Kwädąy Dän Ts'ìnchį: Teachings from Long Ago Person Found

Richard J. Hebda, Sheila Greer, Alexander P. Mackie, editors

Victoria: Royal BC Museum, 2017. 668 pp. $49.95 paper.

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Sometime between 1720 and 1850, late in summer, an eighteen-year-old man was travelling on an icefield in the present-day territory of the Champagne and Aishihik First Nations, in what is now northwestern British Columbia. Well provisioned and warmly clothed but moving through a challenging environment, sadly, this young man lost his life; however, his story did not end with his death. In 1999 a group of teachers hunting for Dall's sheep in Tatshenshini-Alsek Park encountered, emerging from a melting glacier, the man who would come to be known as Kwäday Dän Ts'ìnchi (Southern Tutchone meaning "Long Ago Person Found"). This extraordinary meeting resulted in a collaborative effort involving Champagne and Aishihik First Nations, the BC Archaeology Branch, the Royal BC Museum, and the Yukon Heritage Branch, as well as numerous other organizations and individuals, to learn more of Kwäday Dän Ts'ìnchi's story.

This exceptional and weighty book (668 pages) represents the culmination of nearly twenty years of work. A substantial editorial effort that brings together previous disparately published material, this volume contains diverse contributions from sixty-nine authors: 3 forewords, 37 chapters, 6 section introductions, 1 poem, a conclusion, 3 appendices, and a section of colour photographs. The chapters are generally written in an academic style; however, breadth of content and remarkable subject matter should ensure that their appeal extends beyond academic circles.

The chapters are organized into six sections. "Respecting the Discovery" outlines the first encounter with Kwäday Dän Ts'ìnchi, the natural setting of the region, and all the fieldwork conducted at the site as well as radiocarbon dating results. "People, History and Honouring" situates Kwäday Dän Ts'ìnchi in the contemporary cultural landscape, providing perspectives from within the Champagne and Aishihik communities and outlining consultation with other groups, the cultural protocols followed,

the ceremonies undertaken, and the rich history of the Tatshenshini-Alsek region. "Lessons from a Short Life" presents incredibly fine-grained and careful analysis of Kwäday Dän Ts'ìnchi's remains. This involves microscopic, DNA, and chemical investigations that reveal subtle details of his life, health, travel routes, and recent meals. "The Belongings and the Artifacts" summarizes analysis of the items found with Kwäday Dän Ts'ìnchi as well as those left in the area by others over hundreds of years. Detailed study of these unusually well-preserved belongings offers a rare opportunity for learning about life in the past. "Journeys" combines different ways of knowing and, in so doing, enables us to further understand Kwäday Dän Ts'ìnchi's movement through past landscapes. Traditional stories of glacier travel, contemporary accounts of life in a glacial landscape, scanning electron microscopy, and experience gained through retracing his route by foot are successfully combined to better comprehend his journey. The final section, "Connections," presents a groundbreaking community-coordinated DNA study that traced Kwäday Dän Ts'ìnchi's mtDNA to seventeen living relatives, all of whom belong to the contemporary Wolf/Eagle clan/moiety, thus allowing his fundamental cultural identity to be known. The theme of connection is continued in a commendably transparent review of the collaborative process as well as with projects connecting contemporary people with traditional practices. Closing words reflect on Kwäday Dän Ts'ìnchi's power to bring people together to share in learning.

This volume contributes a unique and important perspective to the deep history present in the region and to human history more broadly. It will stand out as an important point of reference in the future. Its humanist, collaborative, and respectful ethos contrasts with the coldly clinical treatment of Oid-p'ma Natitayt/Kennewick Man, Ötzi, and other ancestors (Bardill et al. 2018; Sharp 2002; Thomas 2001). In the last chapter, former Champagne and Aishihik chief Diane Strand (Xixch'tláa) emphasizes the opportunity for kets'ädän (learning) and the importance of passing on what one has learned. I encourage everyone to read this volume, to learn, and to pass on some of Kwäday Dän Ts'ìnchi's teachings.

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Time Travel: Tourism and the Rise of the Living History Museum in Mid-Twentieth-Century Canada

Alan Gordon

Vancouver: UBC Press, 2016. 372 pp. $95.00 cloth.

Sean MacPherson
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Tagline: *Alan Gordon's new book,* Time Travel, *explores the rise,*

spread, and fall of the living history tourist movement that took place in postwar Canada.

We all remember them. I know that *I* do. Having spent a summer in my youth washing dishes at Fort Steele heritage town, I remember the wooden boardwalks, the ramshackle buildings, the yellow school buses in the dusty parking lot, and the peculiar mash-up of accents put on by the hired actors who populated the living history museum (was it Irish? Texish? Cowboy-Cockney?). I remember the pioneer dresses, the sizzle of red horseshoes dipped in black water, and the vacant stare from the dull dead eyes of a wax mannequin. Whatever it was, that place cast an unsettling feeling over me all summer, a feeling that still lingers in my memory. Whether it was the ghosts of the dead or the immense emptiness of the site when the tourists went home, Fort Steele had a darkness to it, a story like a long shadow that stretched through the artificial streets. In *Time Travel,* Alan Gordon makes a good attempt to tell some of that story.

Throughout the mid- to late twentieth century, living history museums became popular and potent places to experience the past, influencing our interactions with history. They are fascinating sites at which to explore the historical dissonance so often created by the retelling of colonial narratives. As Gordon often points out, these sites presented a complicated version of history – a version equally influenced by anti-modernism, the popularization of settler narratives, and the demand to function as tourist attractions. The result was that these museums provided as much entertainment value as they did knowledge of the past. They often embarked on an ill-fated quest to reach the mythical island of "authenticity," constantly striving to experience the unadulterated truth of history by physically situating the historical sojourner in a reconstruction of the past, travelling through a fixed space that served as a material expression of time.

These historical recreations were wildly subjective, their authentic destinations often missed by miles, if ever navigable to begin with. At best, living history museums achieved authenticity by becoming historical artefacts themselves – expressions of the social and political values at play in postwar Canada. As Gordon succinctly notes, living history promoters "constructed an interpretation of the past that confirmed their influences and idealized version of history" (7).

Well researched and thorough, this book offers an important foray into the study of living history museums in Canada, identifying many interesting themes along the way. First, like any good historian, Gordon explores the origins of the museum itself. Intertwined with the rise of natural history collections was the increasing importance of the link between knowledge and artefact, the ways in which material media entrenched themselves in understanding the past. Through anthropological collections, wax museums, taxidermy exhibits, and curio shops, throughout Europe and North America artefact and object became the central means by which to communicate ideas about the world.

It is important to note that these objects were presented to the public as a means to *entertain* as much as to *educate*. In these early years, the line between science and entertainment often blurred as scientific collections competed with independent displays of cabinets and curiosities. As natural history museums gained legitimacy and the groundwork was being laid for institutions such as the Smithsonian, entertainers like P.T. Barnum travelled the country displaying their "freak shows." Starkly different undertakings, these two practices were cousins of a sort, and, in some cases,

institutions oscillated between both worlds. The Cincinnati Western Museum (which had employed James Audubon), gradually transformed from a scientific institution with a comprehensive display of taxidermy birds into a grotesque collection of wax mannequins replicating Dante's inferno in an exhibition entitled, *Journey into Hell*. This was the "nineteenth century compromise," Gordon points out, the uneasy marriage of science and entertainment that was present at the birth of the Western museum and remained a constant duality that shaped the living history phenomenon almost a century later, embodying a marriage of object, voyeur, and the acquisition of knowledge (32, 33).

As important as knowledge and representational materialism became, the narratives with which they were imbued are even more significant. The first incarnations of living history museums in Canada manifested primarily as "pioneer villages," constructed sites that embodied a renewed interest in pioneer mythology. As Gordon points out, this mythology was infused with a kind of anti-modernity, ripe with the romance of log cabins and the industrious pioneers who tended the homestead. These idealized narratives were selective, ignoring the dispossession of Indigenous peoples and the destruction of nature that accompanied the first pioneers. Nevertheless, this mythology served as an antidote to the insecurities of urban living and industrial modernization. Of course, no one was moving en masse to the bush, trading in furs, or living a life without electricity. Summer camps, national parks, and living history museums would suffice, serving as connections to an imagined national past. As Gordon notes, these material expressions of the pioneer myth represented an effort "to recapture the authenticity of human experience without surrendering the benefits of technological and material progress" (112).

Gordon attempts to connect all of this with Canadian cultural developments in the 1960s and 1970s. He includes one chapter on the depiction of First Nations, illustrating the obvious use of "noble savage" stereotypes and their relegation to backdrop status as settler histories took centre stage in pioneer villages across Canada. Though he points out that many First Nations have continually taken steps to produce their own performative histories, at this point in the book citations from First Nations community leaders, authors, or historians would have provided more depth and – dare I say it – authenticity. Gordon does manage to point out how settler mythology served to further exclude Indigenous peoples from living history exhibitions and a broader Canadian historical narrative.

Gordon's gaze eventually turns to British Columbia and the place in which I formed my own visceral connection to this material. Here, he illustrates how the theatre of authenticity is performed as history, personified in Colonel Sam Steele – after whom Fort Steele was named. Settler narratives claim that he came to bring "peace and order" to the Kootenays, and this regional mythology was amplified in the re-creation of Fort Steele. The man was lionized as the typical settler archetype – tough, fearless, just, stoic. His son helped contribute to this mythology, as did many BC historians. Even Hollywood made a contribution. The result was a site that celebrated a settlement that existed for barely two decades. Nonetheless, it was replicated as a vibrant community, a valuable link to an authentic past and regional identity.

This settler narrative obscures the context of Steele's presence in the region – namely, the forced dispossession of the Ktunaxa First Nation and a

continuation of Steele's role in the North-West Rebellion: he enforced the dispossession of Indigenous peoples and quelled their uprisings. In truth, the town became historically significant (and wasn't swallowed up by the forest as were so many other failed boomtowns) because it was a military outpost created specifically to house Steele and seventy-five armed men who were there for the sole purpose of imposing smaller reserves, undermining the authority of the late Ktunaxa chief Isadore, and taking the most desirable land and handing it over to colonial elites like Colonel James Baker. None of this, of course, was mentioned in the exhibition. No actor portrayed Sam Steele and his militia, walking through the grounds, telling the Ktunaxa to give up the land as tourists looked on licking ice cream. At the time I worked there, the Ktunaxa, too, were absent from the grounds, illustrating the selective way that curators chose to remember history. Fort Steele is a clear example of how living history museums can physically manifest colonial dissonance, a palimpsest of conflicting narratives – one of progress and settlement, the other of occupation and dispossession. Perhaps living history museums can be a place to physically experience that fundamental dissonance, the tension roiling beneath the theatrical surface of costumes, displays, and material performance, immersed in an environment of contradictory history under the hot East Kootenay sun.

Although a bit dry and often Ontario-centric, Gordon pulls together a staggering amount of material to provide a compelling glimpse into the history of living history. He illustrates the contradictions that abound – the tensions between scholarship and entertainment, between national and multicultural remembrance, between the colliding narratives of settler and Indigenous histories. There is more to be written on this story, and Gordon has made a significant contribution to this area of historical scholarship. *Time Travel* is a useful roadmap that scholars might utilize to explore the fascinating contradictions and interplay between narrative, history, and authenticity so clearly exemplified in the living history museum.

British Columbia by the Road: Car Culture and the Making of a Modern Landscape

Ben Bradley

Vancouver: UBC Press, 2017.
324 pp. $34.95 paper.

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Read *British Columbia by the Road* backwards. Or forwards. It doesn't matter. Like the highways themselves, you can drive Ben Bradley's bright, engaging work on automobility, identity, and landscape in British Columbia's Interior in different directions. Stop to visit an open-air museum or take a picture of a striking vista. You'll get to where you're going.

First and foremost a "landscape history," *British Columbia by the Road* traces the visuality of motoring in the Interior by focusing on the roadside itself. Despite popular perceptions that driving was freer and more democratic than rail, Bradley argues that it remained constrained by, among other things, the road systems available. The "motoring public" therefore saw more or less the same things as they drove, and Bradley uses this shared automobility to explore how British Columbia's roads acted as "a kind of cultural infrastructure," linking people, places, and shared

experiences and themes (234). State and private actors used those shared views to teach "landscape lessons" about British Columbia in general and the Interior in particular (9). As the Interior's road and highway systems were built between the 1920s and 1970s, so, too, were roadside attractions, from local museums to historical plaques to provincial parks and campgrounds. Road construction, travelling by car, and modern British Columbia grew up together, Bradley argues, reflecting the Fordist state's preoccupation with infrastructure as well as with control over amusement and leisure.

This book is divided into two "routes," echoing the two overarching themes of these "landscape lessons": "nature" and "history." The first details the development of Manning and Hamber Provincial Parks – one a success, the other a failure – and outlines the ways in which road development contributed to their respective fates. In the second, Bradley uses the 1958 centennial as a pivot point to explore the lessons that roadside attractions teach us about BC history. In a particularly innovative move, Bradley designs these sections to be read in any order, united on either end by a rich introduction and conclusion. Each "route" focuses on different stretches of highway while presenting the reader with the same choices available to his historical actors. Manning Provincial Park, the Barkerville outdoor museum, and the green and gold "Stop of Interest" plaques whiz by to bolster Bradley's claim that place in the modern Interior both shaped and was shaped by the infrastructure and shared habits of automobility. It is rare that a book's style and structure support its argument so explicitly, and this is arguably the greatest strength of *British Columbia by the Road*.

In a similar vein, this book is also a master class in how to work with visuals as a primary source. There are dozens of images in this book, and Bradley squeezes far more than the requisite thousand words out of each to show the physical changes to the BC Interior as road systems were built, modified, and maintained, as well as how those changes were meant to be perceived by motorists from the region and elsewhere. Because of this, *British Columbia by the Road* is a particularly useful contribution to the history of mobility, the environment, and identity, especially from a regional standpoint. Historians of British Columbia will cherish the remarkable care Bradley has taken to preserve the local colour, so to speak, of his historical subjects as he traces major developments in the Interior. Those concerned with transportation infrastructure and the modern state more generally should view this book as an ideal case study on how to engage with place, modernity, and landscape *by the road*. It is well worth the drive.

Disappointment River: Finding and Losing the Northwest Passage

Brian Castner

New York: Doubleday, 2018.
379 pp. $35.00 paper.

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"You can get anywhere if you have the time" (106). Kylik Kisoun, an Inuvialuit guide from Inuvik, said this to Brian Castner when Castner, with the help of four friends, canoed the length of the great river flowing west and north from what we now call Great Slave Lake, in the Northwest Territories, to the Arctic Sea. This river,

known by many names – Deh Cho, Nagwichoonjik, Kuukpak, Mackenzie – is one of the largest river systems in the world. "Nothing," writes Castner, "compared with the scale of the river or withstood its scrutiny" (214). Like other great rivers, this river has been, from time immemorial, a pathway, a way for humans and animals to move from one place to another, upstream or down, and along its edges there are carrying paths that are "ancient, as much a natural part of the landscape as any tree or stone" (66).

Disappointment River follows the detailed accounts and journeys of two parties down this river: Alexander Mackenzie's in 1789 and Castner's in 2016. Mackenzie – with a crew of four voyageurs, two of their wives, a clerk, and Awgeenah (a great Chipewyan trader also known as the English Chief) and two of his wives – hoped to find the long-sought-after Northwest Passage, believing that this river could be the very waterway that fed an enormous inlet into the Pacific Ocean that Captain James Cook described in 1778. Mackenzie's belief turned out to be wrong, but he did not realize his error until he was nearly at the mouth of the great river. Castner, driven by "writerly inquisitiveness" about Mackenzie's journey and "a paddler's desire to explore new waters," organized and completed his own epic journey down the river in the summer of 2016 (11). *Disappointment River* moves back and forth between these two journeys, giving us, on the one hand, rich details of fur trade history, including the lives of various First Nations leaders (like Matonabbee and Awgeenah), members of the North West Company, and the voyageurs themselves, those "human draft horses, known for their brawn, their drinking, their song, their whoring, their cheer, but most of all for their work ethic" (3) and, on the other hand, an intricate account of Castner's own personal adventures with his friends as they travelled down the river experiencing and surviving what he eventually calls its seven plagues: heat, cold, wind, tempest, bugs, timelessness, and emptiness (238).

It is a remarkable book. It invites us to imagine what it is like to possess (both historically and contemporaneously), as Mackenzie says about himself, "a constitution and frame of body equal to the most arduous undertakings" (36). Each body that descends this great river in a canoe (whether in 1789 or 2016) faces severe challenges: swarms of mosquitoes and black flies, wind and rain storms, lightning strikes, rapids and rocks that can crush a boat and its paddlers, lack of food, loss of essential supplies, bone-deep weariness, and even, for some (like Castner), tediousness. The book invites us to consider how often those who, like Mackenzie, may have called themselves "discoverers" were merely exploring (and many times exploiting) someone else's home. Castner offers us a deeply sympathetic perspective towards First Nations people who have been living on this river and in this landscape for as long as they remember.

One problem I have with the book concerns the inappropriateness of Castner's criticizing Sigurd Olson and Henry Thoreau for their romanticism. This feels unnecessary and misguided, especially given the extensive writings by both Olson and Thoreau detailing the history of canoe travel and their own exhaustive canoe expeditions through the North country, including facing many of the hardships that Castner and Mackenzie experience. If anything, Castner's *Disappointment River* shares many of best qualities of Olson's *The Lonely Land* and Thoreau's *The Maine Woods*, for even Castner finds, near the end of his journey down the great river, "a place of peace, the likes of which [he]

had not yet experienced on the river. A moment of pure solemnity" (257). If you have the time, read *Disappointment River*. It may surprise you. It may get you anywhere.

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Medicine Unbundled: A Journey through the Minefields of Indigenous Health Care

Gary Geddes

Victoria: Heritage House Publishing, 2017. 319 pp. $22.95 paper.

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Medicine Unbundled by Gary Geddes offers a humanistic look at the survivors of one of what, next to residential schools, is one of our nation's most shameful institutions: segregated healthcare facilities. This book is woven from the courageous testimonies given by Indigenous elders and from Geddes's careful investigation.

Digging into locations rife with cultural memory, including the Nanaimo Indian Hospital and sites largely unknown to the settler gaze, such as scarcely marked mass graves in the midst of the Prairies, Geddes gathers first-hand accounts from survivors and their families. Together they wade deep into the atrocities endured, including scientific experiments, forced sterilization, and all manners of abuse, to shed light on the complex and unquantifiable legacy of these institutions. These stories are purposeful. As Clan Chief Adam Dick puts it, referring to non-Indigenous people bearing witness to the Truth and Reconciliation Commission, "People get stuck in the story… They need to get down in the trenches and work for the people, with the people, try to assist in some real way" (48). And get down in the muck of our shared history Geddes does.

Medicine Unbundled depicts a complex web indicating the ways in which starvation, neglect, experimental medical procedures, and more continue to inhabit our communities in the form of the inequities inherent within Indigenous health care. Many of the elders' sharings unfold among the stuff of daily life – in kitchens with grandchildren playing in the backyard, in roadside cafés over drip coffee, in carwashes on the way to medical appointments, on dusty gravel roads making their way to the sites of some of these now deserted facilities. The accounts are visceral and disturbing, all the more so for the sense of ordinariness that accompanies them. Geddes's salt-of-the-earth tone, and the ever-shifting presence of nature within which these stories are enfolded, provide a breathing space. Most important, the deep resilience and strength of the elders at the centre of this book allow the act of reading *Medicine Unbundled* to become a means of honouring their experience by engaging in a long, hard look at racism in Canadian society.

Necessarily, Geddes meditates on the limitations of a text on this subject being authored by a white settler. He acknowledges that these experiences can never be fully understood by a non-Indigenous person, yet his collaborating with Indigenous people can ensure that these stories do not go unheard. In a time when the TRC and the Inquiry into Missing and Murdered Indigenous Women and Girls occupy the same space as institutional injustice and the

violation of Indigenous land rights, the telling of these stories provides a means of connecting mainstream Canadians with what's in front of them: their neighbours.

Geddes's weaving together of these brave narratives allows us to place them firmly within our own collective psyches and the landscapes we inhabit. Some of us pass by facilities such as Edmonton's Charles Camsell Hospital in our daily lives. The words of the survivors may take root in us, galvanizing us to get our hands dirty and do the work that needs to be done. As stated in the TRC report, "Reconciliation is not an Aboriginal problem; it is a Canadian one." In one passage Geddes remarks on a particularly affecting testimony: "I'm realizing this is not just about him and me and Goodfish Lake. It's about something larger, about our friendship and mutual liberation, our ability to learn from and transcend the travesties of our troubled and shared history" (149). The resilience of the tellers of these stories and Geddes's compassionate and precise rendering of their narratives provide the medicine of hope.

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Entangled Territorialities: Negotiating Indigenous Lands in Australia and Canada

Françoise Dussart and Sylvie Poirier, editors.

Toronto: University of Toronto Press, 2017. 272 pp. $29.95 paper.

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Over the past few decades, in settler states like Australia and Canada, we have seen increased recognition of the complex nature of relations between Indigenous peoples and nations (on the one side) and settler groups and polities (on the other). In much of the public discourse focused on such relations, whether framed around questions of land rights, territorial sovereignty, or cultural difference, the sense is of two distinct and separate groups that have long been in conflict and are now, at least in some cases, seeking to find ways to come together, to reconcile, and to coexist.

It is this terrain that *Entangled Territorialities: Negotiating Indigenous Lands in Australia and Canada*, a volume edited by Françoise Dussart and Sylvie Poirier, seeks to traverse. As the title suggests, the focus is on Indigenous-settler relations as they are shaped, understood, and experienced through engagement with lands and territories, and the myriad beings, life forms, and "resources" they encompass. Central to the volume is the concept of entanglement, which, the editors argue, provides a useful frame for exploring such relations. Entanglement, they suggest, negates the notion of neatly separate Indigenous and non-Indigenous spheres and shifts the focus to ways in which they are bound together. Many of the chapters

grapple with ontological differences, contrasting Western "naturalist" and Indigenous "relational" ontologies, how they shape relations with land and territory, and how these ways of being are reflected in asymmetrical power relations.

The contributors to the volume include prominent anthropologists and ethnologists with long histories of work with Indigenous peoples in Australia and Canada. The contributions vary widely, ranging from stories of conflict and strategic cooperation over hunting territories in northern Canada to analysis of shared management of feral camels in Central Australia (and the challenges this poses for Aboriginal relations to land and animals) to accounts of shifts in Yolnju land knowledge and mortuary rituals (in Australia's Northern Territory) over time through engagement with settlers and their institutions. Rich in detail, these "tangled stories" productively explore the many complex ways that Indigenous forms of knowing and relating to land and territory have shifted to accommodate settler intrusions.

Much less evident here are ways that settlers and the settler state have experienced and responded to Indigenous knowledges, ways of being, and assertions of territorial sovereignty. In this sense, for the most part the stories are one-sided, which would seem to undermine the notion of the Indigenous and non-Indigenous being deeply entangled and inseparable. Or perhaps, as Michael Asch suggests in a useful afterword, being in a position of power and being certain of our ways, settlers are less able or willing to recognize our entanglement and less interested in trying to understand other ways of being in the world.

Several of the chapters explore the entanglement in a more personal sense – that of the settler/author (or academic) engaged in personal relations with the Indigenous individuals or community with which s/he works, and I found these stories particularly engaging. Colin Scott's description of long-standing relations with Elmer Georgekish, an Eeyouch (eastern Cree) hunter and police officer, for example, and Brian Thom's recounting of his challenging encounters and engagement with Coast Salish individuals and their particular worldviews, provide more intimate and hopeful views on the complex entanglement of Indigenous and settler subjects living and working together in Indigenous territories.

Entangled Territorialities represents an important contribution to the growing scholarship on settler-Indigenous relations, particularly as this literature pertains to Australia and Canada. The volume's primary value lies in the collection of detailed case studies, the product of long and intensive engagement on the part of the contributors, which sheds light on how contested lands and territories serve as terrain for the negotiation of new Indigenous-settler relations.

The Right Relationship: Reimagining the Implementation of Historical Treaties

John Borrows and Michael Coyle, editors.

Toronto: University of Toronto Press, 2017. 428 pp. $39.95 paper.

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In the 1764 Treaty of Niagara, representatives of the British Crown met with a gathering of more than two thousand Indigenous leaders and committed that North American settlement would only proceed with

Indigenous consent. At this gathering, the language of kinship was used to express a shared understanding of treaties as the foundation of peaceful settler-Indigenous coexistence. In the wake of the sestercentennial of the Treaty of Niagara, John Borrows and Michael Coyle have assembled a series of chapters reflecting on the state of the treaty relationship. *The Right Relationship* brings together a mix of Indigenous and settler legal scholars, whose interventions range from pointed arguments about judicial interpretation to comprehensive engagements with Indigenous legal principles.

A co-authored introduction stages the questions framing the volume; however, it is the opening chapter by Borrows that ultimately frames the collection. In "Canada's Colonial Constitution," Borrows both presents the vision for the treaty relationship established at Niagara and charts the continual shape-shifting of the Crown as it has undermined the promise of a treaty federation through the decades. He argues against asking Indigenous peoples to reconcile themselves to colonialism and, instead, suggests that it is necessary to centre Indigenous law in constructing remedies to eroded settler-Indigenous relationships.

The other chapters of the first section of the book continue to ask after the relationship between treaties, history, and the present. Coyle examines the historical conception of treaties as land-sharing agreements. Kent McNeil excoriates the historical evidence and scholarship of Paul McHugh, a regular expert witness for the government. Julie Jai proposes a method to extend modern treaty frameworks to historic treaties. Francesca Allodi-Ross suggests a means of balancing individual and collective interests in treaty rights cases, while Sari Graben and Matthew Mehaffey address the inequalities that continue to pervade negotiations of financial transfers to implement self-government agreements.

The second section, which addresses the role of Indigenous (particularly Anishinaabe) law in treaty implementation, is the most provocative section of the book. It opens with Mark Walters's inquiries into how Anishinaabe travel can help us think about law as a canoe negotiating a river, just one jurisdiction operating in relation to many others. Against contractual understandings of treaties, Aaron Mills positions treaties within Anishinaabe constitutionalism, arguing that they should be approached politically as enactments of citizenship. Heidi Stark similarly argues that treaties should not be read textually but, rather, within the context of a storied Anishinaabe world. Finally, Sarah Morales interrogates how Hul'qumi'num law can highlight the improper conduct of British Columbia in contemporary treaty negotiations.

The book concludes with a set of chapters examining the possibility of establishing other forums to implement treaties. Jacinta Ruru discusses the Treaty of Waitangi claims process in Aotearoa/New Zealand. Jean Leclair reflects on the role of the courts in treaty disputes. Finally, in a pair of complementary chapters, Sara Seck and Shin Imai reflect on how emerging corporate norms around securing Indigenous consent to development can model new modes for the conduct of different authorities in international and domestic contexts, respectively.

The authors at times conflict in their respective emphases on Canadian jurisprudence and the practice of Indigenous law. For instance, Mills is emphatic that repairing treaty relationships will not occur through the courts and compellingly argues for instead embodying treaties through

interpersonal relationships, following the Anishinaabe mode of lawful conduct. However, through all their diversity, the contributors hold in common a desire to support and extend the spirit and intent of treaties as a shared relationship. As a whole, the collection invites readers to take the first steps in a collective process towards reconceptualizing how we understand and approach treaties.

Uncertain Accommodation: Aboriginal Identity and Group Rights in the Supreme Court of Canada

Dimitrios Panagos

Vancouver: UBC Press, 2017. 176 pp. $27.95 paper.

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The Supreme Court of Canada's approach to Aboriginal identity is fraudulent and harmful to Indigenous peoples. This, essentially, is the conclusion reached by Professor Panagos in his *Uncertain Accommodation*. Although this conclusion is by no means new, and the author refers to well-known critics of Aboriginal rights doctrine, his approach to reaching it is unique and very valuable. He does a remarkable job of revealing the harm and unfairness of the Court's current approach to section 35 analysis. His main focus is not the usual critical discussion around concerns over the narrow scope of Aboriginal rights or the unfair legal tests that Aboriginal claimants must pass; rather, it is how the Court funnels all Aboriginal rights analysis though its own imposed understanding of Aboriginal identity.

After first determining that the Supreme Court of Canada is fixated on "Aboriginality" as the basis for section 35 Aboriginal rights protection, Panagos then identifies the two competing approaches to conceptualizing it: the traits-based and the relational. He is critical of how courts and commentators tend to define Aboriginal identity by reference to whether the group in question possesses certain cultural traits. This approach, he argues, can lead to real world costs associated with essentialist understandings of what characteristics constitute the group as Aboriginal, which, in turn, can lead to fixed identities that prevent the group from evolving over time and can result in unhelpful debates over "authenticity," causing conflict and exclusion. Consequently, Panagos prefers to use a relational approach to identity as, he effectively argues, such an approach results in less harm than does a traits-based approach.

Once settling on a relational approach to Aboriginal identity, Panagos identifies three versions of this. The first is the "nation-to-nation" version and it is based on the notions of self-definition and self-government relied upon by the Indigenous parties involved in key Aboriginal rights litigation. The second is the colonial version of Aboriginality, and it is based on state-imposed definitions and governance authority over Aboriginal peoples, which is the version advocated primarily by government parties involved in the litigation. However, neither of these versions was adopted by the Court; rather, Panagos explains that the Court came up with the citizen-state version of Aboriginality, which is what it relies upon when determining the rights (and the limits to those rights) that exist in section 35 of the Constitution.

One of the most valuable contributions to the literature on Aboriginal rights

jurisprudence is Panagos's explanation of how the Court has adopted its own citizen-state definition of Aboriginality – a definition that supports neither Aboriginal nor government concepts of Aboriginality. More important, however, is how Panagos shows that the Court's failure to adopt the nation-to-nation concept of Aboriginal identity has led to a number of disturbing negative social consequences that are devoid of rational justification. For instance, the Court's focus on the citizen-state version of Aboriginality only allows certain identity-based interests to be protected – that is, those that are compatible with the citizen-state concept. Demanding this type of compatibility as a precondition for accommodation is unfair because it forces Aboriginal groups to conform to an imposed definition of Aboriginality rather than advancing the one that is inherent to them. The second major concern is the Court's lack of any rationale for its decision to protect the citizen-state concept of Aboriginality, which, according to Panagos, creates a "jurisprudential justification gap that undermines the legitimacy of the Court's s. 35 jurisprudence" (124). Furthermore, the Court misrecognizes Aboriginal peoples by basing their rights on a concept of Aboriginality that these peoples do not share. Finally, the citizen-state version is unfair because it leaves unquestioned the legitimacy of the Crown's sovereignty and title to land, which places Aboriginal peoples in a subordinate position within the Canadian nation-state.

Panagos's argument that rights based on the citizen-state concept of Aboriginality are unable to protect rights based on the nation-to-nation concept is very significant in today's discussions around how to implement the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) as part of implementing the Truth and Reconciliation Commission's recommendations. *Uncertain Accommodation* convincingly shows that, unless the Court's approach to Aboriginality – and, indeed, the purpose of section 35 – is fundamentally altered, there will be no honourable implementation of the declaration or adoption of a nation-to-nation relationship in Canada.

Surveying the Great Divide: The Alberta/BC Boundary Survey, 1913–1917
Jay Sherwood

Halfmoon Bay: Caitlin Press, 2017.
160 pp. $29.95 paper.

Jason Grek-Martin
St. Mary's University

Released in 2017 to coincide with national "Canada 150" celebrations, Jay Sherwood's *Surveying the Great Divide* also affords an opportunity to reflect – at a moment when strained relations between Alberta and British Columbia continue to make headlines – on a period of productive interprovincial cooperation that occurred a century ago. The book tells the story of the substantial collaborative effort to survey and demarcate the provincial boundary along the Great (Continental) Divide between 1913 and 1917. Spurred by the presence of coal, timber, and other exploitable natural resources, Alberta and British Columbia were keen to define their precise territorial limits amidst the peaks and high passes of the southern Rockies. The work was carried out by two survey parties: A.O. Wheeler (British Columbia's representative) determined the boundary line along the mountain peaks, while employing

phototopography to record and map the rugged country a few miles to either side of the line; R.W. Cautley (Alberta's representative) was responsible for surveying the line and building permanent boundary monuments in each of the mountain passes bisecting the Great Divide between the international boundary and Yellowhead Pass. The work produced several thousand photographs, the first detailed topographic maps of the Canadian Rockies, and dozens of permanent boundary markers (many still extant today) – a feat made all the more remarkable considering that much of this time- and resource-intensive work coincided with the young Dominion's considerable war obligations in Europe.

Readers familiar with Sherwood's seven (!) previous books on surveying in British Columbia will know what to expect with *Surveying the Great Divide*: a thoroughly detailed and chronologically organized narrative, largely woven from the first-hand accounts contained in the journals, personal correspondence, and official memoranda of the surveyors themselves. Supplementing this account are more than one hundred glossy black-and-white photos (several full page) depicting surveyors at work, completed boundary monuments, and – most spectacularly – sweeping panoramic vistas of majestic peaks and timbered passes. Frequently, these historical images are juxtaposed with contemporary "repeat photographs" (also rendered in black and white) taken as part of the Mountain Legacy Project or by the author himself, which document notable changes to these alpine landscapes over the past century.

While these lustrous photographs and Sherwood's meticulous chronology combine to create a compelling account, there are shortcomings. The book could have provided more context concerning the political and economic motivations that called forth and perpetuated the survey (albeit with reduced funding) throughout the First World War, at a time when scarce resources would have been expected to have been fully funnelled towards the war effort. Sherwood touches lightly on these broader issues in places, but the analysis rarely strays any appreciable distance from the daily routines of our intrepid surveyors in the field. The five dense chapters at the heart of the book, documenting the survey's annual field campaigns between 1913 and 1917, could each use a large-scale reference map, detailing the ground covered by Wheeler's and Cautley's survey parties that season. Curiously, the exacting work of transforming field notes and photographs into polished maps and reports each winter receives only cursory mention throughout the book, despite being a fundamental aspect of the surveyor's craft. More elaboration would have been welcome. Ultimately, the book falls somewhat short of providing, as it were, the panoramic view from the mountaintop when it comes to assessing the full scope and significance of this monumental survey. Instead, Sherwood's account frequently remains below the proverbial treeline, hemming readers in with a dense thicket of detail concerning routes traversed, duties discharged, and the daily vicissitudes of camp life.

Ranch in the Slocan: A Biography of a Kootenay Farm, 1896–2017

Cole Harris

Madeira Park: Harbour, 2018.
288 pp. $24.95 paper.

Shirley McDonald
University of British Columbia, Okanagan

Cole Harris's *Ranch in the Slocan: A Biography of a Kootenay Farm, 1896–2017* is delightful summer reading. It is, primarily, a history of the Harris family's Bosun Ranch and a record of the lives of those who lived there. For anyone who has frequented the Slocan Valley and the Kootenay Mountains to enjoy the sunshine, forests, and hot springs, Harris's detailed descriptions of this treasured vacation spot serve to rekindle memories of time well spent there. The region is a cultural mecca, a favourite destination for music lovers who make annual pilgrimages to renew their spirits at the Kaslo Jazz Festival (the first weekend in August) and at Shambhala in Salmo (the second week). The region is home for full-time residents as well, for the many organic farmers, back-to-the-landers, musicians, writers, artists, artisans, and other devotees of the vibrant counterculture scene that has evolved there since the 1960s. Travellers not so familiar with this vast paradise will find *Ranch in the Slocan* a rich travel guide complete with maps of the region and a history of Nakusp and New Denver, small mining towns that came into being in the early 1900s when prospectors found silver in the hills above the lake. Harris also includes archival photographs embellished with explanations of the fluctuating economy of the mining industry and descriptions of the indigenous flora and fauna for the edification of amateur ecologists.

Yet *Ranch in the Slocan* has appeal for more than just music and nature lovers. It is the legacy of Cole Harris, a distinguished geographer, a professor emeritus at the University of British Columbia, an officer of the Order of Canada, and a fellow of the Royal Order of Canada, whose prizes and awards attest to his expertise. Thus, Harris's book will interest scholars of many disciplines: geographers, sociologists, life writing scholars, colonial and postcolonial historians, and even philosophers, for it embodies the fascinating socialist ideologies of Harris's grandfather, Joseph Colebrook Harris. Initially, the author tells us, Joseph Harris intended to develop an estate in New Denver much like the family seat in Calne, Wiltshire, England; but, inadvertently influenced by Fabian and Marxist ideologies, the patriarch became a social reformer whose goal, ultimately, was to create a society in which everyone worked to contribute and to share the wealth equally. Such aspirations border on utopianism. Yet Harris is never harshly critical of his grandfather's dreams, even while revealing that the Bosun Ranch survived (if not thrived) on influxes of capital from the Harris family in England, a family whose fortune was earned from industrial meat-processing plants. Rather, Harris reveals that his own goals were not much different from those of his grandfather. Both sought to establish and maintain a subsistence farm whose residents could live well on the land. Thus, the book is a well-balanced discussion of the patriarch's ideologies and the author's personal values.

Ranch in the Slocan, Harris informs readers, emerged from his perusal of his grandfather's diary and from booklets in which Joseph wrote political tracts,

hoping to lay the foundation for social reform (124). Harris also read "dozens of letters" that his grandfather wrote "to the editor of the *Nelson Daily News*" expounding on his political thought (267). He also gleaned information in the memoirs and letters of family members long deceased, he interviewed members still living, and he gathered family photographs (267). Harris begins the biography of the ranch by paying homage to the First Nations for whom the territory has been home since time immemorial. He continues with a history of the Slocan region during the colonial period, followed by a family history prior to Joseph Harris's emigration in 1888, and the history of the ranch during its development. Interwoven into the latter are well-worn family stories, including anecdotes about the Harris family's amicable relationships with Japanese Canadians who, during the Second World War, were interned at the Bosun Ranch near New Denver. Harris concludes the book with brief biographies of anti-Vietnam War protesters, conscientious objectors, and draft dodgers from the United States, who sought refuge in the Slocan Valley and worked for brief periods on the Bosun Ranch. They contributed their skills and labour as carpenters, plasterers, and such, Harris tells us, as they renovated the original homestead dwellings and outbuildings, and designed and constructed new ones. It was the cooperative efforts of this diverse and dynamic group of Bosun Ranch residents that allowed the Harris family to continue to live on the ranch and maintain possession of it so that the generations to follow would have the opportunity to practise, as they had, the art of living well on land they revere. *Ranch in the Slocan* reflects the dreams of many of us, who, like pilgrims, return year after year to the Kootenay and Slocan regions, aspiring to find remedies for the rampant consumerism that plagues our cities. Perhaps William Morris, Bernard Shaw, and other Fabians would approve.

Emily Patterson: The Heroic Life of a Milltown Nurse

Lisa Anne Smith

Vancouver: Ronsdale Press, 2017.
180 pp. $21.95 cloth.

Jane Errington
Queen's University

In *Emily Patterson: The Heroic Life of a Milltown Nurse*, Lisa Smith transports the reader to the late nineteenth-century Pacific Northwest and evocatively offers a history of an extraordinary woman living through extraordinary times. Born in Bath, Maine, in 1836, Emily Patterson (née Branscombe) was a "typical" young girl. She helped her mother with a myriad of household tasks, attended the local grammar school, and, by the time she was in her early twenties, enjoyed all the social life that Bath had to offer. From the beginning, however, Emily was fascinated by and had a particular aptitude for nursing. And her marriage to ship captain John Peabody Patterson in 1858 provided her with the opportunity to practise her growing medical knowledge. After a year aboard ship on a trading expedition to China, the young couple went west to seek their fortunes in the newly opening lumber industry. Initially, they moved from one remote lumber camp to another and Emily's services as a midwife and nurse/doctor were in considerable demand. As Smith evocatively chronicles, the camps were "cultural crossroads" (92) where Canadians, Americans, Britons, Europeans, Hawaiians, and

First Nations peoples all worked and played and sometimes fought. Often Emily's closest women neighbours lived in nearby First Nations communities, and she took pains to learn at least some of the local languages "to improve her chances for social exchange" (47). She also sought opportunities to add traditional Indigenous remedies to the medicine trunk that went with her every time she moved.

In 1874, the family finally settled in Moodyville on Burrard Inlet. Emily, now the mother of six, continued to tend to an array of patients, and even the arrival of the first doctor to the community did not displace her services. It was only as the region slowly took on the trappings of the modern world that she began to scale back her work, and by the time the family moved to nearby Vancouver, in 1896, Emily was virtually retired. Yet, even at her death in 1909, she was recognized as "ever the ministering angel" (252).

Emily Patterson: The Heroic Life of a Milltown Nurse reads like a novel. It opens with an imaginary scene between a ten-year-old Emily in conversation with and helping a local midwife who is attending Emily's mother. The account ends with a conversation between an elderly Emily and her daughter, Alice, as they marvel at the tall buildings that now mark the Vancouver skyline. This is not a scholarly work and there is no question that Lisa Smith took "creative licence" (280) in retelling Emily's story. At the same time, the research is exhaustive. Building on extensive oral histories of the region, and particularly the memories of Emily's daughter Alice and recollections gathered by her granddaughter, Smith tracked down genealogies and combed through local newspapers to recreate Emily's world from the ground up. Those interested in the early history of the region, particularly of Vancouver, will be fascinated by Smith's account – with its wonderful, fully formed characters, both local "note worthies" and ordinary folk. Readers will also gain a real appreciation of how this remarkable woman – Emily Patterson – negotiated and challenged gender, class, and racial boundaries in a very matter-of-fact way and left an indelible mark on the burgeoning settler communities of the Pacific Northwest.

Not My Fate: The Story of a Nisga'a Survivor

Janet Romain

Halfmoon Bay: Caitlin Press, 2016.
256 pp. $24.95 paper.

Carole Blackburn
University of British Columbia

Not My Fate: The Story of a Nisga'a Survivor is Janet Romain's account of the life of her friend and fellow northerner, Josephine Caplin.[1] Jo was born in Smithers to a Nisga'a mother and non-Indigenous father. At the outset we learn that Jo's mother, a residential school survivor originally from the Nisga'a village of Gingolx, was not part of Jo's life. Jo's earliest years were spent in logging and mining camps across northern British Columbia with her father, uncle, and beloved brother Sam. While Jo and Sam did a good job of looking out for each other, Jo was soon put into foster care. Jo then lives through several different foster homes until she is able to return to her family in her early teens. As Jo's life unfolds she leaves school to work and live across northern British Columbia, the Lower Mainland, and Alberta. She is a model employee and hard worker but suffers from traumatic epileptic seizures.

[1] This is a pseudonym.

Married for the first time at fifteen, she makes the heart-wrenching decision to give up her infant son as her husband, whom she leaves, becomes increasingly violent and her blackouts from the seizures become more debilitating.

Jo is entitled to Nisga'a citizenship through her mother but has lived her life off of Nisga'a lands. British Columbians may be familiar with the Nisga'a treaty and the events leading up to it, including the work of Frank Calder and the Nisga'a Tribal Council in pursuing recognition of unextinguished Aboriginal title in British Columbia. In 2000 the Nisga'a treaty became the first modern-day treaty made in British Columbia. None of this features in Jo's story, and the coming into effect of the treaty has little to no impact on her life. Readers looking for any connection with these events will not find it in this account. Romain intersperses Jo's story with reflections on other political events, however, including Idle No More, pipeline development in northern British Columbia, and, most significantly, residential schools.

The intergenerational impact of residential schools on Indigenous families and communities is a central theme of this book. Jo's mother and grandmother were both residential school survivors, and we see how the effects of their experiences are passed on into the lives of Jo and her brother. Jo herself becomes a victim of abuse and has to give up her child, but in other ways she forges a life that takes her out of the cycle of intergenerational trauma. Jo identifies herself as a survivor, not a victim. Readers will appreciate Jo's garden, which features prominently in this narrative, not just as wonderfully bountiful but also as a way that enables her to care for herself and to connect with the people and the land around her.

This book is best when it focuses on a compassionate and graceful telling of Jo's story, mixed with reflections on northern life. Readers will find it timely in light of the recent Indian Residential Schools Settlement Agreement, the Truth and Reconciliation Commission, and the current political emphasis on reconciliation in Canada.

The Promise of Paradise: Utopian Communities in British Columbia

Andrew Scott

Madeira Park, BC: Harbour Publishing, 2017. 272 pp. $24.95 paper.

Darcy Ingram
Selkirk College, University of Ottawa

My childhood vacations did not involve the sophisticated technology that keeps my children (relatively) quiet in the backseat today. Apart from what I recall to be my endless patience on those long and winding drives through the mountains of British Columbia, my parents relied on a combination of gas-station remedies: Gravol, Invisible Ink game pads, and, if I was lucky, one of the many popular books on the history of British Columbia, through which I encountered the successes and failures of men (they were always men) who sought and lost their fortunes in the gold rushes and ghost towns stretched out along the edge of the Pacific. I'd trade any of those books for this one.

Scott's *The Promise of Paradise* charts what is in some ways a similar course, but one with a significant caveat. Like those of my childhood readings, the people who populate Scott's pages are seeking fortune. Their fortune, however, is of a different order, one

focused not on material wealth but on forms of prosperity better described as social, cultural, spiritual, sometimes environmental, and definitely in the form of community. Not that material wealth did not enter the equation. In fact, it underpins a tension that ties this collection of a dozen-plus narratives of utopian British Columbia together: how each of these "living laboratories" (xxv) confronted the difficult task of balancing their utopian objectives against very real economic needs and hardships in a land as unforgiving as it was beautiful, along with internal and external social dynamics equally difficult to navigate. Indeed, that tension seems embedded in the landscape of utopian British Columbia, where the opportunity to achieve the kind of physical isolation that might permit the freedom to separate from society to build anew also meant separation from the market, employment, transportation, communications, state, and social networks upon which such projects inevitably relied.

Working through these narratives, readers will encounter all of the best-known utopian experiments in the province: Anglican lay missionary William Duncan's "model Christian village" (9) of Metlakatla near Prince Rupert beginning in the 1850s; a series of Nordic projects on and around Vancouver Island; the Doukhobors in the West Kootenay beginning in the early twentieth century; postwar developments involving Quaker migrants in the 1950s; and the counterculture adherents of the 1960s and 1970s. Brother XII is here too, in what rivals Dawson's missionary endeavours with the Tsimshian at Metlakatla as the book's darkest chapter, where the dystopian dynamics of deception greet the followers of his Aquarian Foundation near Nanaimo during the 1920s and 1930s. So, too, are more recent developments. An expanded second edition updating the original from 1997, *The Promise of Paradise* incorporates in its final chapter recent trends in cooperative housing as the latest, and often markedly urban, utopian frontier. Materials have been revised throughout the book, though comparison with the first edition indicates that those changes tend to be more in degree than in kind. Likewise, readers will find little in the way of revisions that integrate the flow of scholarly contributions to our understanding of utopian British Columbia or utopian North America more broadly.

Such observations may be asking too much, however, of a book that did not set out to chart academic territory in the first place. *The Promise of Paradise* is, first and foremost, a series of stories, narratives of the many loosely defined utopian projects that have unfolded in this corner of the world over the past 150 years. Collectively they speak to an enduring idealism that finds expression in the province, a search for fortune that transcends but does not separate itself entirely from the material objectives of those nineteenth-century gold rush men of my childhood. Indeed, there are links to be found here between the conscious efforts of Scott's utopians to build communities and the many other migrants who have made their way to and around the province in the hopes of finding something different, something better, something new. Of those, only the first, it seems, has ever been guaranteed.

Georgia Straight: A 50th Anniversary Celebration

Doug Sarti and Dan McLeod

Vancouver: Rocky Mountain Books, 2017. 304 pp. $40.00 cloth.

City on Edge: A Rebellious Century of Vancouver Protests, Riots, and Strikes

Kate Bird

Vancouver: Greystone Books, 2017. 176 pp. $32.95 cloth.

Lani Russwurm
Vancouver

Vancouver has always had a volatile streak; it's a key ingredient of the city's identity, a theme in the story Vancouverites tell themselves about their place in the world. Perhaps political polarization, western alienation, protests, strikes, and riots are the necessary grit that counterbalances Lotusland's lovely vistas and moderate climate. Whether or not such social tensions have been more pronounced here than in other Canadian cities (ahem, Montreal), it's almost a point of pride in Vancouver.

Kate Bird explores this theme in her latest illustrated book, *City on Edge: A Rebellious Century of Vancouver Protests, Riots, and Strikes*, drawing mainly from the photograph collections housed at the Vancouver *Province* and *Sun* newspapers, where she formerly served as a news research librarian. Taking the reader through the decades are some now classic photos and well-known events, such as the heart-shaped Mother's Day protest in support of relief camp strikers on Mother's Day 1935 (25).

But the majority of images were either never published or depict mostly forgotten events and campaigns. One example is a 1967 photo of a young Native Alliance for Red Power activist holding a sign reading "Stop Cultural Genocide" outside a meeting of residential school administrators on Fraser Street that is sure to resonate today as Canada continues to grapple with reconciliation and the devastating aftermath of the schools (59).

The book is organized chronologically, with chapters covering a single decade, except for the first two, which compress 1900 to 1939 and 1940 to 1959, respectively. As Bird tells us in her introduction, this isn't because the early years were less dramatic but, rather, because photojournalism was slow to emerge as a standard component of newspapers in the first decades of the twentieth century, so few events were captured in the early years.

City on Edge will certainly evoke nostalgia for long-time Vancouverites, but it also presents a narrative of Vancouver's history that words alone could never accomplish. It should also stimulate curiosity about the city's past, as most of the photo captions describe the image rather than elaborate on the context. For example, what's the story behind the hooded Ku Klux Klansmen protesting communism on East Hastings Street in 1982 (110)? Another image shows a very young Dan McLeod and others protesting the *Georgia Straight* newspaper's having its business licence suspended for indecency (69). In this case, we can find out how the story unfolded in subsequent decades in *Georgia Straight: A 50th Anniversary Celebration* by Dan McLeod and Doug Sarti.

While *City on Edge* covers more than a century, and the images range from international events like the *Komagata Maru* incident to a protest over the price of a chocolate bar, Sarti

and McLeod take on the half century history of their weekly newspaper. The *Straight* was born into the 1960s youth counterculture, so its early editions in particular were circumstantially and deliberately provocative. Dope, pornography, anti-police brutality, and the paper's own conflicts with the "establishment" seem to have been the main themes in the early years.

As the 1960s faded into the 1970s, baby boomers became more established, the paper's radicals moved on to other ventures (such as the spinoff *Georgia Grape*), and the *Straight* began to settle into its niche as an arts and culture weekly. Nevertheless, it clung to its activist origins as a champion of a free press and free speech. The latter had a somewhat awkward manifestation in the mid-1970s when it gave Nazi sympathizer Doug Collins a platform.

The book shows the evolution through an admirably curated selection of *Straight* covers, accompanied by a brief roundup of each edition's contents. Aside from conveying the evolution of the paper (and Vancouver), this approach showcases some of the fantastic artists who have graced its pages over the years, including Gilbert Shelton, R. Crumb, Bob Masse, Rand Holmes, and, more recently, Mark "Atomos" Pilon, Stanley Q. Woodvine, and Rod Filbrandt.

Among those who laboured at the *Straight* and went on to find greater fame elsewhere were Doug Bennett (of Doug and the Slugs) and Sir Bob Geldoff, who penned an apparently beatnik inspired introduction to the book ("In the beginning was the Word, and the word was *go*. And the *go* was the Georgia Straight" [9]. Whatever *that* means). Environmentalist and one-time *Straight* writer Paul Watson also contributed an essay, as did former mayor and BC premier Mike Harcourt and rocker Bif Naked.

Both *City on Edge* and *Georgia Straight* succeed as visually fascinating and entertaining coffee table books, while also being informative reflections of the often tumultuous history that helped shape Vancouver's identity.

A Matter of Confidence: The Inside Story of the Political Battle for BC

Rob Shaw and Richard Zussman

Victoria: Heritage House Publishing, 2018. 336 pp. $22.95 paper.

Tracy Summerville
University of Northern British Columbia

In February of 2011, I was the moderator for the BC Liberal Leadership candidates' debate in Prince George. As the evening got under way I saw Christy Clark enter the room. She caught my eye, came straight towards me, took my hand in both of hers, looked me straight in the eye, and said, "Hello, you're Tracy Summerville. It's nice to meet you." She then took a few moments to engage me in questions about my research and matters of interest to constituents living in northern British Columbia. As she smiled and excused herself so she could head to the stage, I thought to myself, "Wow, is she ever impressive." I am under no illusion that she could have picked me out of a crowd, but clearly she had made sure that a staffer had told her who was moderating that evening. I tell this story primarily because the feeling that she engendered in me in those few moments has stuck with me for years, and those feelings emerged again as I read *A Matter of Confidence* by Rob Shaw

and Richard Zussman. The authors capture perfectly the visceral feelings that Clark brought to her campaign and to her premiership. In fact, the whole book is about the dynamic personalities of BC politics, and it is written in a way that is compelling.

This book is not academic in the traditional sense. It is meant for a broad audience, but the authors have conducted significant research. They interviewed over seventy people (listed in the acknowledgments) who provided in-depth accounts of their time in BC politics and provided details of some of the most dramatic political moments over the last nearly twenty years. The authors sometimes provide direct attribution as they bring to life the difficult conversations that took place between advisors, staffers, and political leaders, but a lot of the book is a narrative compiled by aggregating the details of events through the interviews and other supporting information. It is interesting to note that former premier Gordon Campbell "declined multiple requests to be interviewed" (viii), and I would have appreciated a list of those individuals whom the authors wanted to interview but, for some reason, could not or did not. For example, it is notable that Shirley Bond is missing from the list of interviewees.

A Matter of Confidence starts with the moment that John Horgan became premier. A short four-page prologue sets the context for the story of the newest dramatic shift in BC politics when Horgan informed the lieutenant-governor, Judith Guichon, that he would be able to maintain confidence in the House and form a government with the support of three newly elected BC Green Party MLAs. The thesis of the book is driven by the idea of confidence, not just in the political, responsible government sense, but in the sense of the personal confidence of three protagonists: Gordon Campbell's "over-confidence," Christy Clark's self-assuredness, and John Horgan's "questionable self-confidence." The authors adeptly show how each premiers' personal traits worked both for and against them in their individual bids to win voters. Because the book focused so closely on the personal attributes of the players I felt a little bit like the broader national and international context was missing. While it is clear that leadership styles matter, both Campbell and Clark were helped by the larger political context in which neoliberal rhetoric about big government and high taxes was winning favour in other jurisdictions. While the book is an "inside story," it would have helped a bit to explain the Campbell and Clark premierships if the reader knew more about the bigger story.

Readers will find stories of public policy like taxation, the pursuit of LNG, and child welfare strategies embedded in personal stories rather than in bureaucratic processes. Campbell was known as a policy wonk and did not suffer fools gladly. Those whom he respected describe him as inspireing "fierce loyalty" but as dismissive of those who could not keep up with him. Clark's personal story is rich with tales of her father's struggles, the sexism she faced in politics, and her life as a single mother. All of those challenges framed the single most important idea that drove her politics: the importance of a stable job. Horgan's story is shaped by the loss of his father when he was young, the tough love of a high school teacher, and the deep gratitude for the kindness of strangers that his mother instilled in him. Shaw and Zussman do a very good job of showing how different types of "confidence" can lead to both success and failure in the tumultuous world of British Columbia's polarized politics.

Striving for Environmental Sustainability in a Complex World: Canadian Experiences

George Francis

Vancouver: UBC Press, 2016.
260 pp. $34.95 paper.

Zoë A. Meletis
University of Northern British Columbia

The title of this book suggests a broad discussion of sustainability, with Canadian examples. Its core, however, concerns "Canadian experiences" with Man and Biosphere Reserves , or MAB, and Model Forests. Francis was an initial chair of the first Working Group on Biosphere Reserves, after UNESCO/MAB was formed in 1971. He is well versed in MAB operations over time and includes rich detail on the program.

This book touches briefly on topics such as complexity, resilience, cycles and systems, panarchy, citizen science, and the Anthropocene. It offers history and interpretations of MAB and Model Forests as experiments in resource management. Its target audience is not obvious. *Striving for Environmental Sustainability* could be used as a secondary text for a graduate-level class on environmental policy or resource management; it could inform related research as well. It might also prove useful for employees of MAB, Model Forests, or non-governmental organizations concerned with "on the ground" efforts to engage communities in resource management.

I gained an appreciation of biosphere reserve (BR) governance challenges via this book. Prior to reading it, I did not know that Mont St-Hilaire was Canada's first BR. I had not realized that each MAB Reserve in Canada is a "non-profit-without-shares organization" and that "soft advocacy" is a key MAB purpose (31–32). I had not appreciated that BRs deal with perpetual funding challenges (with the exception of Clayoquot Sound BR and its endowment fund).

Despite rich detail in some sections, others, such as the chapter on aspirational communities, are limited. The book is also largely devoid of visual components, save for a few grey maps and lists. This is disappointing – why not include visual representations of the unique landscapes and communities involved?

I am not sure how *Striving for Environmental Sustainability* fits within greater discussions of sustainability. Notions and practices related to sustainability at every scale are affected by dynamic socio-economic factors and geopolitics. Given that it was published in 2016 and written before that, it is already out of date. This is foreshadowed in the introduction, which notes that, for questions of sustainability, "future global geopolitics may well be the decider" (8).

Most of my environment-related reading comes from critical environmental geography, political ecology, or social and environmental justice-focused spheres. Perhaps it is for this reason that I found some of the book's content to be quite Western-centric or colonial. For example, in Chapter 3, the categorization of "countries associated with the current stage of market capitalism" (6) as composing *political modernization* struck me as outdated Western-centric labelling that does not adequately reflect contemporary ways of understanding the world. Additionally, Francis's incorporation of Canada's Indigenous peoples is limited. One exception is the short section, entitled "The Peace of the Braves," concerning the relationship between the Cree and the Quebec

government (71–74). The United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) is not discussed, despite its predating this publication by nine years and being central (at least in theory) to current conversations about sustainability, governance, and environment. Similarly, there is inadequate acknowledgment of the growing successes of Indigenous peoples and communities with regard to asserting their sovereignty in environmental governance – a critical oversight.

My last main critique is that both MAB and Model Forests are supposed to have people and livelihoods at their cores. Despite this, the "human dimensions" of these programs and sustainability get short shrift in this book. This is typical of writing that focuses on large-scale issues (e.g., organizational operations, networks of actors), but it is disappointing nonetheless. We have abundant evidence that paying insufficient attention to "people factors" such as psychology, social networks, and cultural and political influences can cause sustainability-related efforts to fail. For this reason, I expected deeper explorations of such factors.

Striving for Environmental Sustainability does offer details and analyses that are useful to those interested in studying the roots and history of the Man and Biosphere Reserves and/or the Model Forests in Canada. It raises important questions, such as: If both concepts were innovative in their day, are they still? (7). For readers interested in these topics, this book could prove useful; however, it does not deal with environmental sustainability in a manner that would be appropriate for general audiences. The attention paid to issues such as alternative forms of organization, de-growth, and sustainable incomes is limited. Finally, I appreciate not only the opportunity to have reviewed this book but also what I have learned as a result.