

## BOOK REVIEWS

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*Northwest Voices: Language and Culture in the Pacific Northwest*

Kristin Denham, editor

Corvallis: Oregon State University Press, 2019. 224 pp. \$25.95 paper.

MARK TURIN

*University of British Columbia*

WHAT, IF ANYTHING, is the socio-linguistic glue that binds together the region often referred to as the Pacific Northwest? When it comes to language and culture, do the peoples of Washington and Oregon in the United States and those living in the Canadian province of British Columbia share identifiable linguistic behaviours and a distinct cultural heritage?

These timely questions lie at the core of a welcome new collection of essays on the cultural traditions and speech patterns of the communities who live on either side of the western US-Canadian border. The ten chapters in this diverse collection, edited by Kristin Denman, a Western Washington University linguistics professor, make a strong case for why terminology matters and why we must take care with the words that we use to describe the world around us.

Given the volume's focus on representation and linguistic precision, we might wish to investigate the regionalism baked into the book's title and ask whether "Pacific Northwest" is an appropriate geographical locator and, if so, what it encodes. As I have learned, not all British Columbians feel well served by the term "Pacific Northwest," which appears to demarcate the outer limits of the continental United States but only the very beginning of Canada. Such terminology can inadvertently reinscribe a centre-periphery way of thinking that works against the very goals of a collection such as this: namely, re-centring the region as an interconnected socio-linguistic continuum. Another option, albeit one that carries its own eco-regional baggage, is the term "Cascadia," which appears to be gaining traction.

Structured in four parts with a succinct editorial introduction to each section, *Northwest Voices* takes the reader through the region's linguistic history and place-making practices; two case studies and one overview of Indigenous language revitalization; contributions on dialect diversity, attitudes to English and other settler languages; and two well-structured reflections on perceptions, pragmatics, power, and place. The range of contributors is commendable – including

school teachers, Indigenous scholars working in their own communities, and university faculty – although it is noteworthy, and perhaps a limitation, that all were trained in, and are based at, institutions in the United States.

Affordable and readable, *Northwest Voices* is a welcome addition to the scholarship of this rich and complicated eco-cultural region. The structure of the collection lends itself well to individual chapters being assigned in anthropology, linguistics, geography, and Indigenous studies classes at high school or university, while there is plenty of valuable detail for more specialist readers.

The Pacific Northwest – or however we may describe and identify this area – is at once so old and yet so young. *Northwest Voices* offers an accessible and much-needed reminder that, while English was introduced to the region only two hundred years ago (96), Indigenous languages have been spoken, sung, learned, and transmitted up and down this coast for thousands of years. If anything, this collection underscores the gulf between the absurd thinness of colonial settlement, on the one hand, and the profound depth of Indigenous place-based, territorial, and embodied knowledge, on the other.

*The Elements of Indigenous Style: A Guide for Writing by and about Indigenous Peoples*

Gregory Younging

Edmonton: Brush Education Inc.,  
2018. 168 pp. \$19.95 paper.

MERCEDES PETERS

*University of British Columbia*

GREGORY YOUNGING'S (1961–2019)  
*The Elements of Indigenous Style* is

a testament to how prioritizing listening to Indigenous peoples, instead of merely writing about them, can both change the way settlers view their relationship with Indigenous peoples and affirm the validity of Indigenous thought, story structure, and contemporary existence. Although the book is a short guide consisting of twenty-two “principles” for writing with, for, about, and by Indigenous peoples, as well as a series of brilliant “case studies” to illuminate these principles, those looking for a simple, quick-reference guidebook will be disappointed. In very little space, Younging (Cree) poses an important challenge that unseats a colonial practice of placing Indigenous nations under a microscope for settler consumption and instead pushes readers themselves to do the work of listening to, centring, and valuing Indigenous voices in their writing practices.

*The Elements of Indigenous Style* is not so much a how-to guide as it is an invitation for readers of all backgrounds to listen intently to Indigenous voices and to participate in respectful, reciprocal relationships with Indigenous people if they are to do any writing about Indigenous people in the first place. In a Canada where Indigenous stories are often hot media topics, and Indigenous studies continues to grow as a field with interested parties inside and outside Indigenous nations, the conversation that Younging starts with this book makes an intervention with a wide reach. Younging himself admits that the intervention is not his alone: aside from the knowledge in this style guide coming from Younging's years of experience in Indigenous publishing, he also dedicates uninterrupted space in the book for other Indigenous people to speak about the principles listed as well as their own writing, research, and thought. Presenting our work in conversation with

other Indigenous people in ways that honour a wide range of unaggregated Indigenous experiences is not something we often get a chance to do in “Canadian” publishing streams.

Importantly, Younging puts each of the principles listed in the book into the context in which they were conceived, and he discusses how they developed over time in conversation with Indigenous writers and broader Indigenous communities. Here, Younging demonstrates the kind of dedication and time required to tell Indigenous stories at all. These conversations must be had if we are going to develop a style of reading, writing, and thinking that lets Indigenous people out of the realm of the theoretical and imagined, and into the tangible and contemporary world in which we’ve always existed (and about which we’ve always written.) (6).

So often academics and journalists write as though there will be no retort to their words, paying no mind to the stakes of their work. *The Elements of Indigenous Style*, in all of its pocket-sized glory, presents a long-awaited retort to decades of writing about Indigenous people, but, at the same time, it opens up a conversation, posing questions that demand engaged response from those writing about Indigenous topics. In practice, this book demonstrates not only how to write about Indigenous peoples but also how to *think* about research and writing in a respectful way that neither sets up a rigid outline to follow nor places the onus on Indigenous peoples to educate non-Indigenous people about how they want their stories told.

I also want to make a crucial note about what this book might mean for Indigenous readers. I was not expecting the ways in which *The Elements of Indigenous Style* validated my own work as a Mi’kmaw scholar. In one particularly memorable moment, Younging includes

a conversation with Stó:lō author Lee Maracle and her editor, who provide inspiration to Indigenous readers to continue fighting to tell our stories the way we want to tell them. Maracle reminds us that our stories *are* valid and that they are worth fighting for in a world where editors are taught to shoehorn Indigenous work into easily digestible (colonial) formats (21–24). While this book seems at first to be directed towards a mainly non-Indigenous audience, this Indigenous student could not recommend it to other Indigenous readers enough.

The quest for the answer to how to write about Indigenous peoples is rooted in many cases in what Younging describes as “a colonial practice of transmitting ‘information’ about Indigenous Peoples rather than transmitting Indigenous Peoples’ perspectives about themselves” (1). Writing about Indigenous peoples is no easy task, and the call for more respectful and meaningful representations of Indigeneity in literature and media has in many cases triggered a wave of demands on Indigenous time to offer a catch-all checklist to do the job well – and efficiently. Younging, graciously, and with as much gentle and crucial guidance as possible, replies to these demands by reminding readers that there are no easy answers and that there are no quick solutions: there is only dedicated work. *The Elements of Indigenous Style* is an invitation to begin doing that work.

*Solemn Words and Foundational Documents: An Annotated Discussion of Indigenous–Crown Treaties in Canada, 1752–1923*

Jean-Pierre Morin

Toronto: University of Toronto Press, 2018. 280 pp. \$39.95 paper.

CAROLE BLACKBURN  
*University of British Columbia*

WHEN THE Indian Residential Schools Truth and Reconciliation Commission released its final report in 2015, it drew attention to the importance of treaty-making in the history of Crown-Indigenous relations in Canada. Treaty-making, the report stated, “established the legal and constitutional foundations of this country” (Truth and Reconciliation Commission 2015, 33). Many Canadians are unaware of the meaning and importance of treaties. In *Solemn Words and Foundational Documents* Jean-Pierre Morin sets out to address this gap in knowledge. He does so while showing that no understanding of the spirit and intent of treaties is possible without reading across Indigenous and non-Indigenous accounts of their creation.

The eight chapters of the book each focus on one treaty representing a stage of treaty-making in Canada between 1752 and 1923. Morin provides a historical overview covering the circumstances leading to the making of the treaty, the differences in the written accounts and Indigenous oral history accounts of the meaning of the treaty, and a discussion of how the treaty has been challenged in court. Each treaty discussed by Morin has been the focus of important legal decisions on treaty interpretation. This is followed by excerpts from the text of the treaty, a published or archived oral

history of it, a settler-written account of its negotiation, and excerpts from court rulings. This format is pedagogically effective and a main asset of this book. The chapters also include biographical information, archival images and maps, and discussion questions.

The book begins with a peace and friendship treaty made by Chief John Baptiste Cope, of the Shubenacadie Mi’kmaq, and Nova Scotia governor Peregrine Hopson, in 1752. In a 1985 ruling on the Cope Treaty, Supreme Court Justice Brian Dickson gave one of the first judgments in favour of a liberal interpretation of treaties beyond the legal language preserved in the written text. Chapter 2 focuses on the Huron-British Treaty of 1760, also known as the Murray Treaty. Chapters 3 and 4 examine the making of the Rice Lake Treaty of 1818 and the Robinson-Huron Treaty of 1850. Both are pre-Confederation treaties made in Upper Canada in the midst of growing settlement and desire for land on the part of settlers and governments alike. Readers from British Columbia will be interested in Morin’s discussion of the Saanich Treaties in chapter 5. These treaties were made by Governor James Douglas and the WSANEC in 1852 and are a good illustration of how differently treaty terms can be understood. In WSANEC oral history the treaties represent James Douglas’s word that their way of life would not be disturbed. Federal and provincial governments, however, have taken the Saanich Treaties as unequivocal land surrenders. In the remaining chapters, Morin covers Treaty 6, Treaty 8, and the 1923 Williams Treaties. The last of the historic treaties, the Williams Treaties were made to fill gaps left in the patchwork of pre-Confederation treaties in Ontario.

This book would be an excellent teaching resource in university and

college courses in a range of disciplines. Non-academic readers will appreciate its accessible language and the way it brings together different sources to promote a holistic reading of each treaty. It does not cover the modern treaty-making period that began after 1973. Readers interested in modern treaties and their implementation will nevertheless find this a useful addition to literature on the spirit and intent of treaty relationships.

#### REFERENCE

- Truth and Reconciliation Commission. 2015. Canada's Residential Schools: Reconciliation. Vol. 6. Montreal and Kingston: McGill-Queens' University Press.

*Towards a New Ethnohistory:  
Community-Engaged  
Scholarship among the People of  
the River*

Keith Thor Carlson,  
John Sutton Lutz,  
David M. Schaepe, and  
Naxaxalhts'i (Albert "Sonny"  
McHalsie), editors

Winnipeg: University of Manitoba  
Press, 2018. 288 pp. \$27.95 paper.

ALAN B. ANDERSON  
*University of Saskatchewan*

THIS BOOK purports to represent a "New Ethnohistory" as community-engaged research in First Nations communities. It consists primarily of essays written by graduate students who participated in the Ethnohistory Field School run since 1997 by the University of Saskatchewan and the University of Victoria among the Stó:lō communities of the Fraser

Valley. These selected essays focus on a broad variety of topics suggested by the Stó:lō. Altogether, these diverse topics provide a unique insight into an Indigenous Stó:lō understanding of their history, traditions, stories, and, not least, their relations with the all-encompassing settler world.

But what, exactly, is the "New Ethnohistory"? According to the editors, "Indigenous participation, creation, permission, and direction in research on Indigenous communities, is one of the main manifestations of the New Ethnohistory," which "incorporates the study of Indigenous historical consciousness – how Indigenous people in the past thought about and understood their history as it has changed over time when each generation acquired information and insight that could be used to complement (and sometimes supplement and even revise) the understandings of their ancestors" (20–22). Moreover, "coming to understand the intricacies of how colonialism was deployed and the implications of this deployment for Indigenous people is accomplished more readily through the application of decolonizing methodologies such as those that are central to the New Ethnohistory" (23). Yet the editors explain that "there is no particular methodology characterizing the New Ethnohistory; rather there are a series of complementary approaches that together can be used to make a break with the past and lay a foundation for new directions in the field" (20). In emphasizing community engagement, the editors comment: "the New Ethnohistory recognizes that to qualify as truly community-engaged, scholarship must be not only of benefit for communities ... but it must also be genuinely collaborative and cooperative" (26).

However, this "ethnohistorical" approach does not seem particularly

novel. The editors succinctly review how ethnohistory relates to other very similar approaches – even earlier ethnography and anthropology, which they refer to as the “Old Ethnohistory,” although ethnography and anthropology have been changing markedly. Other methodological approaches could include inter/trans-disciplinary community-based research, community-engaged scholarship, and community-university partnerships (which they do briefly acknowledge). Clearly, what is conceived as the “New Ethnohistory” pertains to revisionism in Indigenous research and scholarship, to Indigenous knowledge, First Nation–settler relations, postcolonial literature on settler colonialism, decolonization, postcolonial scholarship, and critical theory. The editors provide an extensive discussion of Indigenous methodologies in the introduction. In his earlier book, *The Power of Place, the Problem of Time: Aboriginal Identity and Historical Consciousness in the Cauldron of Colonialism* (University of Toronto Press, 2010), Carlson emphasizes the importance of ethnohistorical research methodology that challenges the metanarrative that is common in historical writing, whereby the impact of colonialism on Indigenous people is interpreted from within the colonial framework.

In contemporary community-based research with Indigenous communities, typically, the research agenda is suggested by Indigenous participants or collaborators; Indigenous organizations and communities collaborate with academic researchers in project governance, direction, approval, feedback, and cultural appropriateness; and research results are given to the community being studied. Many, most, or all reports on particular component projects may be written by Indigenous academics/researchers; moreover, Indigenous students may be

involved in all aspects of the research processes. So it is surprising, perhaps, to find so few Indigenous authors in a book purporting to represent the New Ethnohistory. Naxaxalhts’i/Albert “Sonny” McHalsie, one of the four editors, writes a short prologue, while Adam Gaudry, a Native studies professor at the University of Alberta, authors a challenging epilogue: “Next Steps in Indigenous Community-Engaged Research: Supporting Research Self-Sufficiency in Indigenous Communities.” The graduate students who wrote the essays were acting as interpreters of information and stories provided by Stó:lō. How, then, does this differ from non-Indigenous interviews of Indigenous respondents, other than the research agenda being suggested by the Stó:lō?

In sum, despite these reservations, these essays, and especially the editors’ introduction and the epilogue, commendably succeed in exemplifying the New Ethnohistory, which intends to add a redefined historical approach to community-engaged research. Apart from contributing substantially to Stó:lō narrative, the editors’ advocacy and exemplification of this New Ethnohistory should interest and influence academics and students in relevant fields as well as Indigenous and non-Indigenous readers committed to a decolonized approach.

### *Iroquois in the West*

Jean Barman

Montreal and Kingston: McGill-Queen’s University Press, 2019.

336 pp. \$29.95 paper.

DANE ALLARD

*University of British Columbia*

SOMETIMES the most detailed and poignant histories emerge from historical fragments. In *Iroquois in the West*, Jean Barman uses what she calls “slivers of stories from the shadows of the past” to tell a rich history. This history centres clusters of Iroquois in the west but frames a larger argument: that Indigenous peoples were not bit players in history. This might at first seem simplistic. Yet historians have not always been successful in treating Indigenous peoples as active, mobile agents who utilized colonial structures for their own purposes. Barman succeeds in presenting her subjects as nuanced humans enmeshed in the fur trade and colonial economies in complex ways. Iroquois in the west undermined colonial authority and supported it, but always in pursuit of their own self-determination. They made themselves.

Barman is a fastidious organizer. Divided into four distinct yet mutually supporting parts, *Iroquois in the West* is clearly articulated. Part 1 begins in the Iroquois homelands and traces the history of the formation of Caughnawaga (Kahnawake). Parts 2 and 3 move west, tracing Iroquois voyageurs and their participation in the fur trade of the Pacific Northwest. Here we see adventurous and intelligent participants in both fur trade and local Indigenous politics. While many of these subjects returned east, Barman traces the histories of those who made the west a new home. Part 4 focuses on the Jasper Iroquois and their twentieth-century survival. Barman is astute at showing her reader where she is going at the outset, and she succinctly summarizes each chapter in neat codas that ease the reader through her source material.

The clarity of her work is a particular strength. Barman’s inclusion of a research note explaining her engagement with

the Voyageur Contracts Database and articulating her process in recreating Iroquois population figures is insightful and innovative. For the student of history, it presents an opportunity to pull back the mysteries of the research process and to directly engage the operation of historical scholarship. These are skills attained through years of experience. That Barman shares them with her audience is generous and generative.

As a historian of the fur trade era, Barman is adept at navigating source material. Tracing Iroquois through fur trade documents such as traders’ accounts and post journals is a difficult task. Not only is this an incomplete record, but those who left these documents did not always take the time to differentiate between the nations and peoples they encountered. Barman brings her skills as a historian to pull out detailed information from these elusive traces, combining thorough archival work with the delicate employment of oral history and a conscientious self-positioning. Barman’s historical stories emerge from living descendants and her community connections.

In celebrating the survivance of Iroquois identity in the west, Barman at times loses sight of the impacts on other Indigenous peoples. As time progressed, intermediate spaces in what Barman calls the Indigenous-White divide were harder to maintain. While some clusters of Iroquois “disappeared” into local nations or settler society, those who continued to maintain an Iroquois identity persisted. This positioning directly affected the relationship between these communities and the state. Barman explicitly shows how both treaty and scrip commissions rejected the Jasper Iroquois’s indigeneity. Yet they were not just Iroquois, they held important connections with other nations. How is this complex indigeneity navigated

and mobilized? How does identity shift as peoples move out of their traditional lands into other people's territories? These are deeply historical questions that have serious reverberations in our contemporary socio-political situation. As such, this book will have a lasting impact on those who study indigeneity, identity, and colonialism as well as on those in migration studies. In the end, Barman provokes more questions than she answers, but this is a strength of her work.

*At the Wilderness Edge:  
The Rise of the Antidevelopment  
Movement on Canada's  
West Coast*

J. I. Little

Montreal and Kingston: McGill-  
Queen's University Press, 2019.  
216 pp. \$29.95 paper.

JASON M. COLBY  
*University of Victoria*

IN RECENT YEARS, local opposition to the expansion of the Trans Mountain Pipeline in British Columbia has confounded the plans of oil investors and federal officials alike. The government of Alberta has declared its right to get its product to "tidewater" and criticized activists on the West Coast for standing in the way of jobs and economic progress. Yet, as J. I. Little reminds us in *At the Wilderness Edge*, opposition to development projects has deep roots in southern British Columbia, and the stakes surrounding them are rarely as simple as that of "jobs vs. the environment."

Little's slim volume examines five episodes of what he dubs the

"antidevelopment movement on Canada's West Coast." All five occurred in Vancouver and its environs, and all took place primarily in the 1960s and 1970s. That topic and time period brings to mind the counterculture and high-profile organizations such as Greenpeace. Yet Little has his eye on a different sort of activism. Rather than international campaigns to stop nuclear testing, he examines local resistance to development projects in landscapes and coastal spaces treasured by southern British Columbia's increasingly urbanized population. His case studies include the creation of Devonian Harbour Park in Vancouver, the protection of Hollyburn Ridge from commercial skiing development, the foiling of high-density residential construction on Bowen Island, opposition to a coal port in Squamish Estuary, and the prevention of copper mining on Gambier Island. In all five examples, it was not the radical activism that made the difference but, rather, a "more broad-based, and more enduring culture of resistance, one that challenged the long-established assumption that there should be few limits or restrictions to economic growth and urban development" (4). It was, in fact, moderate, mostly middle-class residents, many of them women, who saw such developments as threatening their recreational outlets as well as their particular ways of interacting with nature. In the process, Little reveals that, while ecological concerns often informed these debates, they hinged primarily on competing visions of urban development and recreational access.

Little's study has much to recommend it. Above all, it highlights Vancouver's Janus-faced relationship with its natural environment. An industrial port whose origins and wealth hinged upon the extraction of natural resources, the city experienced a profound shift in the post-Second World War period, with a



growing number of residents expressing misgivings about the assumptions and enterprises that had built the city. Indeed, as Little shows, the very affluence generated by their extractive economy made the residents of southern British Columbia more determined to oppose developments that would further erode the region's unique natural beauty.

Despite its strengths, *At the Wilderness Edge* does have shortcomings. First, Little chooses to include only success stories in his study, thereby rendering a limited picture of the course of environmental politics in the region. Second, his decision to focus on middle-class activism results in some missing context. Mayor Tom Campbell's clashes with left-wing activists are largely absent, as are countercultural outlets such as the *Georgia Straight*, which often acted as a clearinghouse for information about local as well as international causes. Finally, for a study of profoundly emotional and contentious issues, the tone of *At the Wilderness Edge* is oddly detached. The book offers a clinical, blow-by-blow account that is heavy on details but fairly light on narrative or analysis. Nevertheless, Little has made an important contribution to the literature on the environmental history of southern British Columbia, and his book makes for a useful complement to other studies, such as Sean Kheraj's *Inventing Stanley Park*.

*Rain City:  
Vancouver Reflections*

John Moore

Vancouver: Anvil Press, 2020.  
256 pp. \$20.00 paper.

JOHN BELEC

*University of the Fraser Valley*

JOHN MOORE is a BC-based freelance journalist and author. Original versions of the sixteen essays that make up this volume have appeared in a variety of newspapers and periodicals over several decades. Some have won West Coast Magazine Awards. They have been reworked and updated for this book and vary in length from eight to twenty-six pages. The title of the book and the author's note of introduction suggest personal reflections on Vancouver. In fact, the setting for most of the essays is early postwar *North Vancouver*, Moore's childhood home. Several others are set in Squamish, his current locale. The city of Vancouver per se rarely makes an appearance, with the exception of the author's foray to East Hastings for a tattoo ("The Skin Trade"). Explicitly in this essay, and implicitly in many of the others, Vancouver functions as the "Other" – that is, that which was left behind in the rush to the leafy suburbs on the North Shore.

The standout and longest essay in the book is "Imaginary Geography," in which the author presents a child's-eye perspective on the building of the Capilano Highlands neighbourhood. For the thousands of middle-class families who fled the built-up core of Vancouver in the early postwar decades, the North Shore slopes represented the promised land of postwar suburbia in a temperate rainforest. This is the world that baby

boomers were born into and that Moore describes in fabulous detail. The loss of this world at the hands of developers in the later decades of the millennium runs throughout as subtext. In part, Moore's collection reads as a lament for this loss.

Moore's voice is front and centre in these essays. In parts breezy and poignant, in other parts bombastic and profane, his essays often resemble rants à la Rafe Mair. His takedown of former premier Gordon Campbell, together with select clientele of the Terminal City Club, where Moore bartended in the 1980s ("Last Call for Alcohol"), is especially vitriolic. Moore also takes aim at any and all representations of postmodernism in culture and urban design. His critique of new urbanism, and the land development industry more broadly, focuses on Squamish ("Village People") and Whistler ("Last Resort"). "A Walk on the Wild Side" takes on related trends in lifestyle consumerism: Xtreme sports and adventure tourism.

BC children of the sixties will relate to his tales of schoolyard rituals ("Finding My Marbles"), grooming ("Bad Haircut"), card games ("A 29 Hand"), music ("Sukiyaki"), Halloween fireworks ("\*![boom]"), and ducking for cover ("Collecting for the Apocalypse"). Less place-specific are his riffs on British sports cars ("Crash Test Dummies"), anti-depressants ("Prozac.com"), umbrellas ("Raincity Style"), and tips on preparing local varmint (!) for the dining table ("Roadkill").

In sum, *Rain City* consists of a number of lively and finely crafted essays that cover an exotic mix of largely West Coast-based subjects. The cultural geography of suburbia, especially as it emerged in the postwar North Shore, is a key theme that links many of the essays.

## *Stagecoach North: A History of Barnard's Express*

Ken Mather

Vancouver: Heritage House Publishing, 2020. 288 pp. \$22.95 paper.

CHRISTOPHER HERBERT  
*Columbia Basin College*

**I**N *Stagecoach North*, Ken Mather uncovers the history of one of the most important companies in British Columbia: Barnard's Express. From 1862 to 1914, this famed company carried passengers, freight, and mail along the Cariboo Wagon Road between the Lower Mainland, the Cariboo, and other points north. In so doing, the company not only functioned as a vital economic link in the colony and then the young province, it also shaped the human geography of the region, helping give rise to settlements like 100 Mile House and Cottonwood House.

Mather begins with Francis Barnard's predecessor, Billy Ballou, offering stage service to the goldfields. Ballou, however, was soon edged out by Barnard, who, through a complicated series of contracts and partnerships, came to dominate shipping and transportation in the mainland colony. Barnard himself eventually moved into politics, where he was a vocal advocate of Confederation and dreamt of a trans-Canada stagecoach line. His son, Frank Barnard, proved to be a suitable heir to his father's business, which by this time had grown to include the famed BX Ranch near Vernon. In 1888, Frank, by now heavily involved in politics and numerous other business ventures, sold out, and over the next two and a half decades, the company would continue to modernize, eventually building two paddle-wheelers to serve the Upper Fraser and its tributaries and

even experimenting with automobiles. The First World War, the arrival of the Pacific Great Eastern Railway, and the loss of the government contract to carry the mail led to the demise of the company in 1914 and the liquidation of its assets.

Mather's account is full of hidden gems. At one point, he reveals how the Express inadvertently "seeded" honeybee colonies along the Cariboo Road. At another point, he explains the full history of the company's experiments with steam-powered road vehicles. Mather also has an entire section dedicated to notable robberies and accidents. The whole book is written in an easy, accessible style sure to be popular with the general public or amateur history buffs.

Professional historians will probably be uncomfortable with some of the weaknesses in Mather's account. At times, Mather has a tendency to write conversations with more of an eye for drama than for historical verisimilitude. Citations can be few and far between. The secondary literature Mather engages with is also out of date. In some cases, this can be excused: Barnard's Express has received so little attention that sometimes it is necessary to argue against accounts that are over one hundred years old. But more modern histories would have helped to steer Mather away from some more problematic assertions, like the idea that annexation by the United States was ever seriously considered in the colony as an alternative to Confederation.

Ultimately, *Stagecoach North* is an enjoyable read that shines a much-needed spotlight on an overlooked part of BC history. It is suitable mainly for those with a general interest in the history of British Columbia but also offers useful nuggets to scholars of this time period.

*Service on the Skeena: Horace  
Wrinch, Frontier Physician*  
Geoff Mynett

Vancouver: Ronsdale Press, 2020.  
449 pp. Illus. \$21.95 paper.

TED BINNEMA  
*University of Northern  
British Columbia*

Although both Horace C. Wrinch and his wife, Alice, are featured in Eldon Lee's *Scalpels and Buggywhips* (1997), Horace Wrinch is little known, despite his extraordinary contributions to BC society. Geoff Mynett, a retired lawyer married to Horace Wrinch's granddaughter, obviously spent several years researching and writing this full-length biography that offers compelling evidence that Wrinch deserves to be much better known, not only for his contributions to health care in the central interior of British Columbia but also as an influential and articulate early promoter of publicly funded health insurance. Historians of British Columbia ought to read this book.

After extensive research in many archives, in many published primary sources (especially newspapers), and in Wrinch family documents and photographs, Mynett offers a detailed account of Wrinch's life. Having graduated with top marks from Trinity Medical College in 1899, Wrinch could have pursued a prestigious and lucrative career as an urban doctor, but he and his wife, Alice, devout Methodists, elected in 1900 to move to northern British Columbia to serve as medical missionaries among the Gitksan and Wet'suwet'en peoples. In the next decades he built a hospital and nursing school in Hazelton and provided medical care to the scattered population of a vast region.

That story is remarkable enough, but during that time Wrinch also introduced a form of hospital insurance to paid subscribers in Hazelton and became a pillar of Hazelton society.

Wrinch's influence extended well beyond the central and northern interior of British Columbia. During two terms as a Liberal member of the provincial legislature between 1924 and 1933, he tirelessly pushed for the introduction of public health insurance. After leaving elected office, he continued his activism as a member of Duff Pattullo's Economic Council. He perhaps deserves to be recognized as one of the key players in the history of public health insurance in Canada.

Certainly, Wrinch deserves some credit for the *British Columbia Health Insurance Act*, passed in 1936. Unfortunately, Mynett does not discuss the history of this legislation in as much detail as he might have done. Obviously influenced by straitened Depression finances, Patullo's deeply divided Liberal government passed a watered-down bill that would have left many of the poorest and most vulnerable British Columbians without health insurance (the government perhaps hoping that doctors would provide free care to the indigent, as was the normal practice). Mynett does not explain, probably because of a lack of evidence, what Wrinch thought of the bill, but he was in a position to discuss the degree to which the legislation fit with the spirit of Wrinch's advocacy in the previous decade. At any rate, in the face of difficult finances, doctors' resistance, and flagging public support, the government opted not to implement the legislation, thereby missing the chance to put British Columbia at the vanguard of public health insurance.

Mynett's biography fulfills its goal. It features the life of a man and woman who became pillars of the community. As a

respected medical practitioner, Wrinch also filled a multitude of other roles in the community: experimental farmer, lay preacher and minister, community leader and organizer, and mining investor and promoter. Without ignoring the fact that some found Wrinch a difficult person to work for, Mynett explains why he and his wife became such beloved members of the Hazelton community. It also shows the degree to which Wrinch fit the mould of deeply religious progressive voices calling for public health insurance in Canada. Many members of the general public as well as scholars will appreciate Mynett's contribution, and future historians of northern British Columbia, of the history of health care and health insurance, and of missionary doctors will find in this book an excellent source for further research.

*The Hot Springs Cove Story:  
The Beginnings of Maquinna  
Marine Provincial Park*

Michael Kaehn

Madeira Park, BC: Harbour Publishing, 2019. 188 pp. \$24.95 paper.

*Along the E&N: A Journal  
Back to the Historic Hotels of  
Vancouver Island*

Glen A. Mofford

Victoria, BC: TouchWood Editions, 2019. 272 pp. \$22.00 paper.

ANDREW NURSE  
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**L**OCAL HISTORIES are different from scholarly studies. They are

written for different reasons, often focus on different subjects, use primary sources in different ways, and draw different conclusions. Recent books by Michael Kaehn and Glen A. Mofford illustrate this point. Kaehn's *The Hot Springs Cove Story: The Beginnings of Maquinna Marine Provincial Park* is a labour of love. It is a family history focused on Ivan H. Clarke, Kaehn's grandfather, built around memory, lore, and newspaper stories. It describes Clarke's life in sparsely populated Hot Springs Cove, the businesses he built, his personal relations, and the family he raised. Kaehn finds Clarke's legacy in Maquinna Provincial Marine Park, founded upon land Clarke donated, and in a host of other historical markers – pictures, gravesites, memories – that trace his family's history to the present day. *Along the E&N* is similar. It is billed as a journey to the grand hotels that used to dot the Esquimalt and Nanaimo line in the late nineteenth and twentieth centuries interspersed with Mofford's memories of the hotels, restaurants, and pubs he visited. Both texts are available in electronic as well as print format, and both are richly and voluminously illustrated, particularly, but not exclusively, with archival photographs. What are we to make of these kinds of local histories of Vancouver Island's smaller communities? How are we to assess popularly written and oriented books like these? There are four points I'd like to make by way of review.

First, put together, these books add to our understanding of the ways in which Vancouver Island communities developed, particularly in terms of their infrastructure and links to larger centres both in British Columbia and internationally. They don't overturn our conceptions of Vancouver Island small-town and community histories. What

these texts show is the degree to which Vancouver Island economic development was connected to the state. Through the development of communications and transportation infrastructure, direct regulation, land grants, and in a host of other ways, the state facilitated the growth of Island resource industries and then tourism. This conclusion is not new, but these texts provide a dense series of illustrative examples that show how the state facilitated economic expansion.

Second, Kaehn's and Mofford's works also demonstrates that remote communities might not have been as remote as they seem in popular culture. But I think this is an argument that the authors unintentionally develop. There is, of course, the question of "remote to whom?" The fact that a place was remote to settler society does not mean that it was remote to Indigenous people. But it also raises the question of what actually is remote? Without intending to, both texts highlight the development of communications systems that linked different communities by rail, telegraph, telephone, or boat to other parts of the world. Kaehn, for instance, notes that after the Second World War, Hot Springs Cove was visited by a larger number of boats, sometimes bringing with them vacationing celebrities. The state maintained an active presence through the postal service and schools. Charities provided books and, in the case of E&N's grand hotels, a steady stream of travellers looking for a vacation experience. There is no doubt these communities lay outside evolving urban centres such as Vancouver, but we can also find networks that connected them to, and allowed them to interact with, the wider world.

Third, these studies are significant for what they neglect. This tells us something of the authors, to be sure, but more important, I think, it tells us something of the character of settler historical

memory. The obvious neglect is the limited treatment of Indigenous peoples. Indigenous people do pop up now and then in these histories, but we actually know shockingly little about them by the end of the texts. In *The Hot Springs Cove Story*, which has considerably more material on First Nations than *Along the E&N*, we have a situation where settler and Indigenous societies clearly interacted with each other in peaceful, and potentially friendly and mutually supportive, ways over a long period of time. This connection is not ignored but it is not discussed in detail either. In part, this is the product of Kaehn's narrative focus on his grandfather, but I also suspect it reflects a broader tentativeness on the part of popular historians to engage the issue of settler-Indigenous interrelations or, perhaps, to know how to find information on that subject.

Following from this point, and finally, these books illustrate the nature of popular historical practice – that is, the way in which history is practised as an art of memory, subject of study, and set of signifying practices – outside the academy. There can be a range of issues raised (or, not raised) by *Along the E&N* and *The Hot Springs Cove Story* that would

be addressed differently by academic historians. What these works tell us, however, is that history is important in popular culture. It is connected to family – a way of narrating kinship and preserving memories – and to place. In other words, the stories Mofford and Kaehn want to tell us are deeply personal stories in which they find meaning and in which, I am sure, other people will (and have) as well. There are problems with these texts but those problems are, in my view, an opportunity to open up a new kind of conversation about the relevance of the past and of history as a discipline and set of practices in 2020. After all, Mofford and Kaehn don't need to be convinced that history is important. After all, they have devoted years of their lives to studying it and to recording aspects of it.

That is more than a good first step. They've written books that are fun and exasperating to read; that both tell us important things and neglect things that should not be neglected. The authors have both strengths and weaknesses, but I don't think they have closed minds. Indeed, the opposite. I suspect, if asked, they would both say that they want to be part of that conversation. And ... good.