either chronologically or thematically. The book also lends itself to courses with more discrete themes: creative instructors can simply ignore the themes of home, work, and play and let the collection itself provide the raw material for their course outlines. Indeed, I used the second edition of this book to supplement my own Canadian social history course themes of gender, sexuality, Aboriginal history, labour, culture, and food. I found that the readings provided sufficient raw material for each theme.

*Home, Work, and Play* is a useful book for anyone interested in Canadian social history and, especially, for instructors teaching any level of undergraduate

social history. It also provides valuable supplemental reading for graduate students. It is refreshing that each edition has built on the previous one and grows stronger with each iteration. In a world of increasingly expensive textbooks that often seem to spawn new editions for no discernible reason, James Opp and John Walsh have produced a third edition that keeps up with the scholarship and provides a flexible and accessible repository of excellent and diverse readings.

*Climber's Paradise: Making  
Canada's Mountain Parks,  
1906-1974*  
PearlAnn Reichwein

Edmonton: University of Alberta  
Press, 2014. 432 pp. \$45.00 paper.

BEN BRADLEY  
*University of Alberta*

TWO POWERFUL and iconic institutions can be found at the centre of most histories of tourism and recreation in the mountains of western Canada: the Canadian Pacific Railway and the agency known today as Parks Canada. Their central role in shaping the mountainous west is undeniable. However, the steady stream of new books and theses about them can result in a partial picture being mistaken for a complete one. Historians still know relatively little about the myriad other actors who worked to develop, preserve, and/or promote western Canada's mountain regions for their scenic, recreational, or ecological value. Even the Canadian National Railways has received but a tiny fraction of the scholarly interest drawn by its more southerly competitor.

PearlAnn Reichwein's *Climber's Paradise* examines the intertwined histories of the Alpine Club of Canada (ACC) and western Canada's mountain parks. She makes a valuable contribution to our understanding of how those areas were made into iconic landscapes and assets to the tourism industry. She shows the ACC to have been a kind of recreational vanguard, wielding influence that was vastly out of proportion to its small size during the first half of the twentieth century. It became an important player through organization, political connections, and cultural output that instilled knowledge of, and also inspired passion for, Canada's mountain regions.

Reichwein blends social, cultural, and environmental history and draws on a wide range of sources, including ACC and government records. The book achieves an impressive balance of breadth and depth and, for non-specialists, could serve as a general reference work on both the ACC and mountaineering in western Canada. Geographically, its main focus is on Banff and Jasper, but the ACC also held many annual encampments at national and provincial parks in British Columbia, and as far afield as Kluane in the Yukon. Historians interested in British Columbia's provincial parks will pick up a few tidbits, but the general lack of information about provincial park policy is more indicative of British Columbia's "hands-off" approach prior to 1945 than of research missed by the author.

The six main chapters cover the period from the 1906 founding of the ACC – beneath the level skies of Winnipeg, of all places – up to the early 1990s. Chapters 2 and 3 focus on the period before 1940. They describe the ACC's origins, its early membership, and its peregrinating annual camps, in which participants cultivated a sense of camaraderie amidst climbing

challenges and invented traditions. Here Reichwein argues that the common perception of mountaineering as an exclusive preserve of wealthy, healthy, educated white men is not entirely accurate in the case of the ACC. The denial of membership to Jewish applicants and the controversy over allowing a prominent Japanese climber to join in 1929 demonstrate the centrality of race and ethnicity in defining the "right kind" of club member. At the same time, however, well-educated women such as Mary Vaux, Mary Shäeffler, and Vancouver's Phyllis Munday played central (if underappreciated) roles as ACC organizers, leaders, and editors of the *Canadian Alpine Journal*. Through the interwar years women made up 40 percent of the ACC membership.

Chapters 4, 5, and 6 focus on the ACC's interventions in issues related to development and land use in and around the mountain parks. The ACC weighed in on numerous development proposals and management plans, ranging from the well known, such as interwar hydro-power proposals at sites like the Spray Lakes, to those that would be less familiar to most environmental historians, such as British Columbia's 1955 Royal Commission on the Forest Industry. The ACC is shown to have advocated the principle of park inviolability, the cause of conservation, and the application of ecological principles to park management. For many years the club's arguments held considerable sway in the corridors of power, but after the Second World War – when the ACC grew increasingly critical of the development of parks as "playgrounds" for mass tourism – it was gradually marginalized, its voice drowned out by a tidal wave of middle- and working-class visitors. The club's diminished influence over the parks was symbolized by its 1973 decision to relocate its headquarters from Banff to nearby Canmore.

Development and environment are not the exclusive concerns in these latter chapters. Chapters 5 and 7, for example, pay a great deal of attention to changes within the sport and culture of mountaineering. Furthermore, every chapter of *Climber's Paradise* contains a handful of informative sidebars that shed light on specific events, places, practices, and individuals. Several also contain detailed descriptions of encampments or expeditions that captured key attributes of the ACC at particular moments. Each chapter contains well-chosen photographs, including mountain landscapes, sporting shots of climbers in action, formal portraits, and informal snapshots that show what life was like in the ACC's annual encampments. These images bring people and places to life, thereby increasing the appeal of this sound academic book to popular audiences.

Readers of *BC Studies* who are interested in the history of parks, outdoor recreation, tourism, and the attitude of Canada's elite towards nature will find *Climber's Paradise* a valuable addition to their bookshelves. It fills an important gap in the literature, and one hopes that it will encourage other studies that look beyond big institutional players like Parks Canada and the Canadian Pacific Railway.



*Governing Transboundary Waters: Canada, the United States, and Indigenous Communities*

Emma Norman

London: Routledge, 2015.  
236 pp. \$148.00 paper.

DANIEL MACFARLANE  
*Western Michigan University*

MOST OF THE world's water basins are transborder. The vast majority of North America's surface freshwater falls within a border watershed. Indeed, contemporary water governance within just one country is already complex enough – overlaying an international border and foregrounding Indigenous issues and concerns – and this makes things even more complicated. But in *Governing Transboundary Waters: Canada, the United States, and Indigenous Communities*, geographer Emma Norman embraces this challenge as she guides the reader through the various layers – spatial, environmental, biological, cultural, political – juxtaposed on the fluid Canada-US border.

Primarily concerned with British Columbia and the Pacific Northwest, though with forays to the Yukon River watershed and the Great Lakes basin, Norman approaches waterscapes as inherently political and hydrosocial (as do scholars such as Karen Bakker, Eric Swyngedouw, Francois Molle, and Alice Cohen). The first section of the book establishes the theoretical and conceptual methodology and surveys the relevant institutional mechanisms for transboundary governance that guide analysis of the case studies in the second section. These case studies examine Indigenous-led movements designed

to contribute to ecosystem protection: the Yukon River Inter-Tribal Council, the Coast Salish Gathering, the Luna the Whale controversy, and the Great Lakes Indian Fisheries Commission. The central goals of the book are to fill gaps in the existing transboundary water governance literature, to bring the politics of colonial boundary making into the discussions of transboundary water governance, to highlight Indigenous-led work to address water issues of shared concern, and to make sure environmental justice concerns are at the forefront of discussions of transboundary water governance (3).

Norman painstakingly unpacks the ways that the border is part of the colonization process as well as the ways that alternative water governance approaches can be used as a decolonization tool. The case studies flesh out the methods, such as performative techniques, that First Nations groups have used to counter ecocolonization, which, at base, is about what values, resources, and rights are prioritized as well as which level of authority gets to make decisions about environmental resources. *Governing Transboundary Waters* is at its strongest when the author draws on her intimate knowledge of the Coast Salish people and their region. One of the book's prime contributions involves the politics of water and the rescaling of water governance in ways that make ecological and cultural sense (116). Norman problematizes the shift towards watershed-level governance, which has arisen in the last few decades and has become institutionalized in various forms (such as the International Joint Commission's International Watersheds Initiative). She demonstrates that the downloading of responsibilities to subnational levels can be both a positive and a negative. Furthermore, her point that various regions view the value of

the International Joint Commission differently is a salient one.

*Governing Transboundary Waters* does not just identify existing problems but also provides prescriptive principles – for example, in the Introduction Norman poses the question “What qualities make a good upstream neighbour?” and then provides a multi-faceted answer in her Conclusion. Given the blending of transboundary water governance and Indigenous issues, this is a timely book that will be of interest to government officials and policy practitioners, particularly in British Columbia and the Pacific Northwest, as well as to scholars engaged in water governance, political ecology, Indigenous studies, border studies. It will also be of interest to geographers of various stripes (particularly cultural, environmental, and human), not to mention those concerned with the future relevance of the International Joint Commission.

*When Good Drugs Go Bad:  
Opium, Medicine, and the  
Origins of Canada's Drug Laws*  
Dan Malleck

Vancouver: UBC Press 2015. 320 pp.  
\$34.95 paper.

ERIKA DYCK  
*University of Saskatchewan*

THIS IS A story of contested authority. Dan Malleck draws from legal, medical, newspaper, policy, and pharmacy perspectives to explore the shifting conceptualizations of opium addiction and regulation in nineteenth-century Canada. In some ways this book builds naturally on Malleck's study of liquor regulation in Ontario, *Try to Control Yourself* (UBC Press, 2013), which

examines the complicated balancing act performed by the Liquor Control Board of Ontario in its attempt to prescribe an appropriate and permissive culture of drinking while maintaining control over disorderly or pathological drinking. In *When Good Drugs Go Bad*, Malleck looks at opium, opiates, and early ideas about how such substances should be controlled and regulated. In the process he offers a close study of how doctors, pharmacists, bureaucrats, and policy-makers wrestled over the control of opiates in the decades leading to the first Opium Act of 1908.

The book is divided into nine chapters, each of which explores different actors, players, or episodes in this arena of regulation, including doctors, lawyers, policy-makers, BC-based responses to anti-Chinese sentiments, psychiatrists, and pharmacists. *When Good Drugs Go Bad* also offers an examination of the professionalization of medicine, psychiatry, and pharmacy. Each of these groups positioned itself to advise and control the use and distribution of opiates and struggled over who had the most appropriate expertise and training to handle this highly addictive and increasingly volatile substance. This book traces the bureaucratization of drug control in nineteenth-century Canada, when this range of professional groups got involved in the control and distribution of opiates, and later, in the treatment of addiction. It offers glimpses of the nineteenth-century economy and the transnational circulation of opium from the level of the British Empire to the micro-markets of British Columbia's Chinese communities, doctors' offices, and local pharmacies.

The book's central questions include pathological versus recreational drug use, how laws offer both protection and restriction, and whose expertise should have the upper hand in our

conceptualization of addiction. The history of opium provides us with some classical questions about whether addiction represents medical disorder, criminal intent, corrupted will, or a logical reaction to painful circumstances. And, ultimately, it shows how different actors have subscribed to competing conceptualizations to further their own professional goals.

*When Good Drugs Go Bad* will be of interest to scholars exploring the history of drugs and their regulation while also adding to our understanding of state formation and professionalization during the nineteenth century. Its multi-regional focus on Quebec, Ontario, and British Columbia serves to nationalize these issues. Malleck also addresses and critically challenges the association in British Columbia between anti-Chinese sentiments and opium – an association that, he argues, has distorted events by insisting that the Opium Act was a reaction to racial tensions. By broadening the regional lens, Malleck shifts the story to a contest over professional authority.

*Transforming Provincial  
Politics: The Political Economy  
of Canada's Provinces and  
Territories in the Neoliberal Era*

Bryan M. Evans and Charles  
W. Smith, editors

Toronto: University of Toronto  
Press, 2015. 456 pp. \$36.95 paper.

JAMIE LAWSON  
*University of Victoria*

PROVINCIAL specialists often have crowded bookshelves. Because good material is dispersed and rare, many titles grace my shelves “just in

case.” But this anthology arrives just in time – and I will work it hard for reference and teaching. Accessible and historical, it successfully foregrounds class, economy, parties, the state, and northern devolution.

The chapters are loosely unified by encounters with neoliberalism. The contributors’ watchwords are diversity of experience and sober suspicion of the inevitable. Don Desserud’s New Brunswick chapter, for example, centres on the interruption of electricity privatization, the latter being a core neoliberal doctrine. The various approaches presented here will have both fans and critics. While Peter McKenna ably handles Prince Edward Island’s conflicts over budgetary austerity and gaming, Peter Clancy’s Nova Scotia history documents and explains evolving development policies and partisan constituencies. Like Clancy, Byron Sheldrick works both analytically and historically: he sees Manitoba’s New Democrats blocking right-wing rivals by borrowing neoliberal ideas. However, while Clancy stresses what class and economy do to policy and parties, Sheldrick, through two policy cases, stresses what the neoliberal “inoculation” of the NDP did to class.

Sean Cadigan targets Newfoundland and Labrador’s rentier politics. He explores the resource-revenue fluctuations that shape government spending and, in that context, considers Danny Williams’s donnybrooks and truces with government unions. Nationalism shapes this story, but two other chapters address it even more directly. Alisa Henderson and Graham White follow Inuit political culture as it entered government, and Peter Graefe explores Quebec’s shifting nationalisms and fragmenting parties alongside social movements that engage neoliberalism.

Elections soon after a book’s publication can bedevil political writing.

But the 2016 Saskatchewan election vindicates Aidan Conway and J.F. Conway’s analysis of the ascendance of the Saskatchewan Party. This was interwoven with the NDP’s revival and collapse, and it co-evolved with growing resource revenues and a transformed countryside. By contrast, Steve Patten did not foresee Rachel Notley’s NDP in Alberta, the divided conservative opposition, or the angry and diminished oil workers who are part of the “new normal” at the time of the writing of this review. But, like Sheldrick on Greg Selinger’s now-defeated NDP, Patten unknowingly assesses a dying regime. Alberta’s “one-party state” meant weak legislatures and opposition parties. Patten also sees the right’s partisan crisis and traces newly restless social movements, precursors of the party realignment to come.

Dennis Pilon’s chapter on British Columbia’s enduring right-wing hegemony complements Patten’s on hegemonic decay. Patten stresses continuities and consequences for a fractured governing coalition; Pilon considers the repeated contingent restoration of unity. Like Evans and Smith on Ontario, Pilon writes his chapter as a chronicle of regimes: partisan constituencies shift while neoliberalisms modulate in government. At least in Evans and Smith’s Ontario, different teams get a turn.

For Henderson and White, Nunavut’s decolonizing hopes wilt but somehow endure before ongoing poverty and powerlessness; neocolonialism secures neoliberal austerity. Gabrielle Slowey sees the Northwest Territories’ complex devolution largely as a broken promise, and, in a separate chapter, she shows that Yukon First Nations tied real treaty gains to mining expansion.

Canadian political economists should buy this book, especially if starting out or

regaining their regional bearings after a move within the country. I found it weak on racialization and policing and modest on gender, and I dearly wanted an index. But what it does, it does well.

*Common Bonds: A History of  
Greater Vancouver Community  
Credit Union*

Patrick A. Dunae

gvc Credit Union, 2015. 100 pp. paper.

LANI RUSSWURM  
*Vancouver*

THE CREDIT UNION movement in British Columbia is, in a way, a legacy of the Great Depression. When banks and governments were unwilling or unable to respond appropriately to economic crisis, mutual aid arrangements became essential for many people during the 1930s and in rebuilding their lives in the postwar years. Legislation in the late 1930s formalized financial cooperatives, or credit unions, which then took off in the 1940s. While today credit unions are professionally run and established financial institutions, in the early days they were operated by volunteer amateurs who often conducted business around a kitchen table or in a church basement. Patrick Dunae's *Common Bonds: A History of Greater Vancouver Community Credit Union* charts the almost eight-decade-long growth of the credit union system into a major BC industry that manages over \$65 billion in assets and boasts over 2 million members, including me.

Credit unions can be seen as part of the larger cooperative movement in which working people pool resources to

help themselves and their neighbours better their lives. They allow people with stable employment but few assets to obtain mortgages, bank loans, and other financial services that otherwise might elude them, on the principle that the health of the communities served, not shareholder profits, is the *raison d'être* of credit unions. With a more human-centric mandate than banks, credit unions also routinely lend support to community cultural and sporting events and non-profit and charitable initiatives, and they offer scholarships and bursaries to members. In this sense, Dunae's book offers a sort of financial "history from below" of Metro Vancouver.

While the subject of *Common Bonds* is the Greater Vancouver Community (gvc) Credit Union, one of the oldest credit union institutions in British Columbia, Dunae provides enough context to go well beyond the humble promise of his book's title. We learn, for example, about the British, American, and Quebec antecedents that inspired and informed British Columbia's early credit unions as well as fun facts – for example, that Vancity defiantly opened a Burnaby branch to breach the geographical constraints of its 1946 charter, which limited it to Vancouver proper. That move, along with a swallowing up of smaller and faltering credit unions, allowed Vancity to become the most prominent credit union in the province.

Whereas Vancity's "common bond" was geographic, the Greater Vancouver Community Credit Union was originally a Roman Catholic institution, beginning life as the Rosary Credit Union in 1940. It then became the Greater Vancouver Catholic Credit Union before adopting its current secular name. Like Vancity, gvc Credit Union absorbed other credit unions, even if they didn't share its religious affiliation, such as the BC Projectionists' Credit Union (after its

parent trade union was decimated in a 1998 lockout), and thus grew beyond the narrow scope envisioned by its founders.

The book is organized around the “common bond” theme of the title, with chapters dedicated to formative, parish, occupational, ethnic, community, and cooperative bonds, respectively. As the gvc and Vancity examples show, common bonds no longer rigidly confine credit unions, and Dunae skilfully maps out this trajectory. It would have been nice to see more discussion of the link between the evolution of credit unions and the broader cooperative movement. Surely the mushrooming housing and consumer cooperatives of the 1970s and 1980s influenced the direction and philosophy of credit unions, or vice versa. But maybe that’s a subject for another book.

*Common Bonds* is a welcome addition to British Columbia’s nearly non-existent financial historiography. It is well written and extensively researched and will be useful for social and economic historians in addition to those readers with a direct connection to the gvc Credit Union.

*Innocence on Trial:  
The Framing of Ivan Henry*

Joan McEwen

Victoria: Heritage House, 2014.  
344 pp. \$22.95 paper.

BONNIE REILLY SCHMIDT  
*Vancouver*

WHEN IVAN HENRY’S wife Jessie contacted Vancouver Police Department (VPD) detectives in 1982, she initiated a series of events that would see her husband spend the next twenty-seven years in prison for crimes he maintained he did not commit.

Henry’s ordeal began just four months after mass murderer Clifford Olsen pleaded guilty to eleven counts of first-degree murder for crimes committed in the Vancouver area. Despite Olsen’s arrest and conviction, Vancouver remained a city on edge. Jessie’s telephone call came at a fortuitous time. In exchange for information about her husband, Jessie received one thousand dollars from the VPD’s “fink fund” and the police had their suspect (192-93).

Joan McEwen’s *Innocence on Trial: The Framing of Ivan Henry* is the unsettling story of how corruption within the BC justice system led to Ivan Henry’s wrongful conviction and his decades-long fight to clear his name. Henry was convicted in 1983 of being the “rip-off rapist,” so-called because the perpetrator claimed to be looking for someone who owed him money before covering his victims’ faces with a pillow and sexually assaulting them (23-28).

McEwen, a lawyer who practises labour law in Vancouver, quickly immerses her readers in the complexities of a criminal justice system gone awry. With great detail, McEwen outlines the procedural and evidentiary errors made by the police, the Crown prosecutor, and the trial judge, including a lack of medical and forensic evidence (248, 305), faulty instructions to the jury (223, 235, 242), and the lack of physical evidence linking Henry to the crimes (311-12).

The extent of the malicious prosecution against Henry is observable in a photograph of a physical lineup that was doctored by the VPD (Insert 2). It depicts Henry, who claimed he was never in a lineup, being held in a headlock by a uniformed officer while surrounded by a number of VPD officers in plainclothes who are handcuffed and smiling (264-71). The photo formed the core of the evidence used to convict him and represents an

egregious violation of Henry's Charter rights.

McEwen also illustrates how Henry, who acted as his own attorney during the trial, failed to pursue specific lines of questioning that would have drawn attention to the wrongful evidence being used against him. She describes how a competent lawyer would have continued questioning witnesses just at the point at which Henry stopped (66-67, 84-85, 96-99).

What the book lacks is an explanation as to why Crown counsel, the judge, and the police worked to convict Henry. But this is not McEwen's fault. She, too, seeks answers by conducting interviews with the preliminary judge (208-10), three vPD officers (193), legal aid lawyer John White (212-13), two of the jurors (221), three of the victims (226-27), and Henry himself. Despite her best efforts a reasonable explanation remains elusive, suggesting that Henry's claims about being framed are accurate.

Perhaps the greatest injustice was committed against the victims who, to date, have not seen their attacker(s) tried and convicted. Indeed, the rapes continued after Henry was in prison, with the perpetrator using the same modus operandi Henry was accused of using (186, 282, 285). Donald James McRae, Henry's neighbour, remained a suspect for decades but was only arrested and tried in 2005 when he was sentenced to six years in prison for an unrelated sexual assault (297).

Following his release, Ivan Henry sued three members of the vPD, the City of Vancouver, the federal government, and the Province of British Columbia for wrongful conviction (313-15). Since the book's publication, Henry has reached a financial settlement with the city, the vPD, and Ottawa. The provincial government is still fighting the lawsuit.

### *Letters to My Grandchildren*

David Suzuki

Vancouver: Greystone Books, 2015.  
248 pp. \$27.95 cloth.

### *A World for My Daughter: An Ecologist's Search for Optimism*

Alejandro Frid

Halfmoon Bay: Caitlin Press, 2015.  
224 pp. \$24.95 paper.

CLAYTON WHITT

*University of British Columbia*

HOW DO scientists and advocates who work in the thick of issues like global warming and biodiversity loss keep up their spirits and pass on more than a sense of doom and gloom to the next generation of environmental leaders? A pair of books published in 2015 by BC public scientists and advocates David Suzuki and Alejandro Frid provide thoughtful and deeply moving answers to this question. Both books are structured as missives to a new generation facing an uncertain future; both are also deeply personal, reflecting on family history as well as the authors' lifetimes of research, advocacy, and public science communication. Through their stories, Suzuki and Frid find reason for hope and optimism even in a time when the future of the planet looks bleak.

In *Letters to My Grandchildren*, Vancouver-born UBC professor emeritus and internationally recognized environmental advocate and science broadcaster David Suzuki channels a lifetime of experience and accomplishment into life lessons for his six grandchildren. Writing at a time to which he refers in the prologue as "the

most important period in my life" (ix), and adopting the mantle of an elder sharing wisdom, he provides thematic chapters consisting of personal stories and reflections that build up to the lessons that he hopes his grandchildren (and a broader readership) will take to heart. One such lesson is the need to speak out against racism in all its forms, an impulse that originated in Suzuki's experiences as a child during the Second World War, when he was placed in an internment camp at Slocan Lake for people of Japanese ancestry. Another is what he considers the vital importance of coming to know and love nature through first-hand experience. Yet another concerns basic career values: ruminating on the fleeting nature of fame and reflecting on his own role as a broadcaster, Suzuki urges his grandchildren to worry less about fortune and glory and more about living out their passions and values. Throughout *Letters to My Grandchildren*, Suzuki communicates in informal, personal, language; you can almost picture him sitting across the dining table as he earnestly asks you to consider the provenance of the products you use and then throw away, and as he outlines his Blue Dot Tour, a project to build a movement to enshrine environmental protection in the Canadian Constitution.

Still in his fifties, Alejandro Frid is not an elder; he is in the middle of a highly productive career as an ecologist, most recently at the University of Victoria and the Central Coast Indigenous Resource Alliance. Having done his graduate studies at UBC and Simon Fraser University, with a PhD in biological sciences from the latter in 2006, Frid's ecological research has taken him from studying the endangered South Andean deer in the far reaches of Chilean Patagonia to investigating the behaviour of predatory fish in the waters of Howe Sound. In *A World for My Daughter*,

Frid assembles letters he has written to his daughter over the course of her twelve years. In them, Frid reviews his role as a scientist and concerned environmentalist and reflects on his daughter's role in shaping his outlook on life and on the future of the planet. He interweaves stories of his research, accessible explanations of ecological principles, and examples of direct environmental confrontation, including his experience of getting arrested for his participation in coal train blockades at White Rock in 2012, which he calls "a peaceful act of science communication" (158).

In characterizing the event as such, Frid demonstrates his belief that the portfolio of the concerned scientist at present necessarily includes politics. But his letters are not only lessons for his daughter. They also show the interplay of mutual learning that makes parenthood an experience of growth and education for parent and child alike. An example of this is his seven-year-old daughter's observation during a hike that "whoever invented walking was a genius" (93), a statement that spurs Frid to reflect on whether or not we can hold out higher hopes for humankind than continued environmental degradation.

On the one hand, then, like parents and grandparents around the world, Suzuki and Frid are both engaged in sharing with new generations the benefits of wisdom gained over time and through trial and struggle. On the other, they also provide two key messages that all researchers, educators, and advocates should take to heart. The first is that, despite the fact that both authors are scientists, they recognize that the dry recitation of scientific facts, no matter how important, is not enough to move a public that feels as well as thinks. Suzuki and Frid know that they need to engage the hearts, not just the minds, of their

audience. As Frid puts it, addressing his daughter: “Science is only a compass. That’s it. On its own, it cannot be the kick in the butt that propels us in any given direction. That is why we need stories that might help us make sense of where we are and where we might go” (184). For Suzuki, such stories can best be told through documentary films and TV programs that “convey a sense of wonder, amazement, and love that we desperately need if we are to appreciate the role nature plays in our lives” (67). Through the affecting, engaging, and personal stories contained in their respective books, both Suzuki and Frid put this lesson about affective and effective communication directly into practice for their readers.

The second major lesson is the need to convey reasons for hope when asking people to contribute to efforts to make the world a better place. Neither author considers despair and defeat as acceptable responses to the challenges at hand. They are both dismayed at the state of the world and do not hold back in their blistering critiques of the fossil fuel-driven political economy that has pushed our planet into distress. Suzuki even endorses Naomi Klein’s critique, in *This Changes Everything* (2014), of capitalism as the driver of climate change. But despite the palpable frustration, or perhaps because of it, Suzuki and Frid both find hope for the future. If problems like global warming and environmental degradation are caused by humans, then it is within human capacity to find solutions. According to Suzuki, “We can’t do anything to avoid events that are caused by natural forces, but if *we* have become the major causal factor, we can change our behaviour and activity to reduce the risks and consequences of what we do” (218, emphasis in original). Frid foresees the potential for a better future if, rather than focusing on conservation, we focus on “steering [ecosystem] changes

towards the path of greatest resilience” (190), which he likens to a controlled landing with a parachute. While they do not ignore the challenges ahead, Suzuki and Frid contend that our day-to-day actions are meaningful and make a big difference. As Suzuki insists, while we may all feel like drops of water in a bucket, “If we recruit a lot of drops ... we can fill any bucket there is” (154).

*Masterworks from the  
Audain Art Museum*

Ian M. Thom

Vancouver: Figure 1 Publishing and  
Audain Art Museum, 2015. 200 pp.  
\$45.00 cloth.

JON TUPPER

*Art Gallery of Greater Victoria*

THIS LARGE-FORMAT book documents many of the significant works in the collection of the newest public art museum in Canada, the Audain Art Museum in Whistler, which opened in March 2016. In Canada, art museums tend to be born through the efforts of a community, driven by the passion of ambitious citizens, or built by municipal governments keen to manufacture their reputations as important urban centres. A few, like the McMichael Canadian Art Collection in Kleinberg, are born out of the desire of one family to build a home for their art, and this is the category into which the Audain Art Museum fits. The inspiration of two of the most important visual arts philanthropists in Canada, Michael Audain and his wife Yoshiko Karasawa, the museum reflects both their taste and their vision.

*Masterworks from the Audain Art Museum* traces over two hundred years

of visual arts from British Columbia through illustrations and descriptive accounts written by curator Ian M. Thom. The book includes short chapters on fifty-seven works from the museum's collection of almost two hundred pieces arranged in a format that is common in museum publishing: a colour image of each work and a short descriptive text accompanied by museological data, including provenance. *Masterworks* does not intend to be a complete history of BC art; the collection contains gaps, but Thom's thoughtful research and documentation make it a welcome addition to the story of art in British Columbia.

The book features a revealing interview with Audain in which he speaks about how and why he collects. While private collections tend to be idiosyncratic, Audain assembled his collection with a good deal of thought and an emphasis on featuring significant works by important artists from British Columbia. When Thom asks him what he looks for when purchasing a work of art, Audain explains: "I suppose that one first thinks about the originality of the work. In other words, does it add something to the story of art from the beginning of time?" (178). Accordingly, several artists are highlighted for special attention, Emily Carr, of course, but also E.J. Hughes – both of whom are represented in depth in the museum collection.

The book also includes an interview with the museum's architects, John and Patricia Patkau, whose design and use of materials is informed by the landscape of the West Coast. Like the choice of Thom as the book's author, the choice of the Patkaus as the building's architects might seem a bit predictable, but the building, like the book, is an impressive achievement. Unfortunately, since the book was published before the museum was complete, the former contains only

architectural renderings of the latter. However, since its opening, the museum has been well documented elsewhere. Its siting, use of materials, and long, glazed ambulatory make it a notable addition to the architecture of British Columbia and an impressive home for some of the province's best art.

### *Jeff Wall: North & West*

Aaron Peck

Vancouver: Figure 1 Publishing,  
2015. 64 pp. \$25.00 cloth.

MARIA TIPPETT

*Cambridge University*

THERE ARE many reasons Jeff Wall's photographs speak to so many people. They celebrate the ordinary. They are non-descriptive. And they draw on a compositional vocabulary – from the woodcuts of the Japanese master Katsushika Hokusai to the paintings of the French Impressionist Édouard Manet – that is instantly recognizable. Though Wall's photographs have been largely taken in British Columbia, where he was born, studied, taught, and continues to reside, there is little of the province's grandeur to be seen. In fact, most of these photographs could have been taken anywhere on the North American continent.

And yet, as Aaron Peck assures us in the short chapter accompanying the photographic reproductions in *Jeff Wall: North & West*, these are not random snapshots. Each photograph is carefully staged. Working like a film director, Wall controls the lighting, the poses, the gestures of his "actors," and he tends to every other detail. "Constructing or Staging Photographs" might have been

another title for Wall's book. Or, "How to Make an Impact by Blowing up a Photograph to Three by Two Metres Then Displaying It in a Light Box So That It Looks Like an Advertising Billboard" might have been another.

Jeff Wall was not the first photographer to create large-scale photographs in tableau form: that honour goes to the French photographer Jean-Marc Bustamante. Nor is Wall the only photographer to have focused on destroyed rooms. Nan Goldin's series of erotically charged images of destroyed bedrooms, which made the American photographer's bedroom into theatre, predates Wall's works on this theme.

But in this new book Aaron Peck does not put Wall's photographs into such a historical context. His mission is to celebrate photographs that were scheduled for display in the Audain Art Museum at Whistler in the autumn of 2015. However, the exhibition did not take place because the new museum was not completed on time. But, if it had materialized, the twenty-one images on display by Wall would not have been comprehensive. For example, there would not have been one photograph from Wall's iconographic Destroyed Room series. For that, one must turn to more comprehensive exhibitions, like *Jeff Wall: 1978-2004*, which was held at London's Tate Modern in 2005-06.

So if the reader is not given a comprehensive overview of some of the signature images that have made the sixty-nine-year-old artist the most sought-after photographer in Canada – and maybe in North America – what does one get in *Jeff Wall: North & West*? One sentence from Peck's rather tortured prose will suffice to explain what he feels Wall's work is about: "There is a Proustian element to Wall's project, an attempt to find the visible traces of the past and the present – not so much to reconstruct it, as

Proust attempted, or to offer a definitive representation of a place, but to depict the present, and as a result to portray how, even in the present, the passage of time influences the way we see, because every image produces memories" (7).

Certainly some of the works illustrated here, *Monologue* (2013), *Volunteer* (1996), and *In Front of a Nightclub* (2006), do evoke, as Peck suggests, the past, particularly Vancouver's past. But, rather than "reading" Wall's photographs as exercises in nostalgia, there is surely an alternative way of looking at them. We can appreciate these highly charged backlit images not only within the historical context of photography but also as beautifully crafted stills from a film set. If we do this, certainly Wall can be admired for having made photography into an art form that is worthy of being shown in any art gallery in Canada and for having created images worthy of reproduction in publications like *Jeff Wall: North & West*.

### *From the Forest to the Sea: Emily Carr in British Columbia*

Sarah Milroy and Ian Dejardin,  
editors

Fredericton, NB: Goose Lane  
Editions, 2015. 304 pp. \$50.00 cloth.

MARIA TIPPETT  
*Cambridge University*

OVER SIXTY YEARS after her death, Emily Carr has hit the international scene. It began in June 2012 when seven of her paintings were featured in Kassell, Germany's prestigious *Documenta*, an art fair that showcases modern and contemporary art. And in 2014 London's Dulwich Picture Gallery, in conjunction with

the Art Gallery of Ontario in Toronto, mounted the exhibition *From the Forest to the Sea: Emily Carr in British Columbia*. A few paintings by Carr had been exhibited in London during the interwar years. But she was virtually ignored. Not so in 2014. London's *Guardian*, among other newspapers in Britain, gave her a two-page spread (2 November 2014), and the Dulwich gallery exhibition had a record attendance.

The catalogue accompanying *From the Forest to the Sea: Emily Carr in British Columbia* is the work of two curators: Canada's Sarah Milroy and England's Ian Dejardin. Like so many exhibition catalogues in the recent past, its chapters and interviews come from many hands and are of uneven quality. Dejardin's romp through the artist's biography, "A Life of Emily Carr," nods to political correctness ("Certainly she did not always understand it [Native art]" [21]), perpetuates misconceptions about Carr's life (he contestably calls 1913-27 the artist's "dark years" [26]), and compares Carr's work to that of the English painter Graham Sutherland (whose most significant paintings were produced long after the Canadian artist was active). Karen Duffek's short chapter on a Nuu-chah-nulth whaling harpoon head has no relationship to Carr's work at all. Ian Thom's chapter claims that, unlike Carr, the "Victorians were uninterested" in canoes (217). A glance at seascape paintings in British Columbia from Captain Cook's eighteenth-century artist John Webber to the myriad nineteenth-century landscape painters shows that they frequently added a proverbial canoe to their fragile watercolours and sketches.

Where the catalogue and the exhibition rise above recent exhibitions devoted to Carr is in including carvings and baskets rendered by Kwakwaka'wakw sculptor Mungo Martin and Haida artists Charles

and Isabella Edenshaw, among many anonymous Native artists. Mingling First Nations art with European-inspired paintings is not new. In 1905, Edmund Morris exhibited his portraits of Big Bear and Chief Poundmaker alongside carvings produced by unnamed Native artists. And, in 1927, Ottawa's National Gallery of Canada staged its *Exhibition of West Coast Art – Native and Modern*, which was dominated by the paintings of Emily Carr. But in those exhibitions Native sculptures were subordinated to the paintings. And while there is no doubt that Emily Carr herself is the subject of *From the Forest to the Sea: Emily Carr in British Columbia*, the curators have taken considerable care to acquire the Native perspective on Carr's work. For example, Haida artist James Hart writes about the Tow Hill Pole, a work that inspired Carr's painting *Totem and Forest* (1931). Hart identifies the carver (Sqilcänge), the pole's subject (Bear Mother), and the pole's owner (it was made for Hart's forefather, Albert Edward Edenshaw). Sarah Milroy's interview with Alert Bay's Corrine Hunt is equally illuminating. The Kwakwaka'wakw artist gives her response to Carr's work. "For the most part her pictures of Alert Bay seem very still to me," Hunt states. And she continues: "When I think of the village I think of a place that is very busy – there are so many activities that could have been portrayed – but her figures are mostly just sitting around, and it seems to be only women and sometimes children" (53).

Milroy's chapter and this interview alone justify the accolades that this exhibition and this catalogue have received, thereby making *From the Forest to the Sea: Emily Carr in British Columbia* a worthy addition to the Emily Carr oeuvre.