

*Arctic Ambitions: Captain Cook  
and the Northwest Passage*

James K. Barnett and  
David L. Nicandri, editors

Victoria: Heritage House, 2015;  
Seattle: University of Washington  
Press, 2015. 432 pp. \$59.95 cloth.

ROBIN FISHER  
*New Westminster*

JAMES COOK WAS the greatest navigator of his, and perhaps any, age. He did more than any other individual to make the Pacific, which covers one-third of the earth's surface, known to Europe. Through three epic voyages he ranged from west (the Great Barrier Reef) to east (Nootka Sound) and from south (below the Antarctic Circle) to north (beyond the Arctic Circle and into the Bering Sea). Cook's achievements in navigation, discovery, charting, ethnography, science, and shipboard health, to name but a few, are really remarkable, and evaluating his contribution has produced an ocean of writing, both scholarly and popular. So is there, we might ask ourselves, anything new to say?

Cook's first two voyages were partly about the search for the mythical southern continent, whereas the third involved a search for the elusive, but existing, Northwest Passage. It is true, as Robin Inglis points out in the preface, that there is more scholarship on Cook's southern voyages than on his sojourn in the north, though there is certainly more on the north now than there was nearly thirty years ago, when Hugh Johnston and I made this point in another Cook book (xii) (*Captain James Cook and His Times*, Douglas and McIntyre, 1979). There have been monographs and collections of essays on Cook in the north since then, and so these waters are better known to scholars than they were.

Of the eighteen essays in this volume there are some that contribute new knowledge. Glyn Williams, for example, does what he always does particularly well. He takes a piece of the story, in this case the planning and preparation for the third voyage, and tells it with precision and insight. David Nicandri provides a useful overview of Cook's third voyage. I.S. MacLaren has some intriguing comments about John Douglas's role in the published version of Cook's third voyage and how it compares to Cook's own journal. Some of the most interesting contributions are those that examine the

legacy of Cook's voyage in the Arctic today. Harry Stern looks at sea ice and the effects of climate change since Cook's time. Stern believes that, given the extent of the sea ice in the late eighteenth century and the timing of Cook's probe as far north as Icy Cape, he had a fifty-fifty chance of getting further along the north Alaska coastline. Now the sea ice has retreated so much that, were Cook to arrive in August today, he would have no trouble finding a northwest passage. So there are some new things to say, but there is also a fair bit in this book that, one way or another, we have heard before.

There is one attempt to say something different that is very curious. In a prologue Nicholas Thomas describes J.C. Beaglehole's view that Cook was losing his grip on the third voyage as "at best speculative" (xvi) and concludes by noting: "There has been much myth making about Cook" (xvii). He then provides three throw-away comments about Cook's third voyage without benefit of evidence or substantiation. Perhaps he was thinking that, in a field apparently replete with speculation and myth making, he should provide more of each for future scholars to chew on.

If new perspectives are to be so superficial perhaps it is just as well that much of this book repeats things that we already know. The initial piece on the third voyage sails familiar seas, and the article on navigational technology in Cook's time tells us how it was done. The sections on Cook's visit to Nootka Sound and on George Vancouver's meticulous survey of the northwest coast cover familiar ground. A piece on the natural history and ethnographic items collected by Cook traces their provenance in collections around the world. These, too, are pathways that have been followed before, and, in the case of the ethnographic material, this approach tells us very little about the

people and cultures that produced these "artificial curiosities." Indeed, one of the limitations of this collection is that, with the exception of Robin Inglis's section on Cook's "Encounters" at Nootka Sound, there is not a lot of attention paid to the impact and legacy of Cook's third voyage on the First Nations peoples of the Northwest Coast.

This book was published to accompany an exhibition of the same name that was presented in Anchorage, Alaska, and Tacoma, Washington, in 2015. *Arctic Ambitions* is appropriately, in this context, a lavish and exceptionally well-illustrated volume. Bringing the material record of Cook's third voyage to public view and retelling this history is valuable in itself. Repeating history should at least mean that we are not forgetting it. But this book begins by proclaiming that it will bring "fresh perspectives" on Cook's experience in the north Pacific, and in that ambition it is not so successful.

*Pemmican Empire:  
Food, Trade, and the  
Last Bison Hunts in the North  
American Plains, 1780-1882*

George Colpitts

New York: Cambridge University  
Press, 2014. 303 pp. \$90.00 cloth.

SCOTT P. STEPHEN  
*Parks Canada, Winnipeg*

LET US GET THE quibbling out of the way first, lest it leave a bad taste in our mouths at the end. Cambridge University Press appears to have put little effort into indexing this volume, and even less into copy-editing it. Nevertheless, it has published a solid contribution to western history from

one of the most thoughtful of western Canadian scholars, George Colpitts. If an army travels on its stomach, then surely the fur trade did so too. Colpitts sets out to explain “how and why pemmican became a driving energy source in the British western territories, and the nature of a society that developed around the trading, use, and distribution of bison fats and meats” (2-3). The introduction is not for the faint of heart, but careful reading and frequent reference to a good dictionary (for words like “stochastically,” “cancellous,” “oleic,” and “xeric”) pay dividends. Colpitts then proceeds to articulate a new framework for understanding western history. The framework is not Colpitts’s creation: in some ways, this feels like a sequel to Ted Binnema’s *Common and Contested Ground* (2001), and the influence of Gerhard Ens is evident too. This book places relationships between humans and their environment at the centre of the narrative, but it also places that narrative within broader imperial and international histories of food, capitalism, changing modes of production, and expanding market economies.

The crux of Colpitts’s argument is that food trading created relationships of obligations and reciprocity distinct from those created by fur trading, and that understanding those relationships is key to understanding the changing balances of power between major groups on the northern plains. Pemmican was adopted and adapted by Euro-Canadian traders “to underwrite not only greater commercial reach, but also to support the sinews of colonial power” (3). This echoes the revolutionary impact of pemmican’s first appearance on the northern plains five thousand to six thousand years ago: the greater food security it provided encouraged longer-distance travel, trade,

and warfare, extending the geographical reach of plains communities in the same way as did the horse many generations later.

Rising provisions prices in the opening decades of the nineteenth century encouraged more Indigenous hunters to enter that market, but the 1821 corporate amalgamation under the Hudson’s Bay Company banner was, in part, a strategy to bring down those prices. Low prices and still-growing demand encouraged more intensive (but more wasteful) harvesting and production to achieve the same purchasing power. By the 1840s, the market for pemmican was clearly “unsustainable” (16). As bison herds collapsed in the 1860s and 1870s, producers and purchasers increased their activity in the hopes of stockpiling resources for an increasingly uncertain future.

Those whose interests range beyond the bison’s historic habitat will still find much on which to feast here. The Euro-Canadian trade in the Athabasca, Mackenzie, New Caledonia, and Columbia territories would not have been possible without the cheap and abundant pemmican from the plains. But not all pemmican was made with bison: salmon pemmican (especially from The Dalles on the Columbia) was a delicacy among many Plains First Nations (65, 275), and the Ojibwa made their own sturgeon pemmican (275).

One of the most striking aspects of this book is the diversity of experiences, which Colpitts handles with skill and agility. Not only does he distinguish between the over-exploitation of the bison commons south of the Missouri (where bison were hunted primarily for their skins) from that north of the Missouri (where hunting bison for food was much more important) (5-6), but he also distinguishes between traditional (“sweet”) pemmican, which involved intensive processing of the carcass, and trade pemmican, which

was made more quickly using the most easily accessible parts of the carcass. These changing modes of production, in response to emerging market economies and other economic circumstances, in turn altered people's relationships with the animal, with each other, and with the cultural institution of hunting.

Herein lies the greatest strength of Colpitts's work as well as the aspect of his scholarship that may prove most influential. Pemmican is understood here not merely as a product, but as a process – the name comes from the Cree *pemmican* or *pemigan*, meaning “he makes grease.” This draws our attention to the work involved in making pemmican and to the work that its amazing caloric capacity facilitated. It also highlights pemmican as more than just a combination of meat and fat: it was the result of human decision making, a tangible expression of the producer's relationships with the animals, people, and economies around them. The “Fur Trade Food Glossary” at the end (267–80) – which is almost worth the price of the book in itself – lists seven major variants of pemmican, each one grounded in specific needs, opportunities, objectives, and constraints.



*The Fur Trade Gamble: North  
West Company on the Pacific  
Slope, 1800–1820*

Lloyd Keith and  
John C. Jackson

Pullman, WA: Washington State  
University Press, 2016. 300 pp. \$24.95  
paper.

BARRY GOUGH  
*Victoria*

THIS IS NOT the first, nor will it be the last, scholarly or non-scholarly work on the North West Company's ill-fated “Columbia adventure,” an enterprise in frustration for the investors and participants, both by land and by sea. All the same, it marks a significant advance on previous studies by exploiting the papers of James Keith, who was a partner in the firm and the manager at Fort George, Columbia River, and the former Pacific Fur Company's Astoria. This is a story of British global reach and far-flung tentacles of commerce linking western North America, including Alaska, with Hawaii and Canton. It is a story of dogged Montreal fur traders facing difficult circumstances of food supply and security from the elements and from the United States during the War of 1812: their position was always tenuous – and the future uncertain. They were indeed cast to the winds of fate.

This book began as an inquiry by Lloyd Keith, a Seattle-based scholar of North West Company enterprise in Athabasca in the era after Peter Pond and Alexander Mackenzie. He then shifted his work to the Columbia watershed. His death in 2008 did not allow him to see the fruits of his toil. His work was taken up by his friend John Jackson, who then died in

2015. It is to the credit of the editors and publishers that they have taken up the task of seeing this work into print. Keith was the careful and meticulous student of the records, and Jackson the writer with a literary flourish and some grand visions – an enticing prospect that reveals itself in the text to those of us familiar with this duo.

In addition to exploiting Keith's papers, *The Fur Trade Gamble* makes extensive use of the Champlain Society's two-volume edition of Alexander Henry the Younger's journal (edited by this reviewer), the published journals of Astoria (edited by Robert F. Jones), and the recent literature on the fur trade and Indigenous responses and contributions. The title can be explained by the jacket description, which explains that the Nor'westers and the Astorians were gambling on the price of fur pelts, purchases of ships and trade goods, international commerce and its laws, and the effects of the war. Attention to shipping, upon which all depended, is admirable, advancing revelations of the Oregon pioneer scholar Marion O'Neil. As a subject for historical study it is grand to see a work that is not what we might call a "cut and thrust through history," as current commercial book publishers seem to accept from authors, but a substantial piece of writing based on a thorough knowledge of the sources and, to match this challenge, on fine literary graces employed in relating a magnificent story. That is why this book will have a long residence in many libraries.

The Columbia adventure had great promise but was perhaps before its time and beset by innumerable difficulties. The book ends before Sir George Simpson of the Hudson's Bay Company (HBC, united with the Nor'westers in 1820–21) could conclude in 1822 that, hitherto, the trade of the Columbia had not been profitable, and in regard to the future,

from all he had been able to learn, the Company was not sanguine in its expectations to make it so in the future. But the HBC girded its loins, cut back its costs, abandoned Fort George as district depot, founded Fort Vancouver on the north bank of the lower Columbia, made new plans for New Caledonia's development, exploited the Snake River country so as to eradicate free trader opposition, and sent new ships – schooners, brigs, and then, in 1836, the steamer *Beaver* to the Northwest Coast. The HBC turned an unprofitable project into a commercial viability, dominating trade from the Gulf of Alaska to San Francisco Bay.

These latter developments fall beyond the concern of the authors, but it is significant that the difficulties faced by the Nor'westers were overcome in the next two decades, as scholars including W. Kaye Lamb, Gloria Griffin Klein, and, most notably, Richard Mackie have shown. This is a chapter in global history. We are in the debt of Lloyd Keith and John Jackson for elucidating the complexities of international commerce before, during, and immediately after the War of 1812 in the far Pacific and on what famed author Patrick O'Brian would call, ever so magically, "the far side of the world."



*The Klondike Gold Rush  
Steamers: A History of Yukon  
River Steam Navigation*

Robert D. Turner

Winlaw: Sono Nis Press, 2015.  
351 pp. \$49.95 cloth.

ROBERT G. McCANDLESS  
*Delta*

PADDLE-DRIVEN, stern-wheeled river steamboats evolved on the Ohio River in the 1830s into the form they would keep for the next one hundred years, enabling them to serve everywhere in the vast Mississippi River basin and to climb the rivers of the Pacific and Arctic slopes. Steamboats worked the Red River south of Winnipeg and supplied farms, settlements, and coal mines along the North and South Saskatchewan and Assiniboine rivers until the mid 1880s, when the Canadian Pacific Railway made them obsolete. In British Columbia, they operated briefly on the upper Columbia, the upper and lower Fraser, and the Skeena, Peace, and Stikine rivers, and for decades on the large lakes in the southern part of the province. Featuring a dead-flat hull like the lid of a shoe box but pointed at one end, river steamboats had a wood-fired boiler in the middle and, at the stern, a paddlewheel cranked by two horizontal steam cylinders, like legs pedalling a bicycle. They looked ungainly but could navigate fast shallow rivers in ways that today we might dismiss as mere legend.

In *The Klondike Gold Rush Steamers*, Robert Turner has written a magisterial study of this extinct technology during its apogee on the Yukon River. A welcome addition to Turner's earlier books on British Columbia's transportation history, this attractive book describes the

steamboat's role in the history of northern British Columbia, the Yukon Territory, and Alaska. Turner follows Yukon River traffic between the US purchase of Alaska in 1867 and the August 1896 Klondike discovery, which attracted miners to Dawson City in the Yukon basin. Within two months, a steamboat delivered a load of badly needed supplies at the very end of the Yukon's short navigable season. That winter, Klondike miners worked the frozen gravels of their claims, and after breakup they caught the first steamboats downriver to coastal Alaska. From there, steamships took them to San Francisco and Seattle, and in July 1897, news of their "ton of gold" caused a sensation. "It is still difficult," Turner notes, "to piece together the chain of events that led to the chaotic movement of thousands of people over many different routes to the gold camps" (42).

Much of this book is concerned with explaining how American and some Canadian shipyards, during the winter of 1897-78, built dozens of steamboats to deliver freight and passengers to Dawson. Most new boats were built in coastal Alaska to avoid open sea voyages. A few pre-fabricated small steamboats were carried over the notorious Chilkoot Pass from tidewater at Skagway to the Yukon River headwaters at Lake Bennett, BC, and others were built for the Stikine River and an ill-advised alternate all-Canadian route to the Klondike. Turner provides a comprehensive treatment of the shipyards – the boats built, their economics, and their fate – and he describes the key players and financiers. He reveals that Indigenous people supported the steamboat trade by supplying firewood and routinely serving as longshoremen, deckhands, or pilots.

Dawson's population peaked in 1898-99, after which many steamboats were retired as unprofitable. Freight traffic on the lower river decreased after 1900 when

the new White Pass and Yukon Railway from Skagway reached the head of river navigation at Whitehorse. As Klondike gold claims became consolidated, they created a need for heavy machinery and provided some boats with steady work until the Second World War. Yukon River steamboats continued their trade for fifty years, long after they vanished from southern rivers. They had their last hurrah during the Second World War, delivering vehicles, fuel, and supplies for the Alcan Highway and airfields near the lower Yukon. For the most part beached in the 1950s, three became historic sites in the Yukon and Alaska.

This engaging book contains countless excellent photos, many in colour, interspersed with ephemera like shipping schedules, tickets, maps, advertisements, and quotations of contemporaries. Perfectly bound with sewn signatures, it is made to last, and for me at least, to treasure.

*Great Fortune Dream: The  
Struggles and Triumphs of  
Chinese Settlers in Canada,  
1858-1966*

David Chuenyan Lai  
and Ding Guo

Halfmoon Bay: Caitlin Press, 2016.  
288 pp. \$26.95 paper.

LILYNN WAN  
*Nova Scotia*

DAVID CHUENYAN LAI and DING Guo's *Great Fortune Dream* is a comprehensive history of the Chinese in Canada, from early settlement to the 1960s. While much has been written on the subject, there have been few attempts at an in-depth national history

of Chinese settlement in Canada since the seminal works of the 1980s, notably Edgar Wickberg's edited collection *From China to Canada* (McClelland and Stewart, 1982) and Peter Li's *The Chinese in Canada* (Oxford University Press, 1988). First written in Chinese and published in Beijing three years ago for a Chinese readership, this recent release of an English edition of *Great Fortune Dream* makes a valuable contribution to the literature. Lai and Guo's extensive use of Chinese language sources and oral histories, their attentiveness to the close relationships between families, organizations, and politics in Canada with those in China, and their keen awareness of the diversity and humanity of the people who made up the Chinese communities in Canada result in an insightful interpretation of this history.

In their preface, the authors claim to have produced "a more profound analysis of the experiences of migrant people" (9) through a reassessment of Canadian policies and attitudes. But Lai and Guo also achieve depth in their analysis by showing that many Chinese settlers derived a sense of self-respect and belonging from within Chinatown communities as well as through their relationships with people and events in China. A history of systemic racism and discrimination against the Chinese in Canada, especially in British Columbia, has been well established in the historiography by previous scholars. These studies necessarily focus on Canadian government policies, Canadian public debates, Canadian organizations (both anti-Asian and human rights), and experiences of discrimination on Canadian soil. The Anglocentricity of source material in this approach tends to unintentionally diminish Chinese communities, giving them marginalized (and silent) roles in the narrative. However, as *Great Fortune Dream*

demonstrates, their voices resonated in Chinatown, as well as across the Pacific – even if they were not heard within the confines of English-language Canada. This monograph offers a glimpse of the complex dynamics within Chinatown communities through a detailed analysis of the various political and community organizations, and family associations, societies, and affiliations. The use of interviews and private collections in *Great Fortune Dream* enriches our understanding of daily life, business practices, and social relations in this time period. Lai and Guo acknowledge the persistent racism that shaped the experiences of the Chinese in Canada, but they also make clear their economic and cultural contributions.

*Great Fortune Dream* focuses mainly on British Columbia, with considerable attention paid to central Canada and the Prairie region. As a “national” history, however, this volume, like those that preceded it, sweeps over the history of the Chinese in the Atlantic region by citing a lack of population. Recent scholarship by Albert Lee (Nova Scotia) and Margaret Connors (Newfoundland and Labrador), which tells distinctly regional stories, suggests that an understanding of the experience of Chinese migration and settlement in rural and peripheral regions would enrich the national narrative. Regardless, *Great Fortune Dream* offers an updated and highly readable grand narrative of the history of the Chinese in Canada, with a particularly thorough examination of Canadian immigration policy. This edition does contain a useful bibliography, but it does not include footnotes or endnotes.

*Coming Home in Gold Brocade:  
Chinese in Early Northwest  
America*

Bennet Bronson  
and Chuimei Ho

Seattle: Chinese in Northwest  
America Research Committee, 2015.  
285 pp. \$15.96 paper.

PATRICIA E. ROY  
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**I**N *Coming Home in Gold Brocade*, Bennet Bronson and Chuimei Ho, an anthropologist and an archaeologist/historian, respectively, present the results of their ambitious study of the Chinese in Northwest America – an area including Washington, Oregon, Idaho, western Montana, southern Alaska, and British Columbia – from the first recorded contact in 1788 to 1911, the beginning of the Chinese revolution. In addition to examining an extensive variety of secondary material (curiously, *From China to Canada* [1982], edited by Edgar Wickberg, is not in their notes) and such documentary sources as government reports, private correspondence, and newspapers, they have searched websites and smaller museums, including the one in Clinton, where they found an illustrated members’ manual for what was likely a local branch of the Chee Kung Tong. They have imaginatively exploited gravestones as a source and interviewed many knowledgeable individuals. Such assiduous research was necessary to compensate for the lack of detailed information about individuals, especially women. Alas, at times, the narrative is little more than a compendium of facts – as in the detailed summaries of temples and shrines.

In many respects, Bronson and Ho tell a familiar story, but they also challenge it. They argue that Chinese immigrants were neither necessarily escaping dire poverty nor were they naïve victims since they usually knew what to expect in North America. The Pearl River Delta, from which most of them came, had a standard of living well above the poverty line. Sending men abroad as part of their filial duty was an investment; remittances would allow the family to rise to the middle class. Bronson and Ho suggest that few wives left China because supporting them abroad would have reduced remittances. As the title hints, men expected to return wealthy and to be honoured accordingly. The last chapter on burial customs shows the alternative version of “every sojourner’s dream” (230).

The authors rightfully call for studies of the mobility of the Chinese not only within local communities but also regionally. Although not explicitly comparing the Chinese experience in the American Northwest with that of British Columbia, they point to such significant differences as the earlier ban on Chinese immigration in the United States and the ability of American-born Chinese to enjoy full civil rights, which Canadian-born Chinese did not. Yet the Chinese in British Columbia faced far fewer examples of violence than did their American counterparts, a point demonstrated by the dozen pages cataloguing incidents of violence south of the border in the 1880s and a single sentence on Vancouver’s 1887 riot. They remark that, whereas Chinese were “tolerated” in Vancouver Island coal mines and in the province’s lumber industries, many Chinese were expelled from the coal mines and lumber mills of Washington in the 1870s and 1880s. A difference that invites further research is the authors’ finding that, by 1900, Chinese

restaurants serving chop suey and chow mein to non-Chinese customers appeared elsewhere, including Vancouver, but were scarce in the American Northwest.

Well chosen and strategically located illustrations enhance the book, but making scholarly apparatus such as footnotes “more efficient and less burdensome” assumes ready access to the internet. That problem and a few minor factual errors – for example, referring to the 1907 riot as Vancouver’s only attack on the Chinese – do not seriously detract from what is both an encyclopaedic account of the Chinese in the American Northwest and a helpful guide to further studies.

*Polarity, Patriotism and Dissent  
in Great War Canada, 1914–1919*

Brock Millman

Toronto: University of Toronto  
Press, 2016. 358 pp. \$34.95 paper.

JAMES WOOD  
*Okanagan College*

PREMISED ON his insight that “if there is an arithmetic to the management of dissent, there is also a mathematics” (6), Brock Millman’s study of the polarization of Canadian society into supporters and opponents of participation in the Great War considers the issues that threatened the nation. He shows that the numbers – the “arithmetic” of critical concerns, including wages, riots, wartime trials, and conscription – reveal only the factual surface. It is only when we analyze more deeply the underlying “mathematics” of dissent that we can explain the less apparent cultural divisions and motivations that led to the repressive measures of Robert Borden’s Conservative/Unionist

government during the First World War.

In this important and wide-ranging book, Millman goes beyond the traditional emphasis on the binary French-English tensions that divided the Canadian home front to provide a more complete depiction of a three-way split that threatened to defeat the government and tear the country apart. The third party in such a split consisted of New Canadians, often recent immigrants from Germany and Austria, who were regarded as Enemy Aliens. Millman uses multiple examples, taken largely from the daily newspapers of Toronto, Montreal, Vancouver, Winnipeg, Windsor, and Berlin (Kitchener), to illustrate that wartime dissent, sabotage, riots, conspiracies, and failed plots were far more widespread than is generally acknowledged in Canadian literature of the Great War. In particular, he disputes views such as those presented by John Thompson in "The Alien Enemy," in *Loyalties and Conflict* (1983), who identifies ongoing nativist resentment, legitimized by an atmosphere charged with patriotism, as the cause of racist oppression of minorities during the war. Millman asserts that the problem was far more severe than is commonly recognized and that actual treachery threatened the nation far more severely than we often realize (75). He argues that Canada experienced real threats from German Americans, who conspired in the middle years of the war to strike at the British enemy in North America.

The most vocal patriots were in Ontario, British Columbia, and the Maritimes, where the dominant settler populations were devoted to British traditions and the imperial connection. Many families had soldiers at the front, many of whom were Anglican and Conservative. Sometimes they were members of the Orange Lodge. Most dissenters were French Canadians or New Canadians,

particularly those who were, or were perceived to be, "Alien Enemies," a term loosely applied to the large number of recent German, Austrian, and East European immigrants (7). Using his expertise from researching two previous works on dissent and war policy in Britain, Millman emphasizes the proportional severity of Canadian wartime legislation, censorship, and the remarkable total of twenty-four thousand wartime political trials for violations of Canada's War Measures Act and related legislation. Millman argues that the traditional wartime historiography does not go far enough. For example, he finds Jeff Keshen's *Propaganda and Censorship during Canada's Great War* (1996) too narrow in focus. Millman contends that the Canadian government did not just use censorship to restrict expression of unacceptable opinion: it oppressively silenced opposition and, in the process, dominated public debate (286). In his frequent comparisons to the more limited level of governmental control in Britain, Millman emphasizes that, while British socialists and labour wartime dissenters were geographically dispersed and a minority everywhere, in Canada the potentially disruptive clusters were concentrated in particular regions and cultural groups. In Quebec, for example, "the man most apt to be chased through the streets by an outraged mob was probably a federal policeman or soldier attempting to enforce the MSA [Military Service Act] for conscription" (251). In other areas, it was the dissenter or Alien Enemy who found himself a harassed minority.

The war years saw a steady rise in British Canadian resentment towards French Canadian "slackers" alongside "disloyal" New Canadians suspected of supporting the enemy. In a "wartime arithmetic" that did not add up, soldiers were paid \$1.10 per day, while in Canada war industry workers made \$3.50 per day,

and western farmworkers would not work for less than \$5.00 per day (101). For Borden's government, management of dissent was not an easy task, and each measure of repression was a product of complicated calculation. A significant portion of *Polarity, Patriotism, and Dissent* is devoted to labour tensions arising in British Columbia out of nativist sentiment and driven forward under radical leadership, often British or American in origin. In coal-mining or logging towns of the interior, and in dockworks and shipyards on the coast, the numbers of returning soldiers dramatically increased unrest as the war raged on. British Canadians called for vigorous action against all perceived opponents of the war. Millman explains the math: "If the government did not take at least half measures, British Canada was very apt to institute a full-blown policy of repression with or without government authority" (203). Wartime fear of spies and sabotage gave way to postwar demands that jobs go to returning veterans rather than to slackers, Bolsheviks, or Alien workers (191).

The arithmetic behind conscription was that mounting casualties on the Western Front were accompanied by falling rates of voluntary enlistment. This led to the "mathematics" of the conscription crisis in Canada, with the Borden government faced by almost universal opposition by French Canadians and farmers. Millman asks: "Why would a government introduce a policy likely to produce a reaction that would keep their party out of government for a generation?" (33). The answer, of course, was that Borden's commitment to the men at the front led him to enact measures that would provide the reinforcements needed to keep them alive. The manpower crisis, however, had to be balanced with the need to maintain order on the home front.

In the context of Canada's three-way divide, Borden's government had to impose conscription before a vigilante backlash from British Canada forced it to do so under even less favourable terms. According to Millman: "Borden did not make mistakes. He did the best he could in the circumstances in which his government found itself" (33). Not all Canadian historians would agree; Tim Cook, for example, refers to the "disgraceful" election of 1917, which he asserts was based on dubious decisions and morally questionable legislation. Cook states: "The Unionists' drive to win the war at any cost was driving the country apart" (*Warlords*, 134), whereas Millman views Unionist actions as a response that was intended to prevent such a disaster from occurring. Repressive measures on Canada's home front, he contends, were aimed more at satisfying patriots than controlling dissidents. Borden's government "had not lost its understanding of mathematics" (233).

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*Through an Unknown Country:  
The Jarvis-Hanington Winter  
Expedition through the Northern  
Rockies, 1874-1875*

Mike Murtha  
and Charles Helm

Victoria: Rocky Mountain Books,  
2015. 272 pp. \$30.00 paper.

I.S. MACLAREN  
*University of Alberta*

THIS MISCELLANY of writings, chiefly by two civil engineers who, for parts of their careers, toiled as railway surveyors, aims to carve out a prominent place for them in the history of Canada. Ed Jarvis (1846-1894) and Frank Hanington (1848-1930) each wrote of their hazardous, gruelling snowshoe trip from Quesnel to Winnipeg in the winter of 1874-75. The federal government published their writings – something that seldom helps bring one fame. Editors Mike Murtha and Charles Helm here republish their accounts, along with Banff poet Jon Whyte’s narrative poem, snippets of a novel for young readers, and various other well-researched information, including a summary of how earlier histories of railway surveying in British Columbia represent the two men. The book achieves its aim at least to the extent of bringing records of the survey between the covers of a single book.

Books tend to bring explorers their fame: few gained enduring fame without one. (Only recently, with a multi-year bicentennial and the appearance of the first two volumes of a projected three-volume edition of his writings, has David Thompson emerged from the relative obscurity to which he was relegated because he never managed to produce a book.) Moreover, books can bestow fame

on their authors due to the latter’s mere survival rather than to the significance of their mapping of a geography not previously known to the culture they represent. Murtha and Helm clearly know as much.

Still, *Through an Unknown Country* makes for a curious book because its reader encounters several narratives about the five winter months during which Jarvis, Hanington, and the men who laboured for them searched for a viable railway route in the watersheds of the upper Fraser and Smoky Rivers, hauling themselves and dogs from Quesnel to Prince George, McGregor River, today’s Kakwa Provincial Park (BC), Kakwa Wildland Park (AB), and William A. Switzer Park (AB), Jasper House, and thereafter overland on familiar fur trade routes to Lac Ste. Anne, Edmonton, and Winnipeg. For much of the montane stretch, they learned about and stiff-upper-lipped their way through a winter of unthinkable slush-bedevelled snowshoeing, low rations, and starvation, such as most Native people experienced every few winters when living their hunter-gatherer lives. Surviving that experience and writing it up render Jarvis and Hanington “intrepid” explorers, at least according to one historical source (221).

Meanwhile, what becomes of those who served the surveyors for only portions of the journey – Alec MacDonald, a Métis originally from Red River, hired in Quesnel, and Assiack and Ahiko, two men (probably Carrier/Sekani) from Stuart Lake, similarly downtrodden and emaciated by the time Jasper House Iroquois/Cree (Asinewuche Winewak) revive the stragglers with sixty pounds of “dried deers’ [*sic*] meat” (44) they could barely afford to share? They gain no larger a foothold in history than Jarvis grants them in his official report – “My Indians,” who “at times became much disheartened,

but behaved well throughout" (26) – or than Hanington accords them in his letter dated 24 February 1875: "if they starved or not it didn't matter" (77). Didn't matter to Hanington, or didn't matter to Assiack and Ahiko, inured as they were to starvation in winter? One wonders how callous a comment this is – all the more because of other remarks about the men "getting longer faces every day" (80), "sobbing out their grief as usual" (83) before Hanington himself admits to "hav[ing] been looking death in the face" (84). Murtha and Helm do not mention that Native people long knew the sporadically populated Eastern Slope north of the Athabasca River Valley as a region notoriously short of game and therefore more frequently visited than inhabited. These other men perhaps had good reason to dread the route that Sir Sandford Fleming hired Jarvis and Hanington to explore for its potential to accommodate a railway.

"The triumph" of Jarvis and Hanington's "spirit over privation and adversity in unbelievably trying circumstances" (22) is the resolute, uncritical focus of the editors' wide-ranging efforts. The possibility that the surveyors acted rashly, not bravely, receives no discussion. That they survived only because – same old story – they happened across some Native people whose humanity prompted them to share some of their scant foodstuffs is noted, but consideration is not given to the effect that this escape might have on the heroism of the surveyors. Is it too callous not to mention as much or to ascribe their salvation to, say, Providence?

Have the editors done a good job in achieving their aim? No and Yes. Their compilation is comprehensive but not entirely coherent. Their work prompts too many questions. Given that the book's first chapter comprises Jarvis's brief report to and longer narrative account for his

superiors, both of which naturally feature the past tense, readers might be forgiven for expecting that "Chapter 2: C.F. Hanington's Journal" will provide an on-the-spot perspective on the fruitless trek. And the letters that oddly constitute this journal, because they each bear a specific date, deepen that expectation. But why did Hanington construe the illusion of field writings by assigning a particular date and location to each letter? Why did he further that illusion by deploying the future tense in an early letter – "the river which we will follow from here will we trust be much better" (59) – and a summative statement in a later one, the content of which, lost as he was on 1 March (the date of the letter), he could not have known: "found only one foot of snow in the woods. This will appear strange to you, but the same peculiarity extends along the eastern slope of the mountains for a belt of about 60 miles wide. Beyond the snow gets deeper again" (79)?

The editors ought at least to have broached these questions, and they might also have wondered why Hanington addressed the letters to his brother Edward (about whom the reader learns nothing), and why he signed them with his three initials or CHAS., not Frank. Did he mail them to Edward in 1876, the date given (without discussion) for their composition (20)? Questions are only compounded by an editorial statement 147 pages later: Hanington's "own journal was written for the pleasure of his brother and had not been intended for publication. It was donated to the National Archives [today's Library and Archives Canada] without his knowledge" (167); no elaboration ensues. Meanwhile, Hanington's field notes, apparently the basis for the journal/letters, receive mention once (180), but nothing more is said of their whereabouts if they still exist. That "Chapter 3:

Excerpts from Jarvis's Diaries, 1875" (97) are from the field further disorients the reader and destabilizes the text as a coherent book. Why, one might also wonder, do writings that came during the trek follow those compiled after it? Altogether, Murtha and Helm initiate their readers into an unknown textual country, nearly as unprepared as the surveyors were for their mountain crossing.

Murtha and Helm's commitment to ennobling Jarvis and Hanington as intrepid rather than foolhardy, courageous rather than rash, limits the value of their hard work. But it would be churlish and inaccurate to fail to note that they provide their book with accurate endnotes, an impressive effort to piece together lifelong biographical sketches of Jarvis and Hanington, and appendices containing useful information that rewards the intrepid reader for making it through the chapters (Appendix E, "Mal de Raquette," is particularly welcome). Both the bibliography and index are comprehensive and reliable. However, the pictorial matter (its whereabouts unnoted in the Table of Contents) is often eclectic, usually only illustrative (i.e., it receives little analysis), and occasionally, as with the quality of reproduction of three of Jarvis's sketch maps and one of his sketches (Figures 20 to 23), useless. A repeated error is "Northwest Company" rather than "North West Company." Fur trade factor Colin Robertson is diminished to "Colin Roberts" (161), and a list of rations includes "four" rather than "flour" (93). Annoying is the delay in the appearance of the principals' birth and death dates, unless one happens across them on the back cover (or looks them up on the publisher's website) – Jarvis's date of death comes at page 175, Hanington's date of birth at page 179 – with the result that one is left to read their accounts without knowing that they

were twenty-nine and twenty-six years old, respectively, when they crossed the mountains and Prairies.

Jarvis writes only as interestingly as most civil engineers; Hanington has a spark of dry wit about him. Their combined narrative record deserves notice and republication, but it is doubtful that they will become household names any time soon. They deserve to attain the level of fame occupied by the likes of, say, Peter Ogden, Samuel Black, and Alexander Anderson, who were, after all, worthy enough to appear in any decent history of British Columbia. Mackenzie, Thompson, and Fraser, however, they are not. But then, rightly or wrongly, history tends not to view railway surveying as heroic work, E.J. Pratt's and Pierre Berton's efforts notwithstanding.

*Vistas: Artists on the Canadian Pacific Railway*

Roger Boulet,  
with an essay by Terry Fenton

Calgary: Glenbow Museum, 2009.  
192 pp. \$39.95 paper.

MARIA TIPPETT  
*Cambridge University*

*Vistas: Artists on the Canadian Pacific Railway* is about the ways in which painters and photographers met the challenge of capturing the mountain landscape west of Calgary during the late nineteenth century. This book is also about how their images were used to promote the Canadian Pacific Railway (CPR).

William Cornelius Van Horne had one goal in mind when he hired artists and photographers to record the scenery along the CPR in the 1880s. This self-made man and, in 1880, general manager of the CPR,

wanted to build a tourist industry for the fledgling railway. One way of doing this was to advertise the grandeur of the Selkirk and Rocky Mountain landscape through visual images.

From the middle of the 1880s paintings and photographs celebrating the beauty of the western Canadian landscape appeared at expositions and fairs from London's Colonial and Indian Exhibition (1886) to Paris's Exposition Universelle (1900). They were published in the thirty-six instalments of *Picturesque Canada*, in the *Canadian Illustrated News*, and in Wilfred Campbell Cameron's seminal tome, *Canada* (1907). They were displayed in the lobbies of the CPR's hotels and featured in the company's promotional literature. And they were shown at the annual exhibitions of the Royal Canadian Academy and Britain's Royal Academy of Art.

Photographers were given free passes on the CPR two years before the line reached the west coast in 1886. Rail Car No. 1 was fitted out with a developing studio and sleeping quarters, and one of the first to use it was William McFarlane Notman, son of Montreal's more famous photographer William Notman. During the course of taking his photographs, the twenty-seven-year-old photographer stuck close to the tracks. This was because his large box camera and tripod were cumbersome; his eight-by-ten-inch glass plate negatives were heavy and fragile. Even so, over the course of two decades, Notman produced remarkable images of the mountains at Canmore, at the Kicking Horse Valley, and, perhaps his most accomplished photographs, the Castle Crag, Mount Lefroy, Hazel Peak, and Lake Agnes at Banff. As Terry Fenton shows in his learned essay, "Why Mountains," Notman's images were accomplished because he possessed "a refined sense of the picturesque" (174). And this is not all. Notman's mountain

photographs anticipated the work of the United States's Ansel Adams, among other twentieth-century photographers for whom mountain scenery was to become the main subject of their work.

An avid art collector and amateur artist himself, it is not surprising that Van Horne included artists in his promotional scheme. Roger Boulet tells us how railway artists had to cope with view-interfering smoke from forest fires, with rain, and with mosquitoes. (This may account for why some artists based their paintings on photographs.) He also demonstrates how many artists, like William Brymner, who received his railway pass in 1886, had a love-hate relationship with their subject. As Brymner wrote to Van Horne during one of his sketching journeys, he had "never seen anything much more beautiful in [his] life or difficult to paint." The challenge of producing anything that would satisfy his boss back in Montreal had left the artist "very blue" (157).

Lucius Richard O'Brien, Thomas Mower Martin, John Hammond, Frederic Marlett Bell-Smith, and William Brymner adapted notions of the sublime and the picturesque – concepts borrowed from an earlier generation of British landscape painters – to their rendering of western Canada's mountain landscape. What they produced in oil and watercolour not only boosted tourism on the CPR but also enhanced Canada's stature within the British Empire and complemented the expansionist agenda of the Dominion government. But above all, as this important volume demonstrates, these artists shaped the way in which we view and photograph the mountain landscape today.

*Art Inspired by the Canadian Rockies, Purcell Mountains and Selkirk Mountains, 1809–2012*

Nancy Townshend

Calgary: Bayeux Arts Inc, 2012.  
160 pp. \$24.95 paper.

MARIA TIPPETT  
Cambridge University

AS NANCY Townshend writes in the preface of *Art Inspired by the Canadian Rockies, Purcell Mountains and Selkirk Mountains, 1809–2012*: “At one time, the Canadian Rockies, Purcell Mountains, and Selkirk Mountains existed as a tabula rasa” (v). By the end of her admirable study, Townshend leaves no doubt that this area, covering some 251,997 square kilometres, has been subjected to every style – from romantic realist to postmodernist – and to every medium, from oil and watercolour to aluminum to wood.

Townshend divides her study into three parts. What she calls “The Traditional Era (1809–1899)” includes the tentative early nineteenth-century watercolour drawings of the explorer David Thompson, the more accomplished paintings of Lucius O’Brien and Frederic Bell-Smith, along with the photographs of William McFarlane Notman, Richard Henry Trueman, and Byron Harmon. The next section, “Introduction to the Modern Era (1900–1971),” focuses on the early twentieth-century British painter John Singer Sargent, the interwar artists Lawren Harris and J.E.H. MacDonald, and the postwar painters Peter Whyte and Catharine Robb White. And the final section of this book, “Introduction to the Contemporary Era (1972–2012),” considers lesser well-known artists, including painter Kent Monkman and

photographers Jin-me Yoon and Jan Kabatoff.

Choosing representative artists of each era might have led to the omission of some well-deserving people. However, Townshend avoids this by adding more artists to her three blocks of illustrations. Thus painters John Fraser and John Curren are included in Part 1; painter Jack B. Taylor and photographers Bruno Engler and Nicholas Morant in Part 2; and work by sculptor Tony Bloom, potter Les Manning, and photographer Craig Richards, among many others, are tipped into the third block of illustrations.

Is Townshend’s catch-up manoeuvre successful? One can argue that it was better to include the “also rans” than to leave them out. And, to her credit, Townshend does mention their names in the introduction to each section, thereby contextualizing their work within her narrative covering two centuries of art. However, I would have liked to have learned more about them.

I got the most out of *Art Inspired by the Canadian Rockies, Purcell Mountains and Selkirk Mountains* by simply looking at the beautifully produced illustrations. Doing so convinced me that soaring mountain peaks, banks of conifers that can be pulled in and out of a painting like pieces of stage scenery, and lakes that give an upside-down view of the landscape are as valid a motif for contemporary painters as they were for those in the nineteenth century. I noted that the push-pull between the foreground and the background is at work in Byron Harmon’s 1924 photograph *Ascending Jonas Pass*, just as it is in Tony Bloom’s aluminum sculpture *Landbuoy* (2011), Peter von Tiesenhausen’s installation *Sanctuary* (2012), and Shawna Dempsey and Lorri Millan’s *Lesbian National Parks and Services* (1997). Even Ed Bamiling’s *In the Beginning – #11* (2009), which avoids any realistic rendering of the mountain

landscape, nevertheless evokes an image of the igneous rocks that formed the Canadian Shield during the Precambrian era and that resonates with the ancient geological formations of the Rockies.

If any book's illustrations can inspire a reviewer to make these kinds of observations, then the author has done a good job. Let us hope that Nancy Townshend is planning a sequel to this volume that will allow her to give all the artists she illustrates in this volume their just desserts.

*What We Learned:  
Two Generations Reflect on  
Tsimshian Education and the  
Day Schools*

Helen Raptis with members of  
the Tsimshian Nation

Vancouver: UBC Press, 2016.  
224 pp. \$95.00 cloth.

SEAN CARLETON  
*University of Alberta*

THE IMPETUS for *What We Learned*, a collaborative book written by Helen Raptis and twelve members of the Tsimshian Nation, was Raptis's archival discovery of a 1947 class list from the Port Essington Indian Day School on the Northwest Coast. On the list were names of the last group of children to attend the remote day school before it was closed and the students were integrated into the local elementary school, four years before a government integration policy was established in Canada. Finding the list sparked new questions for Raptis: How did students navigate traditional Tsimshian education and formal schooling? Why were Indigenous

students at Port Essington integrated into a "white" school so early? How did integration shape the everyday educational experiences of students? *What We Learned* provides answers to these questions and, in doing so, makes an important contribution to our knowledge about Indigenous education in twentieth-century British Columbia.

*What We Learned*, though, is not a standard academic text. Chapters 1 to 3 provide the context necessary to understanding the effects of the transition from segregated to integrated schooling in Port Essington; however, Chapters 4 and 5 are solely devoted to presenting reflections from twelve former Tsimshian students from two generations (those born in Port Essington before the 1950s and those born after the 1950s). These chapters are integral to the book, which is reflected in the participants being listed as co-authors: Mildred Roberts, Wally Miller, Sam Lockerby, Verna Inkster, Clifford Bolton, Harvey Wing, Charlotte Guno, Don Roberts Junior, Steve Roberts, Richard Roberts, Carol Sam, and Jim Roberts. In Chapter 4, the members of the first cohort (pre-1950s) recount their experiences of having to navigate "two worlds of education" (4): the traditional Tsimshian teachings from community members that emphasized the importance of the land and natural world for subsistence and the formal educational environment of the Indian day school and then the integrated elementary school, which was focused on reading, writing, and arithmetic. On the other hand, in Chapter 5, the members of the second cohort (post-1950s) recall receiving less traditional teachings as they mostly attended integrated elementary schools in Port Essington and then in Terrace. While both chapters highlight students' common experiences of discrimination at integrated schools, Chapter 5 clearly shows how the members

of the post-1950s cohort gradually felt more disconnected from Tsimshian lifeways as they were forced to move away from Port Essington and were fully integrated into public schools elsewhere.

In Chapter 6, Raptis analyzes both sets of student reflections and makes a convincing argument for the need for further research on day schools in Canada. Indeed, day schooling for Indigenous children is an understudied aspect of the educational past. At the same time, however, Raptis puts forward a number of claims about research on residential schools that need to be challenged. She posits that the amount of scholarly attention paid to residential schools serves to block research on day schools, and, in the epilogue, she suggests that we move “beyond the shadow of the residential school” (155). This is dangerous terrain. While I understand the view that the “residential school system was just one plank in a larger colonization strategy” (153), we are only beginning to comprehend the Indian Residential School system, and more research still needs to be undertaken by academics, survivors, and community members. Now is not the time to back away from learning more about the devastating effects of Indian Residential Schools. What is needed, then, is more research on residential schools *and* on day schools – and public schools as well – to fully comprehend the relationship between education and colonialism in Canada.

Overall, *What We Learned* offers a fascinating account of the complexities of everyday educational life for Tsimshian students in twentieth-century British Columbia. It will be of interest to many both inside and outside of the academy.

*Solitudes of the Workplace:  
Women in Universities*  
Elvi Whittaker, editor

Montreal and Kingston: McGill-Queen's University Press, 2015. 336 pp. \$37.95 paper.

NANCY JANOVICEK  
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THE ESSAYS IN *Solitudes of the Workplace* examine the university as a workplace. The authors use the concept of solitude to examine women's various experiences as workers in universities. A key premise of the book is that universities are hierarchical workplaces in which women experience specific institutional marginalization based not only on the type of work they do but also on race and class. The chapters use auto-ethnographic approaches and oral histories to survey and document what started as hallway conversations about the inequities that persist despite a range of policies addressing gender gaps in pay, merit, and authority. By documenting these stories of solitude, Elvi Whittaker and her contributors hope that women in the university community will be able to draw on both the formal institutional knowledge and everyday experience-based knowledge of universities to continue the struggle of making them more equitable workplaces.

Discussions about gendered hierarchies in universities often ask why they persist, and how it is that women and feminist knowledge are marginalized despite more than four decades of feminist organizing within academe. The chapters in *Solitudes of the Workplace* provide both clues and answers. Annalee Lepp examines how Women's Studies departments initiated these movements and sought

to break the solitude that many women felt in their own departments by developing an interdisciplinary space within the university that focused on feminist knowledge production. Today, the majority of Women's Studies departments in Canada have broadened their curricula to include other equity studies programs. This reflects both the debates about intersectionality within feminist studies and budgetary restraints within institutions that compelled scholars committed to equity studies to expand and/or to amalgamate their programs. Katie Aubrecht and Isabel Mackenzie Lay provide perspectives on being "women students," emphasizing the need to create a university community that allows for diverse experiences among women. Leila Kennedy's interviews with mature women students challenge the conflation of students and youth and the perception that mature students are at a disadvantage because of their age. Together, these chapters underscore the importance of forming intellectual spaces within the university to ensure that differences among women are reflected in strategies whose purpose is to change institutions.

A key strength of the book is the representation of different kinds of workers at universities. Notably, it identifies students as workers by recognizing that studying is a form of work rather than consumption. Whittaker includes chapters on women working at all levels of administration and teaching. Sally Thorne's prologue is based on a conversation with Martha Piper, president of UBC from 1997 to 2002 and the first woman in Canada to rise to this position. Piper established new roles for university presidents because of her unprecedented influence outside of the university, especially in the development of government policies for postsecondary education and research.

While Piper acknowledges her impact at her own institution, she is less certain that her success will make it easier for women to take on senior positions in the future. Isabella Losinger and Kersti Krug examine the work of clerical staff and senior administrative staff. These chapters offer interesting insights not only into university administration but also into the cultural barriers between academic and non-academic employees. Because most university administrators and clerical staff are women, this chapter would have benefited from an examination of the differences between unionized and non-unionized workplaces. This could provide useful information to develop strategies to address pay inequities for female workers. Linda Cohen's chapter on contractual university teachers underlines the need for the systematic examination of how unions and worker protection improve the conditions for these employees.

*Solitudes of the Workplace* succeeds in documenting how women from various social locations and work backgrounds experience inequality in universities. Feminist scholarship has insisted that policy must be based on women's experiences, and this important documentation of women's perspectives is a necessary first step towards policy development.



*Documenting First Wave  
Feminisms. Volume 1:  
Transnational Collaborations  
and Crosscurrents*

Nancy Forestell and Maureen  
Moynagh, editors

Toronto: University of Toronto  
Press, 2011. 434 pp. \$39.95 paper.

*Documenting First Wave  
Feminisms. Volume 2:  
Canada: National and  
Transnational Contexts*

Nancy Forestell  
with Maureen Moynagh

Toronto: University of Toronto  
Press, 2013. 352 pp. \$30.95 paper.

MELANIE BUDDLE  
*Trent University*

**H**ISTORIANS OF first-wave feminism: I am sorry to say that no matter how many more authors we nudge into the canon, we cannot escape the Eurocentric origins of the feminist pioneers. *Documenting First Wave Feminisms*, edited by Nancy Forestell and Maureen Moynagh, is a two-volume set of primary documents that seeks to connect the activism of Canadian first-wave feminists to their international sisters. In both volumes, the editors attempt to go beyond some of the well-trodden themes addressed by primarily white, relatively privileged first-wave feminists, including moral reform, temperance, and suffrage debates. The more international Volume 1, and to a lesser extent the Canadian-focused Volume 2, strive to document some lesser-known women's writings about

slavery, pacifism, citizenship, class, and political ideology. Forestell and Moynagh include non-white and non-European authors and document international collaborations between feminists, such as the International Conference of Socialist Women, the International Council of Women, the Women's International League for Peace and Freedom, and other pan-American and non-European conferences and collaborations. Yet, as they acknowledge in their introductions, Eurocentric exclusion persists almost without exception. The jaded among us will not be surprised to read yet again, for instance, that most white feminists thought that women should have rights as citizens but failed to see Aboriginal women as citizens.

Forestell and Moynagh demonstrate the dominance of the voices of well-educated, wealthy, white settler feminists. They acknowledge the same awkward truths historians have been repeating for years: many feminists advanced equality for some women but not all women, and "whiteness and class privilege were formative for the mainstream organizations" in North America and Europe (1: 5). In Volume 2, Forestell argues: "In terms of formal connections with international women's groups, without question Anglo-Celtic middle-class and upper-middle-class women predominated. They, after all, had the financial means, time, and desire to engage in regular correspondence and to take long overseas trips" (2: 10).

There are notable exceptions. Particularly illuminating are documents from Egyptian, Indian, Japanese, and other international feminists, many of whom acknowledge that class trumped gender. As the Indian feminist and socialist activist Kamaladevi Chattopadhyaya cogently stated in a 1936 speech, the feminist movement was "a

symptom of capitalist society and ha[d] no place or reality in a mass class struggle such as one visualizes India to be heading for" (1: 263). For Chattopadhyaya, issues like property rights, voting rights, and economic freedom were the concerns of the few, not the many: the right to exercise the vote had little meaning when most women had no property and saw no benefits from the franchise (1: 265). The inclusion of the transcript of Chattopadhyaya's speech demonstrates why it was, and remains, hard for activist women in multiple countries across multiple decades to share a sense of sisterhood, and why it was difficult to bring all perspectives into two volumes.

I applaud the efforts to show a more diverse first wave – and, in Volume 2, to include writings by French Canadians – but we cannot escape the origins of the feminist movement, either nationally or internationally. Searching out more diverse sources helps; but, overall, readers will inevitably see many familiar names in both volumes: Emmeline and Sylvia Pankhurst, Elizabeth Cady Stanton, Mary Wollstonecraft, Cairine Wilson, Emily Murphy, and Georgina Binnie-Clark, to name but a few.

While the Canadian volume strives to include anglophone and francophone writers, it provides little other regional nuance. Students in British Columbia will not see much regional distinction. Documents by Canadians are broken up between prominent anglophones, slightly more radical anglophones, a few French Canadians, and a couple of notable Aboriginal women, but the regional strokes are very broad, which is perhaps not surprising given that the Canadian documents are set in the context of international currents.

However, for young English-speaking scholars reading primary documents for the first time, the collections will be valuable. Even without delving into the

transnational themes being developed, what will strike the uninitiated is the language of power and independence in many of these writings. First-wave feminists were vociferous in claiming full equality with men, and they espoused some pretty radical perspectives. Writings against Muslim women wearing the veil, and against women taking their husbands' names, alongside speeches by pacifists and socialists, are impressive. Even the eugenicist-intoned piece on family limitation by Margaret Sanger is refreshingly blunt: women "must learn to know their own bodies" and should, Sanger asserts, experience desire and sexual satisfaction (1: 282–83). My sense is that young women will view some of the writings contained in both volumes as surprisingly modern. Two excellent pieces are included in Volume 2 by Nahnebahwequa (Catherine Sutton, the Anishinabe writer), who is very clear about her identity and her property rights. As the editors state, her piece contains "important and tangible evidence that ... imperial foundations were contested from early on and, of particular significance, by an Aboriginal woman" (2: 21). A strong excerpt from a 1940 speech by Cairine Wilson stresses the need for Canadians to relax our "intense nationalism" in order to be more welcoming to refugees (2: 63). Wilson's speech connects nicely to Volume 1 as she refers to hearing the Indian social reformer Kamaladevi Chattopadhyaya speak at a conference in Washington: "I felt ashamed when I asked Kamaladevi if she were coming to Canada, and she replied, 'You know the difficulties of even a visit to your country.' Why must we make it impossible for the women of sister Dominions to come to us?" (2: 64).

While those young women who hesitate to call themselves feminists, and who have never wondered why they take their fathers' and husbands' names, might

find these women quite rebellious in their feminist politics, the authors included in these volumes might be equally surprised at the lack of progress that has been made today. For these reasons, it is good to share sources and voices from the first wave even while bracketing them with strong analysis and cautionary notes about the era and the women who lived it and wrote about it. My final regret is one shared by the editors: the “ideal documents book of the international women’s movement would itself be an endeavour of transnational collaboration” (1: 13). Both volumes address international subjects but are unfortunately dominated by English-speaking authors. Despite this, and despite the recurrence of issues we all keep facing in sources of this era – the awkward eugenicist views mixed with the moral purity dogma, tones of racial superiority, and the dominance of writings by white anglophone women – there is value in both volumes, particularly for undergraduate students.



*Rebel Life: The Life and Times  
of Robert Gosden*

Mark Leier

Vancouver: New Star, 2013 [1999].  
183 pp. \$21.00 paper.

*Ginger Goodwin: A Worker’s  
Friend*

Laura Ellyn

Toronto: Between the Lines, 2016.  
114 pp. \$29.95 paper.

RON VERZUH

*Simon Fraser University*

IT’S A MINOR miracle that labour historian Mark Leier’s revised edition of his original 1999 book on labour rebel Robert Gosden even made it into print. A fire bombing at Vancouver’s New Star Books in 2012 delayed publication, but we can be grateful that it did not deprive readers of this lively biography-cum-provincial labour history.

As Leier notes in the introduction to the first edition, BC history tends to dwell on the rich, famous, and powerful – the coal and robber barons whose lives fill volumes. But hidden stories like Gosden’s “deserve to be told if we are to understand the history of the province” (1). Like many of British Columbia’s early labour movement personalities, Gosden fits several labels. Leier painstakingly probes him first as a Wobbly revolutionary, then a mystic, and finally, and perhaps most mysteriously, as a labour spy. Gosden was a man with many secret rooms, and Leier provides the keys to unlocking them as he guides us through the exploits of this “shadowy figure” in the first few decades of the twentieth century (back cover).

As a revolutionary, Gosden called for violent action to counter the deprivations caused by capitalism. A member of the Industrial Workers of the World (IWW), he assisted in the formation of the Prince Rupert Industrial Association in 1911 to demand better working conditions. Controversy followed Gosden, who forcefully argued in articles published in the IWW's *Industrial Worker* that a revolutionary's most effective tools were "direct action and sabotage" (24). Those views landed him in jail more than once. Disillusioned with BC socialists, and observing so-called socialist and labour supporter Parker Williams's shift to the Liberal Party, Gosden was also soon siding with the Liberals and was embroiled in the "plugging scandal" of 1916, involving fraud, political payoffs, and illegal voting. The deeper the scandal, the deeper Gosden was implicated.

As a mystic, Gosden embraced the tenets of theosophy, a blend of spiritual beliefs promoted by Russian émigré Madame Helena Blavatsky, and he followed the teachings of British mystic Annie Besant. His relationship with Ethel Cuthbertson, a poet and temperance advocate, may also have led him down this path. As a spy, he contradicted all that he had previously represented as an impassioned voice of workers. At Gosden's funeral in 1961, labour leaders knew that "he had been a fiery radical," writes Leier. What they did not know was that "he had been a labour spy for the RCMP" and that he had advocated "measures ranging from political reforms to the 'disappearing' of trade unionists and socialists." (7).

All labour historians have to dredge through various archives, old labour press reports, and obituaries to find evidence of lives that have made a difference for working people. Leier has done us a service by describing his own experiences in those trenches. Through a combination

of luck, digging, and help from friends, as he puts it, Leier has given us more than a biography: he has given us a rich examination of a radical era from which students of labour history will benefit.

*Rebel Life* also provides moments for political reflection on the value of labour history today. At the risk of diverting readers from the main story, Leier offers numerous sidebars on the political parties of the day, radical unions like the Wobblies and the One Big Union, famous strikes, and personages such as labour martyr Albert "Ginger" Goodwin, to name but a few. It is these sidebars, combined with Leier's efforts to weave Gosden's story into a modern-day context, that on the one hand frustrate readers interested in a straight biography and on the other speak evocatively to those wanting to make connections with today's broader geopolitical concerns.

Following the eighty-year-old tracks and trails of Robert Gosden was clearly enjoyable and exciting for Leier. He has shared the details of that life with the imagination of a mystery writer and the documentary knowledge of one of our most seasoned labour historians. Let us be grateful for failed fire bombings.

Long a supporter of history through graphic novels, it should come as no surprise to find Leier's name on the back-cover blurb to Laura Ellyn's *Ginger Goodwin: A Worker's Friend*, which he describes as an "accessible, deeply moving, and inspiring book." Like Leier with Gosden, Ellyn blends the story of Goodwin's shooting death on Vancouver Island in 1918 with contemporary issues – for example, the Alberta tar sands and Canada's military role in Afghanistan. She relies on "the emotional truth of oral histories," while acknowledging the work of conventional historians in sorting out the Goodwin story through documentary research (106). This boldly illustrated volume makes a welcome

visual companion to the standard Goodwin biographies by Susan Mayse (*Ginger*, 1990) and Roger Stonebanks (*Fighting for Labour*, 2004).

*Toshiko*

Michael Kluckner

Vancouver: Midtown Press, 2015.  
128 pp. \$19.95 paper.

PATRICIA E. ROY  
*University of Victoria*

I HAVEN'T READ a comic book since childhood, save for the Classic Comic version of "Romeo and Juliet," which seemed a shortcut to studying that play in high school. Coincidentally, Kluckner's book, more properly described as a graphic novel, adapts that play's theme in this story of Cowboy, a Caucasian farm boy who in the summer of 1944 falls in love with Toshiko, a Japanese Canadian classmate whose family moved to Tappen, BC, after being forced to leave their Powell Street home in Vancouver in 1942. Through the connections of her grandfather, "a big wheel" on Mayne Island, Toshiko's family "self-evacuated" first to Chase, where promised jobs in a sawmill did not work out, and then to nearby Tappen, where they found work on a large vegetable farm.

In a brief historical note, Kluckner explains that the leading characters, Toshiko and her suitor, are purely the creations of his imagination. Yet much of the story reflects actual facts. On Mayne Island, the Japanese had been well known for their tomato farms and other enterprises. The Tappen farm did exist, and one of Kluckner's friends, not Japanese, remembered the Japanese families who were there. The problems

of prejudice experienced by the young couple are very real. Not only were the "Japs" unwelcome in many places, including Salmon Arm, where the young lovers attended high school and went to the movies, but parents and others frowned on interracial liaisons, even to the extent of Cowboy's father turning him out of the house. Cowboy's problems were further complicated; once he turned eighteen, he was subject to call-up under the National Resources Mobilization Act. Without revealing the whole plot of the story, the kindness of an "Indian" woman to the pair as they travelled through the Fraser Canyon should be noted.

As one expects from Kluckner, the black-and-white drawings in the many panels are superb. A few larger ones, such as that of the Salmon Arm courthouse, can stand alone as works of art. This book is a fine introduction to both the themes of Romeo and Juliet and to the wartime story of Japanese Canadians. Its depiction of nudity (though chastely presented) and drawings of bedroom scenes make it quite different from the Classic Comics version of Shakespeare!

*Human Rights in Canada:  
A History*

Dominique Clément

Waterloo, ON: Wilfrid Laurier  
University Press, 2016. 233 pp.  
\$24.99 paper.

LARRY HANNANT  
*University of Victoria*

*Human Rights in Canada: A History* is a comprehensive survey of the checkered human rights pattern in this country. Dominique Clément writes of a country that, in its infancy

and youth, had a minimal respect for rights – at times even a disturbing contempt for them. Yet, as the result of transformations in a single decade, it achieved a “human rights system [that] was one of the most comprehensive in the world” (106).

In his assessment of change, Clément writes much about the “what” of human rights in Canada but little about the “why.” The book’s core disappointment is Clément’s failure to explain what caused the “human rights revolution” at that critical moment of change – which he identifies as the 1970s. The reader is given a compendium of human rights legislation, events, and organizations, but frustratingly little about why a profound shift occurred. One aspect of that shift lay in the realm of how rights are to be defended. Before the 1970s, Clément writes, “Canada’s rights culture had ... been premised on the principle of Parliamentary supremacy ... [in which] rights were best protected through Parliament rather than the courts” (126). Yet by the 1980s “Canadians embraced the notion of using the courts to enforce a written bill of rights, even if this meant frustrating the will of Parliament” (126). Failing to adequately explain what provoked this profound reorientation is the weakest aspect of *Human Rights in Canada*.

To a limited degree Clément does elaborate on two important movements of the 1970s that helped to provoke change. These were the Aboriginal rights and women’s movements. But curiously, in each case he downplays the activists themselves and gives credit to the federal government for helping to breathe life into these grassroots campaigns. Moreover, aside from a passing reference to the changes occurring within “the context of an international rights revolution” (114), he presents the movements as overwhelmingly domestic constructions that appeared to find no inspiration in

the ground-breaking struggles for human rights in other countries, especially the United States.

Clément declares that his purpose is “to demonstrate the malleability of human rights discourse by showing how our society has produced a unique human rights culture” (10). The idea that human rights are understood and acted upon differently at different times is not contentious. What is more open to disagreement is what accounts for that plasticity. Are social movements the causative factor? Certainly here they don’t receive star billing. More than that, at times the author appears to contradict himself about whether social movements changed human rights in Canada or vice versa. Shortly after setting out a purpose that seems to give credit to society for changing human rights culture, he writes that his focus is “moments in history when human rights transformed law, politics, social movements and foreign policy” (18). This formulation suggests that any given system of human rights is an autonomous social actor rather than a construction of society.

Clément is at his best in describing “the impact of the rights revolution on Canadian law between 1974 and 1984” (113). He elaborates on the various federal and provincial human rights charters and legislative changes over the course of the 1970s and 1980s and beyond. The result is an informative institutional and legal history. Regrettably, he asks too few questions about key issues. Much remains to be addressed: the impetus for human rights changes, whether the changes constitute a “revolution” or a perpetuation of “the liberal order” (the latter a fertile idea introduced only in the second-last paragraph of the conclusion, then dropped) and how historians and laypeople are to understand what is undoubtedly a significant development in Canada and the world.

*Empowering Electricity:  
Co-operatives, Sustainability,  
and Power Sector Reform  
in Canada*

Julie L. MacArthur

Vancouver: UBC Press, 2016.  
224 pp. \$95.00 cloth.

NICHOLE DUSYK  
*Simon Fraser University*

*E*mpowering Electricity is a detailed examination of the political and social economy of electricity co-operatives and power sector reform in Canada. The co-operative movement is commonly, and rightfully, viewed as a model of grassroots organization that supports democratic participation in many of the essential services of modern life, such as housing, food provision, transportation, banking, and energy provision. However, without abandoning the transformative potential of co-operativism, this book provides a more nuanced picture of the role of co-operatives in the energy sector.

Julie MacArthur positions electricity co-operatives as a middle ground between public and private power development. This leads to a contradictory role for co-operatives – one that may simultaneously enable citizen engagement in an inaccessible power sector while also making private power development appear more equitable and community-driven than it actually is. This is supported by the historical record of co-operative development in Canada that illustrates how co-operatives thrive when basic needs are not being met by the state. The first wave of electricity co-operatives was made up of rural, distribution co-operatives that incorporated between 1940 and 1960 in Alberta and Quebec as a result

of right-wing governments who would not publicly fund rural electrification schemes. Because it was unprofitable for private utilities, farmers were forced to collectively organize and fund the expansion of electricity networks. The second wave, which began in 1990 but flourished after 2006, has primarily taken place in Ontario's deregulated power sector. Although Alberta also has a deregulated power sector that similarly resulted in rate increases and failed to spur the development of renewables, Ontario has implemented public policy that has supported renewable community energy. Specifically, Ontario's feed-in-tariff has enabled co-operatives to gain a foothold in renewable energy generation and allowed co-operative organizations to grow in size and influence. However, even in Ontario, co-operatives remain a marginal player in a sector dominated by well-financed, politically savvy private utilities. This creates challenges for the success of electricity co-operatives and makes them vulnerable to co-optation.

MacArthur persuasively argues that electricity co-operatives can contribute to more renewable, democratic, and locally acceptable forms of development. However, this will require public intervention in the form of supportive policy and partnerships. In particular, fostering partnerships with municipalities and First Nations may be able to ensure that co-operative energy can both succeed and stay firmly within the reach of democratically accountable institutions. It is also critical to examine the provincial context of electricity co-operatives and whether they help sanction a move away from public power, as they may well do in British Columbia. Finally, MacArthur argues that enacting transformative change will require that co-operatives look beyond the pragmatic value of membership and embrace the political potential of the co-operative movement.

Although the technicalities of electricity reform make for a dense read, *Empowering Electricity* is an empirically grounded contribution to the literature on citizen engagement and energy policy in Canada. In particular, it provides a fresh take on BC energy politics that gets beyond the entrenched public/private dichotomy to explore one possible middle ground. While MacArthur implies that electricity co-operatives have the potential to erode public power in British Columbia, her suggestion of co-operatives partnering with municipalities and First Nations may actually offer a new, politically viable approach to public power development that is both more democratic and locally acceptable than the current model.

*Resource Communities  
in a Globalizing Region:  
Development, Agency, and  
Contestation in Northern  
British Columbia*

Paul Bowles and Gary N.  
Wilson, editors

Vancouver: UBC Press, 2016. 312 pp.  
\$95.00 cloth.

HEREWARD LONGLEY  
*University of Alberta*

FROM THE Northern Gateway Pipeline Inquiry, to the Tsilhqot'in land claim decision, to the proposed Site C dam, northern British Columbia has made regular front-page news appearances in recent years. In *Resource Communities in a Globalizing Region*, Paul Bowles and Gary Wilson present a collection of chapters that dissect the political economic legacy and future prospects for resource-based

development in northern British Columbia. The book is divided into ten chapters that analyze the impacts of development on settler and Indigenous inhabitants, changing global resource economies, political power, and environmentalism. It is situated in literatures addressing globalization and neoliberalism, Canadian provincial norths, and the staples thesis. *Resource Communities* provides an important framework for approaching the closely interconnected contemporary and historical problems associated with primary resource extraction in hinterland regions.

Northern British Columbia has long been economically and politically oriented towards exporting minimally processed primary resources, which has prevented economic diversification and linked the region to primarily US and more recently Asian markets. Reliance on global markets has exacerbated the spatial and temporal inconsistency of labour. MacPhail and Bowles show that jobs are often far from population centres, filled by people flown in from the south, and fluctuate with commodity prices. Appurtenancy, the linked value-added activities associated with processing primary materials, such as milling lumber, has been consistently eroded throughout the region's history, weakening employment. Infrastructure is often oversold by proponents and has not benefited the region it should. While hub communities have grown and benefited from infrastructure, Summerville and Wilson found that small communities fail to see the benefit. Railways, for instance, have tended to act like above-ground pipelines: trains roll through towns without stopping and fail to create trade opportunities.

Indigenous communities have long been exposed to global markets and suffered dearly from being alienated from

their lands by British colonization. Jim MacDonald argues that Indigenous rights are gaining power, most recently with the duty to consult (*Haida v. BC* [2004]) and the 2014 Tsilhqot'in land claim decision. However, MacDonald also argues that the Tsilhqot'in decision limits the potential of land claims by stating that, in certain situations, development can supersede Indigenous rights. Bowles and Veltmeyer argue that the anti-Enbridge pipeline protests represented a new level of opposition to industrial development that has emerged out of a firmer legal footing for First Nations, a galvanized environmental movement, and a greater sense of place among the non-Indigenous population. They argue that while, in some ways, the Northern Gateway opposition was unique, and that there has been less opposition to liquefied natural gas pipelines, the protests represent a civil society demand for developers to earn a social licence to operate.

*Resource Communities* covers a lot of ground in a very big and diverse region and from a variety of perspectives. Resource development issues are complex, interlinked, and need to be comprehensively examined. Although the perspectives and histories of Indigenous communities are consistently and effectively addressed throughout, the book would have benefited from original interviews with Indigenous peoples to further substantiate Indigenous views of development and change going forward.

*Resource Communities* seeks to effect change in the way the region relates to the rest of the province, country, and world. The authors care a lot about how the region has developed and want to see future growth conducted in a more measured, democratic, and equitable way that is informed by the needs of both Indigenous and settler residents of northern British Columbia. *Resource Communities* should be required reading for policy-makers,

businesspeople, and academics involved in or studying the diversity of issues associated with industrial development in northern British Columbia.

*Raincoast Chronicles 22 – Saving Salmon, Sailors and Souls*

David R. Conn, editor

Madeira Park: Harbour Publishing,  
2013. 128 pp. \$24.95 paper.

*Raincoast Chronicles 23 – Harbour Publishing 40<sup>th</sup> Anniversary Edition*

Peter A. Robson, editor

Madeira Park: Harbour Publishing,  
2015. 192 pp. \$24.95 paper.

HOWARD STEWART  
*Denman Island*

THE NINE non-fiction stories told in *Raincoast Chronicles 22 – Saving Salmon, Sailors and Souls* share a common theme of “service on the BC coast.” Apart from that, they are a very mixed bag. They range from Methodist missionary women offering refuge to women who arrived from China and found themselves forced into slavery or prostitution, to career bus drivers in Vancouver, to volunteer park builders on the Sunshine Coast. Four of the nine relate to moving people and goods around the coast – by boat, helicopter, and bus. David Conn’s able editing has helped ensure this heterogeneous collection is consistently well written.

This edition of *Raincoast Chronicles*, like its predecessors, offers stories about coastal people and their work that might easily have been lost to posterity. Like

earlier editions, *RC 22* tells stories that are almost archival in nature. Most give a voice to people who would not otherwise have it, enabling them to tell stories that are not often published, about things like working on coastal freighters, building park lodges, or protecting damaged salmon streams. These clear and highly readable accounts will be of value to BC historians and writers – at least those who condescend to read “popular history” – both now and in the future. The majority of the stories read much like oral history; one of them – about two young doctors starting their practice in Ganges in the late 1940s – consists mostly of transcribed interviews with the protagonists. Each of the nine pieces is effectively supported by a wealth of high-quality, well-annotated black-and-white photographs.

So much for the objective description of contents and its contribution to BC scholarship. But what did I really find most gratifying about this collection, apart from the consistent high quality of the writing and the diversity of stories? These stories underline many salient features of our recent past that ought to be remembered: the golden age of sport fishing on the inside water before chinook and coho populations collapsed; the incredible dangers of flying in this treacherous landscape of rugged mountains, giant trees, and deep dark waters; the almost impossible challenge of protecting rich wilderness heritage and moribund salmon streams in the face of an entitled forest industry grown desperate as wood stocks dwindle; the often surreal stories of the vessels and navigators plying the endlessly complicated inside waters. The latter is my personal favourite in this collection: Alan Haig-Brown tells stories of moving everything from groceries to dynamite between the foetid toxic waste dump that was the old False Creek and the many isolated little community wharves that, for a few decades,

lined the coast in much greater numbers than today. But perhaps Haig-Brown doesn't qualify as one of those people whose voice would not otherwise be heard?

*Raincoast Chronicles 23* is different from *Raincoast Chronicles 22*, discussed above, and most others in the *RC* series. It is thicker than most, at almost two hundred pages. Its thirty pieces of prose and six poems include contributions from relatively well-known voices, such as Stephen Hume, Grant Lawrence, Anne Cameron, Al Purdy, and Harbour's own publisher, Howard White, as well as accomplished local historians from Harbour's stable: people like Jeanette Taylor, Paula Wild, and Jim Spillsbury. The collection celebrates forty years of publishing by Harbour. They have assembled what they consider to be “some of the more memorable passages ... [but] only a taste ... [of the] unique flavour Harbour has brought to BC's cultural life” (8). Each piece has been extracted from a book published by Harbour between 1974 and 2014. The result is a tour de force. Virtually every entry is a compelling, fascinating read; there is something in there for everyone, from serious scholars of the coast to general readers looking for a good read. I'm not really qualified to say whether Harbour has succeeded in its goal of giving us a taste of “Harbour's unique flavour” – I've only read two or three dozen of the more than six hundred books it has published since the early 1970s. But it has certainly succeeded in giving us a taste of the unique flavour of life on the BC coast since the beginning of the colonial era. Like most Harbour books, much of this collection reverses the often Vancouver- or Victoria-centric world view that characterizes so much modern BC writing. With the exception of Mike McCardell's delightful sketch of Emily Carr – the only fiction prose in the collection – the coast's two

biggest urban zones are confined to minor supporting roles. If they figure anywhere at all, the cities are places of origin or destinations rather than settings for the stories recounted. This is not a criticism of Harbour's chosen focus. But it may be a weakness for the publisher in the future: if it wants to remain relevant to its coastal readers, it may want to delve more into the urban experience.

But oh, those stories. I'm glad it was editor Peter Robson instead of me who had to render down thousands of chapters from hundreds of books into this homage to Harbour's body of work. One wonders if there might not be another book or two hidden in the also-rans, the inevitable contenders that didn't make the cut for this book. As it is, we are presented a Harbour-ite collection of stories and poems about real/surreal characters, places, communities, animals, adventures, and dangers that – were they not true – could only have been credibly brought to life by the most adept of fiction writers. Who could believably depict a fictional character who, like Tofino's Fred Tibbs, built himself a hundred-foot spruce tower on the edge-of-the-world ocean, then climbed to the top of it every day to serenade the little town across the water with his trumpet? Many of us might know the Kafkaesque nightmare of being caught up in a bureaucratic vanity project doomed to failure. But who could imagine it in a hell-at-the-end-of-the-earth setting like a doomed lighthouse forty miles northwest of Cape Scott, six hundred feet in the air, so windy that every building threatened to blow away at any moment, and so fogbound the lighthouse couldn't see the ships nor the ships the light? Who has heard of pods of dozens of blue whales, dancing over the water on their tails? Or, my personal favourite, a dumptruck driving loads of dead farm salmon up and down the twisting highway between Pender

Harbour and Sechelt while striving with ever less success to keep the putrid, rapidly liquefying cargo from slopping over the driver, the road, and passersby? I suppose it is these kinds of stories that, cooked up together, create the "unique flavour" publisher Howard White was aiming for.

*The Royal Fjord,  
Memories of Jervis Inlet*

Ray Phillips

Madeira Park: Harbour Publishing,  
2015. 192 pp. \$22.95 paper.

HOWARD STEWART  
*Denman Island*

IN *The Royal Fjord*, Ray Phillips, a long-time resident of the Sunshine Coast, finishes a job his late father started. It is, says Phillips, a book of "many anecdotes [and other stories that] tell some of the history of the inlet ... [because] if someone doesn't record them, they will be lost to future generations" (9). These stories come with the disclaimer that they are "by no means a history of the Jervis area, because that would take a knowledge far beyond my limited resources" (10). Yet these anecdotes and stories are good local history, and the book makes a valuable contribution to the history of this spectacular inlet. This sort of intensely personal local history is one of the things that Harbour does best.

The book tells the stories of local settlers, especially loggers. Their tales of dangers and hardships endured, of gruesome injuries or death, are outsized, right out of Ken Kesey's *Sometimes a Great Notion* (1964). They are from another time that makes us mere twenty-first-century mortals feel puny, weak, and timid: the

logger trapped under a badly fallen tree who has to hack off his own foot with a jackknife to avoid being drowned by the rising tide, then row himself many miles for help; the young couple picnicking on a quiet beach with their toddler who is wading in the shallows one minute and gone forever the next, apparently swallowed by a giant ling cod lurking nearby in the crystal clear waters.

The way that Phillips has organized his material helps keep it interesting; the titles of the several dozen short chapters bounce back and forth between different people – usually families or individuals, different places around the inlet, and different events or activities. A few of the final chapters address specific themes like mining and different kinds of marine transport. In fact, these people, places, events, and themes are all woven together through most chapters. It is a rich tapestry in which rugged individualism, sometimes taken to eccentric extremes, and mortal danger contrast with strong ties among settler families and friends. The author and his family seem to have been related to half the settlers around the inlet and been friends with most of the rest.

Phillips offers another reminder that the “rich Americans buying up the best shoreline” were often viewed differently by local settlers than they were by more urbanized coastal people visiting places like Jervis Inlet in the warm, dry months. For the writer M. Wylie Blanchett, Montreal-born and Sidney-based, James Frederick MacDonald was the “man from California” who blighted the family’s treasured summer moorage on Princess Louisa Inlet. For the locals, he was “Mac,” a much loved neighbour. The same sort of conflicting perspectives come up, for me, when Phillips talks lovingly and uncritically of the logging and mining traditions of the inlet. While I wonder about the long-term damage

the gyppos have probably done to the inlet’s thin mountain soils and salmon-spawning streams, and the acid drainage that might be spilling yet from various metal mines long closed, Phillips reflects a more local perspective and mostly wonders when they can get logging and mining again.

One slightly discordant note for me is the book’s single map. It shows traditional settlement sites of the Sechelt First Nation and Indigenous pictograph locations around Jervis Inlet, but otherwise these issues are not discussed much in the text. With the notable exception of a fascinating vignette about Portuguese Joe Silvey and his Indigenous families (80-88), this is old-style white settler history that talks of “the first white people to live in the Bay” and “the first white baby born in this place” (107). Yet quite a few of the places that figure in this settler’s history, such as Earl’s Cove, are not on the map, which also lacks a scale.

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*Tide Changes: A True West Coast  
Fishing Adventure*

Dave Holland

Kelowna: Webb Publishing, 2014.  
217 pp. \$19.95 paper.

*A Gillnet's Drift: Tales of Fish  
and Freedom on the BC Coast*

W.N. Marach

Victoria, : Heritage House, 2014.  
208 pp. \$17.95 paper.

*Poachers, Polluters and Politics:  
A Fishery Officer's Career*

Randy Nelson

Madeira Park: Harbour  
Publishing, 2014. 240 pp.  
\$24.94 paper.

COLIN LEVINGS

*Retired Fisheries and Oceans  
Canada scientist*

IT IS COMMON knowledge that the salmon fisheries of British Columbia are a fraction of what they used to be, and the scientific and sociological literature is full of theories about how this happened. Too much fishing is, of course, one of the usual suspects, and fishers have lamented the over-exploitation of the resource (e.g., Safarik 2012). The three books covered in this review provide a different perspective on the salmon industry because they deal with the personal aspects of actually becoming a fisher, or, in the case of Randy Nelson's book, dealing with the poachers and polluters who affect salmon production. Each of

the books gives a vividly personal view of the salmon industry in the 1970s, a time when salmon were still relatively abundant, at least compared to today. A common theme in the three books is the authors' love of nature – simply being on the water and outdoors was a treat and its value was appreciated. All three authors also clearly valued their independence. Running their own boat or organizing their own patrols had intrinsic value to these men.

Dave Holland's book focuses on the first two years of a lifelong career as a fisher, recounting how he started out harvesting oysters in 1973 and then got into salmon trolling. Because fishing was his chosen and sole profession, he provides many insights into the industry and the people on the Coast involved in it, especially around Lund, where he started fishing. What I found interesting in his book was how helpful other fishers were in getting him set up as a troller and the apparent lack of competition between them and the "new guy." Perhaps this is a reflection of the relative abundance of salmon when he started his career – there seemed to be enough for everybody. His approach to describing his colleagues is gentle, and his tone affable. I gained a great appreciation of coastal communities, especially in the northern Strait of Georgia (sometimes called the Gulf of Georgia and now known as the Salish Sea) and near Port Hardy. Double-ended "Gulf trollers" similar to Holland's first vessel were once icons in the region, but fewer are afloat now. The author provides a great narrative on the troller as a fishing machine, but a few diagrams or drawings would have helped readers not familiar with these boats. This does not at all detract from the book, which has a very readable and comfortable style.

Nick Marach started gillnetting as a part-time occupation in 1972 and spent ten seasons on the Coast, fishing

in some of the same water as did Holland. His entry into the industry was somewhat more haphazard than Holland's, with more training in the school of hard knocks. Perhaps his experiences were more reflective of a greenhorn's life trying to learn how to run a boat and catch fish. As well, he had a smaller network of friends to help him as he was working out of the large and somewhat impersonal Port of Vancouver. Marach's writing style is quite analytical, which might appeal to the person who wants a good descriptive narrative. Gillnetting is in some ways an easier method to catch salmon relative to trolling – there are no lures, lines, hooks, and poles to worry about. Nevertheless, it is not as simple as putting a net in the water and pulling back the catch. Marach gives the reader a good sense of the nuances involved in gillnetting, such as reading the tides and currents and, of course, knowing the Coast and the fish. The book has a glossary that helps the reader understand the gillnetter's lingo. The author does a very good job of "character development," which is not really necessary in a non-fiction story but it is well done in this book. I thought his description of a widow who provided him with a licence for his new boat one of the most lively and entertaining parts of the book.

Nelson's book is an unabashed memoir of his life as a Department of Fisheries and Oceans fisheries officer and recounts his experiences patrolling in the Fraser River and elsewhere in British Columbia. He began his career in the late 1970s. Unlike Marach and Holland, Nelson does not dwell on interpersonal relationships or "friends" – his work was more cut and dried with somewhat less mentoring. Though he was trained for the job, he also had a natural instinct to preserve the

resource. It was his task to conserve salmon by preventing them from being illegally harvested during their spawning runs in the Fraser River as well as by protecting their habitats. His book is a series of vignettes set in chronological order from the start of his career as a conservation officer in the late 1970s to his retirement as a senior fisheries official in 2013. Nelson does an admirable job of injecting humour into each vignette, a welcome technique as the poaching stories do tend to be similar from case to case. He also convincingly describes the dangers involved in fisheries enforcement. This is a high-risk job, a fact not appreciated by many people. Like Holland and Marach, of course, he faced the dangers associated with being on the water. Unlike the fishers, however, Nelson also had to cope with wild animals, physical and verbal assaults, as well as the stress of not really being in control of one's destiny – inevitable in an organization in which top-down control was the norm. Nelson also provides a number of lively vignettes dealing with protection of salmon habitat in the rivers. Clean water and undisrupted freshwater habitat are required for salmon production. Nelson worked hard to prevent habitat damage so that the natural systems continued to support fisheries. Like Holland, Nelson was a "flatlander" who moved to British Columbia as a young man and quickly learned about this province's amazing salmon resource.

This trio of memoirs is worth reading to get the authors' personal perspectives on how they found their way into the "salmon community" as it existed in the 1970s. They provide insight into the way things were back in the day when a large number of people in British Columbia could earn a living or feed their families by harvesting salmon from the sea, or,

in the case of First Nations, from the rivers and the ocean. Commercial fishers included trollers, gillnetters, and seiners (see Pepper 2013 for stories on seining). There was also a complex infrastructure supporting the industry, which included shipyards, fish packers, canning and processing plants, and delivery to the consumer. This infrastructure included the fisheries officers who were charged with making sure the harvest was legal. At least for the fishers, this way of making a living is much diminished now, and these memoirs offer interesting and entertaining stories for current and future generations about earlier days of the fishing industry.

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#### *The Sea Wolves: Living Wild in the Great Bear Rainforest*

Ian McAllister and Nicholas Read

Victoria: Orca Book Publishers, 2010. 184 pp. \$19.95 paperback.

#### *Wolf Spirit: A Story of Healing, Wolves and Wonder*

Gudrun Pflüger

Victoria: Rocky Mountain Books, 2015. 256 pp. \$28.00 cloth.

STEPHANIE RUTHERFORD  
*Trent University*

A PITTED DEBATE about the value of wolves emerged in 2015 and 2016, centring on the wolf cull established by British Columbia's Ministry of the Environment. The plan to save declining stocks of caribou involved the killing of wolves (often by helicopter) in northeastern British Columbia. A firestorm erupted. On one side were those who suggested that such a cull was the only management tool available to save the caribou. On the other, environmentalists (including Ian McAllister) and animal rights activists argued that the cull merely covered up the real root of the caribou crisis – habitat loss and fragmentation due to government-enabled resource development – that could not be solved by killing wolves (Hume 2016). Celebrities like Miley Cyrus and Pamela Anderson entered the fray, attempting to shame the BC government into a policy reversal. Premier Christy Clark remained unmoved, suggesting she would consult Cyrus if she wanted to know how to “twerk” but that

wolf policy was beyond her expertise (ctvnews.ca 2015). In the end, the 2016 season's wolf cull resulted in the death of 163 wolves (Pacific Wild 2016). This policy will remain in effect in the coming years. Expect wolf losses to mount.

The contest over the relative value of predator and prey species has a long history in this and other contexts. Wolves, along with coyotes, bears, and cougars, have often been at the losing end of these debates. What the two books under review here attempt to do is wade into this discussion by taking the side of the wolf. Both aim to recuperate the wolf, so that we recognize the importance of wolves, rather than seeing all things lupine as villainous. Put another way, they ask: How can we learn to love the wolf? In this effort, they are not alone. They follow a long tradition of Canadian texts that reveal the untold story of the wolf as noble, social, curious, and intelligent – from Ernest Thompson Seton (1898) to Farley Mowat (1963). But *Sea Wolves* and *Wolf Spirit* do so in fundamentally different ways: the other autobiographical in composition; one using science to annunciate the centrality of coastal wolves to the Great Bear Rainforest ecosystem, the other recounting, in sometimes mystical terms, how the spirit of the wolf saved a life. But what they share is a commitment to re-storying the wolf in ways that would make the actions of the BC Ministry of the Environment impossible.

Ian McAllister and Nicholas Read offer a thoughtful book on the wolves of British Columbia's rugged coast, animals of both the forest and the sea. What is first striking about the book is McAllister's visually arresting photography: almost every page is adorned with a remarkable image of BC's Great Bear Rainforest and its breath-

taking wildness. Indeed, it is the only book I've ever reviewed that my five-year-old clamoured to see. Through both text and image, McAllister and Read weave together a narrative whose main purpose is to dispel myths about wolves as rapacious beasts, instead suggesting that they are "a national treasure" (17). Both McAllister and Read are wolf advocates, a fact that shines through in the strength with which they press their claim. While the authors effectively convince the reader of the ways in which these wolves are unique, they also offer yet another example of how the human relationship to nature has gone horribly awry. Impending loss underpins the narrative of *Sea Wolves* – of the habitats because of resource development and climate change, of the salmon who feed them, and of the wolves themselves as a result of sport hunting and the longer misunderstanding of their role within ecosystems.

For those familiar with the history of human encounters with wolves, McAllister and Read's volume won't hold many surprises. But that isn't its intent. Instead, it offers an accessible, neatly packaged resource for both teachers and students who are interested in wolf behaviour and biology, one that has been approved by the Educational Resource Acquisition Consortium for use in BC schools. That said, there are surprises here for even the most knowledgeable. For example, for many readers outside of British Columbia, the idea that wolves swim and fish will be counterintuitive: wolves are often thought to be resolutely a land-dwelling, deer-eating creature. Even more interesting is that they eat only the salmon heads, so when a salmon is caught by a wolf, not only does it feed itself but the entire ecosystem. By highlighting the ways in which these wolves are different from their "inland cousins" (11), McAllister and Read effectively persuade

the reader that action needs to be taken so that they can continue to thrive.

By contrast, Gudrun Pflüger seeks to elaborate less the importance of a unique species than to suggest that there is something in wolves that can teach people how to live. *Wolf Spirit* offers the story of an Austrian woman, a former elite athlete and cancer survivor, who finds herself in the wilds of Canada working on a range of research projects for and about wolves. Written in the form of pseudo-journal entries interspersed with environmental analysis, Pflüger recounts her life with wolves and provides insights into the less glamorous work of biologists. But these stories provide the backdrop to Pflüger's larger story of how she beat cancer. Each feeds into a longer narrative about how wolves taught her endurance and courage, so that when she was diagnosed with cancer, she was able to overcome it by invoking her "wolf spirit." Its hard not to admire Pflüger's relentless positivity and capacity for self-actualization in all aspects of her story, whether it's her ability to collect mountains of wolf scat, resist gender bias in sport, or fight against the ravages of brain cancer. What is clear in *Wolf Spirit* is that Gudrun Pflüger is a force to be reckoned with: one is left with the sense that she can accomplish almost anything, as long as she sets her indomitable will to it.

However, from my perspective, this book falls short in some respects. First, the choice to write *Wolf Spirit* as if it were composed of journal entries personalizes the account, but it also disjoins the narrative. The reader is propelled forward and backward among different years, different locations, and different projects. It can be difficult to reorient oneself every few minutes, given that the entries are often quite short. And although *Wolf Spirit* often includes a discussion of the broader environmental contexts that wolves navigate, it is often

both thin and, at turns, moralizing. For example, Pflüger's disdain for modern consumer lifestyles, for ATVs, for genetic modification, and for pit mining, among other things, is crystal clear; indeed, she names the Ekati diamond mine in the Northwest Territories as "the entrance to hell on Earth" (194). This is, of course, Pflüger's prerogative: it is her story, and so her positions on a variety of issues matter. This becomes trickier when the author turns to Indigenous issues. Referencing the same mine, Pflüger contends that the Dene who work for Ekati "pay a high price" for their employment, "namely the loss of their pristine nature and, with it, their roots and identity" (196). Later on, she suggests again that some Indigenous people "sell" their natural heritage to hunting parties or even themselves shoot animals that have become rare, only to sell them on the black market" (213). The notion that working for a mine or hunting a wolf is a zero-sum game for Indigenous people and ultimately leads to the loss of their identity feeds into a "vanishing Indian" narrative that is deeply problematic. Moreover, such a line of argument pays little attention to the contemporary political struggles of Indigenous people in this country, including both decolonization and resurgence, which are much more complex and radical than the kind of analysis Pflüger provides. While not the focus of the book, Pflüger's throwaway comments sometimes diminish the book's strength.

In the end, the stakes of learning to love the wolf are high. Both *Sea Wolves* and *Wolf Spirit* provide us different entry points to begin that journey.

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## *One More Time! The Dal Richards Story*

Dal Richards with Jim Taylor

Madeira Park: Harbour Publishing,  
 2009. 288 pp. \$32.95 paper.

VANESSA COLANTONIO  
*Vancouver*

**L**OCAL ICON Dal Richards passed away on New Year's Eve 2015. In the tributes that followed and at his memorial, many noted the auspiciousness of his passing. For years, his New Year's Eve concerts were legendary; throughout his lifetime, he had led his big band through seventy-nine of them. The title of his memoir *One More Time!*, published in 2009, seems even more apt now.

Walking the sometimes thin line between memoir and autobiography, *One More Time!* runs more or less chronologically, beginning with Richards recounting his childhood (including a serious accident that affected the rest of his life), continuing through his first band gigs with the Kitsilano Boys Band,

and detailing the formation of his own orchestra in the late 1930s. Richards also breaks up the chronology many times by adding more recent anecdotes and reminiscences (including the death of his first wife, Lorraine, in 1984) as well as examples of worldly wisdom: "It [the old days of show business] was a time for schemers, dreamers and entrepreneurs – which by now I'd learned was a French word meaning 'I've got an idea if you've got the money.' Some made it, most didn't but everybody tried – which, come to think of it, is a pretty good definition of the life we all loved and chose to live. Still is" (112).

Richards's anecdotes are fascinating for anyone who is a fan of Vancouver history and ephemera. *One More Time!* is populated with now long-gone venues and late-night jazz haunts as well as radio and television music and variety shows long since forgotten, even in the YouTube era. Legendary haunts included the Cave, the Commodore, and the Penthouse; those now lost in the mists of time included the Arctic Club, the Narrows Supper Club, the Marco Polo, the Club 5, W.K. Gardens in Chinatown – "which in its glory days in the 30s had floor shows and an orchestra" (98) – and Love's Café, an all-night restaurant in the 700 block of Granville Street. The Hotel Vancouver (the current one as well as its ornate predecessor), The Georgia Hotel, and the Devonshire Hotel (where the Pacific Centre Mall now sits) also make appearances, as do an all-star cast of local and international celebrities. The former include Red Robinson, Jimmy Pattison, Diana Krall, Bria Skonberg, Michael Bubl , and a whole host of jazz musicians, bandleaders, and vocalists. Among the international greats are Mel Torm , Ginger Rogers, Benny Goodman, Bob Hope, Artie Johnson, and Jack Benny.

Over the years, Richards's life had many unexpected detours. In the jazz

heyday of the 1930s and 1940s, who would have foreseen the decline in jazz popularity of the 1960s and 1970s? Richards left music for a time and went into hotel management, graduating from the British Columbia Institute of Technology in 1968. Eventually, however, he found his way back, once again becoming a fixture at the Pacific National Exhibition every summer. Releasing albums and CDs from the 1980s onwards, Richards's orchestra only benefited from the swing revival of recent decades.

As for the tone of the book, reading *One More Time!* is like being with Dal Richards in person, listening to the many stories of an entertainment industry veteran. His wish for the afterlife, he wrote in the last chapter, was to sit in the "real balcony" and enjoy all the great bands that had already passed. He would be giving them the thumbs up, as he did to this reviewer's dance steps once at an afternoon tea dance at the Hotel Vancouver. Now, we can enjoy the orchestra of his memoir and return the favour.

*Playing for Change: The  
Continuing Struggle for Sport  
and Recreation*

Russell Field, editor

Toronto: University of Toronto  
Press, 2016. 480 pp. \$49.65 paper.

PEARLANN REICHWEIN  
*University of Alberta*

RARELY DOES a book cover depict a Canadian athlete with claims to a major role in academic life and advocacy politics, but this is no ordinary cover. The front of *Playing for Change* depicts young Bruce Kidd, British Empire and Commonwealth Games champion,

future Olympian, and later dean of the University of Toronto's School of Physical and Health Education, vice-president of the University of Toronto, and warden of Hart House, among many other roles. Kidd's classic *The Struggle for Canadian Sport* (1996) and his other scholarly work set the pace for many to follow. A marathoner and athlete activist as much as an engaged academic, Kidd (born 1943) continues to inspire many public intellectuals and advocates for change through sport, physical education, and recreation. These, broadly, are the subjects of this book.

Russell Field presents fourteen significant chapters by Canadian scholars in sport, recreation, and physical culture studies arising from a 2010 Toronto gathering and festschrift in honour of Kidd. Together they suggest a broad-reaching and self-reflexive rethinking of the tradition of scholarship and social activism pioneered by Kidd as a public intellectual and critical scholar. Contributors to this book believe that, in a climate of neoliberalism, calls to produce critical scholarship with timely and relevant contributions to social change and communities are all the more important.

A number of chapters examine Olympic and professional male sports, notably hockey and baseball, where Kidd and MacFarlane's *The Death of Hockey* (1972) and Gruneau and Whitson's *Hockey Night in Canada* (1994) left off. Questions of public access to recreation are also emphasized. Notably, Kidd's *The Struggle for Canadian Sport* highlighted "BC Pro Rec" [BC Provincial Recreation programs] as an interwar public recreation innovation copied by several provinces across Canada, and McDonald's *Strong, Beautiful, and Modern* (2013) recently situated it within an international realm of dominion fitness programs. Similarly,

chapters in *Playing for Change* by Parissa Safai on urban Toronto, Robert Pitter and Glyn Bissix on Nova Scotia trails, Vicky Paraschak on the Northwest Territories, and Nancy Bouchier and Ken Cruikshank on Hamilton harbour cover public access to recreation and physical activity in other parts of Canada.

Chapters by Russell Field on Vancouver's 2010 Olympics and Patricia Vertinsky on physical cultural studies in North American research universities reflect on knowledge in a post-disciplinary academy. Field critiques the inequities and politics of the Vancouver winter games that promised much but whose legacies are costly to a public good. Vertinsky reflects on future directions in academe with proposals for physical cultural studies as an inclusive advance, a topic also embraced by Kidd as a long-standing university dean. Vertinsky emphasizes UBC's own history of physical education and health, manifest in the architectural heritage of the War Memorial Gymnasium as a reminder of physical education, especially dance and movement for young women, along with analyses of changing structural and administrative politics that shape such knowledge (see *Disciplining Bodies in the Gymnasium*, 2003, edited by Vertinsky and McKay).

Advocacy is a signature for the writers presented here and a subject that includes their calls to serve as public intellectuals. Researchers will find prime reading for sport and physical culture studies and related philosophies of knowledge, and other readers will welcome the history of sport, recreation, and the body.

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## *How Canadians Communicate V: Sports*

David Taras and Christopher Waddell, editors

Edmonton: Athabasca University Press, 2016. 389 pp. \$39.95 paper.

JENNIFER ANDERSON  
*Canadian Museum of History*

THE STRENGTH of *How Canadians Communicate V: Sports* is in its storytelling. Exploring Canadian engagement through sports and the media, the authors demonstrate that a powerful story attracts both spectators and readers. Written from multiple perspectives, the book is sure to spark lively discussion in the classroom.

The fifth volume in the Athabasca University Press series on communication, this book offers an interesting angle on Canadian studies and cultural history. The overall premise is that sport is integral to Canadian popular culture. It expands the field of play beyond the hockey rink, which has been adeptly covered by Richard Gruneau, David Whitson, and others. It captures the philosophical critique drawn from theories of media and spectacle in a dynamic and accessible manner. In addition to the introduction,

twenty short chapters are grouped into four interrelated subthemes.

The first section deals with the business side of sports and the media. Questions are raised about the future of sports journalism and the integrity of broadcasters, embedded as they are in multi-million-dollar enterprises. Jay Scherer considers the role of the national broadcaster in the digital age, asking pointed questions about viewing access across the country (72).

The book's second subtheme deals with national identities, heroes, and the spectacle of sport. How do athletes' experiences vary depending on whether they play in Canada or the United States? How do sports fans differ across markets? Ira Wagman points to factors that make Canadian sport "glocal" in nature: the melding of global and local identities to form complex allegiances (117-33). David Legg calls for better informed media coverage of Paralympic sport (175-86).

The third section, entitled "Hockey Night in Canada," includes research on concussions, bodychecking in minor hockey, and a gender and class analysis of hockey players and fans. Peter Zuurbier argues that fans can challenge the commodification of the game by picking it up themselves, finding opportunities to play for fun, and intentionally de-escalating the hype in the youth game (263). Chaseten Remillard observes that hockey art is a reflection of the lived experience of the game, functioning as a set of communication cues to shared values (279). Together, these chapters suggest that hockey fans have agency and can respond at a grassroots level to issues raised by the game.

The last section of the book is about drugs, violence, and death in sport, and the coverage of these difficult stories in traditional and social media. Angela J. Schneider looks at the ethics of doping and draws conclusions that apply across

borders and sports (336). Read together, Regan Lauscher and Jeremy Berry's contributions, on media responses to the death of Georgian luge racer Nodar Kumaritashvili at Whistler just prior to the opening of the 2010 Olympics, present a compelling argument for why social media users and journalists alike must report on sensitive subjects with understanding and empathy (341-75).

Ultimately, if sports journalism is to survive the advent of new technologies, where the boundaries between athletes, spectators, and the media are increasingly blurred, it will be in continuing to tell stories that captivate. Further exploration of why some sporting events, and some athletes, get more coverage than others is warranted. The issue of inclusivity in sport at all levels is of pressing contemporary concern. The role the media has played in growing sport at the grassroots level (bringing new fans and participants to curling, for instance), deserves acknowledgment. This book offers a thought-provoking approach to how Canadians communicate about sports, and it will inspire further discussion.