

## BOOK REVIEWS

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*Wise Practices: Exploring  
Indigenous Economic Justice and  
Self-Determination*

Edited by Robert Hamilton,  
John Borrows, Brent Mainprize,  
Ryan Beaton, and  
Joshua Ben David Nichols

Toronto: University of Toronto  
Press, 2021. 384 pp. \$19.98 paper.

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INDIGENOUS Peoples are economic actors. This simple fact is undeniable, with the debate long since moving from whether we were involved in settler economies after the fur trade to what this involvement meant (Parnaby 2006, 1–2). As seen in this collected volume, this conversation is not just limited to employment but, instead, is intimately connected to social development and self-determination (3) and, as a result, how Indigenous Peoples interact with, and are affected by, settler legal systems and state law (8–9).

*Wise Practices* is an excellent resource for anyone interested in or studying

the Indigenous experience in Canada today. The authors, ranging from giants in the field, like John Borrows, to early career individuals, like Libby Edwards, have written a wonderful collection of articles that give the reader a clear understanding of the history, contemporary legal framework, and opportunities/challenges of Indigenous Peoples as economic actors. I could easily see myself assigning this book for either my economic history course and/or any course dealing with Indigenous law or Indigenous development. This statement, however, reveals the only real flaw of this work, although I must admit I am hesitant to use that term or describe it in that way. Many of the articles spend their time establishing the current state in Canada rather than taking it as a given. That being said, considering how understudied Indigenous Peoples have been in the past, and arguably still are today – especially with regard to economics – this approach makes sense. We need to start somewhere, and for many people the concepts captured in the written text will be new. Furthermore, given that many of the authors are Indigenous, with first-hand experience when it comes to Indigenous law, claims, governance, and economic development, the first-hand knowledge they provide is

invaluable. As such, it is quite possible my earlier comment speaks more to my own experiences with my own nation.

As with many other collected volumes, a section in the introduction briefly summarizes what every subsequent chapter is about (10–14). Rather than reinvent the wheel, I will briefly note some of the common themes I found while reading, the first being that there is no one-size-fits-all approach when it comes to Indigenous Peoples. This concept is by no means revolutionary, even if it is worth stating again and again until the colonial view that all Indigenous Peoples are the same, even at a superficial level, is universally recognized for the racism that it is. Similarly, it is noted throughout the text that, while victories can be obtained in the current Canadian legal system, at best they establish a minimum standard and at worst they are pyrrhic. More important, they fail to address fundamental issues that are at the heart of the colonial state and that form its foundation. Again, while these articles are not the first to make this argument, it is indicative of the disillusionment following the initial excitement caused by landmark cases like *Delgamuukw*. And that is the true strength of this compilation: rather than speaking entirely in the hypothetical and/or ideal, after taking stock of the current situation, it strives to provoke real world action wherever possible and regardless of, or rather in spite of, conditions.

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*Unstable Properties:  
Aboriginal Title and the Claim of  
British Columbia*

Patricia Burke Wood and  
David A. Rossiter

Vancouver: University of British  
Columbia Press, 2023.  
256 pp. \$37.95 paper.

BRUCE McIVOR  
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WE ALL HAVE a lot to learn from historical-geographers. By combining disciplines, they connect the dots between historical forces and the making (and unmaking) of places many assume are constant and immutable. Consequently, Patricia Burke Wood and David A. Rossiter’s *Unstable Properties: Aboriginal Title and the Claim of British Columbia* is a welcome addition to a literature that has been dominated by lawyers, historians, journalists, and political scientists.

In *Unstable Properties*, Wood and Rossiter set out to interrogate the Crown’s claims to the lands of the Indigenous Peoples of present-day British Columbia. They seek to explain how colonizers developed and relied on a story of “settler rebirth” to erase Indigenous Peoples from their lands and how, ultimately, the settler narrative was upended by steadfast Indigenous resistance. They argue that, rather than succeeding in marginalizing and silencing Indigenous Peoples, the unresolved “land question” has brought Indigenous people to the centre of political power and forced British Columbians to contend with an incomplete, unstable property regime.

The theoretical underpinnings of *Unstable Properties* can be traced to Henri Lefebvre’s writings on the “production of space,” ideas that have

inspired many, including my own work on energy regimes and hydroelectric power. Lefebvre's central argument is that space is contested, multilayered, and continually created, destroyed, and recreated through the exercise of power that simultaneously seeks to oppress and liberate. Lefebvre's ideas are present, explicitly or implicitly, in the work of many of the most influential historians and geographers of the last fifty years, including David Harvey, Edward Soja, William Cronon, and countless others. One of the strengths of *Unstable Properties* is that it successfully bridges the gap between Lefebvre's intellectual tradition and the work of Indigenous legal scholars who have crafted powerful critiques of Canadian Aboriginal law, including Taiaiake Alfred, John Borrows, Gordon Christie, and Val Napoleon.

While the early chapters of *Unstable Properties* are a helpful summary of the historical and legal milestones that resulted in the current state of legal uncertainty around the Crown's claim to land in British Columbia, those familiar with the work of Jean Barman, Robin Fisher, Hamar Foster, Cole Harris, and Paul Tennant will find little that's new or innovative. It is when the authors step back in chapter 5 to take a wider view of British Columbia as an unstable abstraction based on "a discourse of worthiness and deservedness" (186) that they embark on a distinct and potentially fruitful analysis. Unfortunately, the promise of chapter 5 culminates in an underwhelming conclusion: modern-day British Columbia is the consequence of settler-colonial governments having become entangled with the pre-existing people and landscapes. The path out of this entanglement is predicated on acknowledging the inherent instability of sovereignty and territoriality and living up to collective constitutional principles.

Legal analysis should never be the sole purview of lawyers, and many non-lawyers have contributed mightily to our understanding of how Canadian law works to circumscribe and oppress Indigenous people – Michael Asch's work exemplifies the best of these contributions. Nonetheless, Aboriginal law's complexities pose a challenge for non-lawyers. The authors heap criticism on the Supreme Court for not requiring governments to consult with First Nations when contemplating legislation (*Mikisew Cree* 2018) but fail to mention that the Court held that a failure to consult leaves governments vulnerable to a legal challenge by First Nations that said legislation infringes their constitutionally protected rights. They also criticize the Court for failing in the *Williams Lake* decision to "address the larger question of sovereignty underlying a specific land claim" (217). Specific claims, by their nature, preclude any discussion of sovereignty. Their criticism is equivalent to criticizing a cow for not being a butter knife.

There is much in *Unstable Properties* to commend itself to a wide audience, but any reader looking for an accurate understanding of the case law would be well advised to have a copy of Jim Reynolds's *Aboriginal Peoples and the Law* close at hand.

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*Mass Capture:  
Chinese Head Tax and the  
Making of Non-Citizens*

Lily Cho

Montreal and Kingston: McGill-  
Queen's University Press, 2021.  
272 pp. \$39.95 paper.

ALICE LOUISE GORTON  
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*Mass Capture: Chinese Head Tax and the Making of Non-Citizens*, by York University English professor Lily Cho, tells the story of a unique archive and the people documented within it. Using the roughly forty-one thousand Chinese Immigration 9 (CI 9) documents that the Canadian state collected to monitor the outbound movements of migrants between 1885 and 1953, she argues that the head tax, with its accompanying bureaucratic machinery, functioned as a “form of surveillance” that created non-citizens through a process of “mass capture” (8). Crucial to this argument is a definition of non-citizenship that moves beyond its seemingly self-evident connotations. Cho defines the people photographed in the CI 9s as non-citizens because they were not, and indeed had little hope of becoming, citizens from 1885 to 1947, when the repeal of the *Chinese Immigration Act* ended a decades-long campaign to tax and, later, outright exclude Chinese migrants from Canada. Yet she extends the definition, arguing that the “non-citizen” was never a static figure constituted only by its opposite, the citizen; instead, the head tax produced the non-citizen through a double form of mass capture. Initially deployed by legal scholars to denote large-scale corporate or governmental data collection, here the term specifies

how surveillance operated on both the bodily and regulatory levels. In order to travel outside of Canada, applicants were required to file for a CI 9, which from 1910 affixed an identifying photograph. The certificate asked variously for names and nicknames, date of initial entry at a Canadian port, place of birth, present residence, occupation, as well as “facial marks or other peculiarities,” and so on.

For Cho, the photographs and details recorded in the CI 9s “demand forms of legibility, and audibility, that far exceed the limits of the certificates themselves” (13). This sentence offers a way to understand the book’s central task. It is a meditation on the construction of non-citizens within a tradition of “repressive photography,” but it is also an interpretive history that invokes an extensive theoretical apparatus to position the CI 9s as sites of refusal, agency, and kinship (11). In chapter 1, Cho explores how corporeal and documentary forms of capture co-exist at the heart of the CI 9s, showing the certificates to be a repetitive technology of discrimination that functioned through both the state and the archive. Chapter 2 turns to how this technology was prone to failure, emphasizing the “persistent unknowability” of the CI 9s’ subjects, who often remained elusive – a testament, she says, to migrants’ refusal to be identified and denied dignity (53, 106). Through an analysis of the CI 9s as tools of family separation, chapter 3 brings out kinship and its rupture within what Cho calls an exceedingly “lonely” and male-centred archive. The fourth chapter highlights how the “grammars” and tensions of language in the forms themselves signal a “refusal to be refused” (197), while chapter 5 contains a discussion of “anticipation,” a speculative reading of the “potentiality” of citizenship in the documents.

Cho relies on a series of interdisciplinary frameworks throughout, but there is tension between the documentary evidence and the theoretical edifice. A lengthy discussion of the citizenship status of the ancient Greek Teucer, for instance, proves much less satisfying than a brief glimpse of four unidentified Chinese migrants' resistance on the SS *Teucer* in 1917 (49). To take another example, Cho's discussion of anticipation and affect in chapter 5 has almost nothing to say about the CI 9s or even Chinese immigration at all. Still, Cho succeeds when she focuses on the documents, excavating the stories so tantalizingly contained within them and the implications of their storage and memory. And as an invitation to reflect on the relationship between photography, state racism, citizenship, and the archive, the book, as well as its accompanying online resources, provides an arresting visual counterpart to existing studies of the period that will be an invaluable resource for research and teaching.

"Mass Capture: Chinese Head Tax and the Making of Non-Citizens," <https://masscapture.ca/>. For an open access edition of the book, see <https://oer.pressbooks.pub/masscapture/front-matter/mass-capture/>. And for a good example of the existing literature, see Lisa Mar, *Brokering Belonging: Chinese in Canada's Exclusion Era, 1885–1945* (Oxford: Oxford University Press, 2010).

*So Much More Than Art:  
Indigenous Miniatures of the  
Pacific Northwest*

Jack Davy

Vancouver: UBC Press, 2022.  
224 pp. \$32.95 paper.

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JACK DAVY'S rich study of miniatures on the Northwest Coast is the first book to consider the diverse practices of miniaturization that have been under way in this region since at least the sixteenth century – long before the advent of the European tourist trade that one might assume catalyzed miniature art. Drawing on Alfred Gell's theory of art as an agent that mediates social relations, Davy establishes the miniature as a significant social actor on the Northwest Coast, part of a "hitherto unexamined program of material communication, resistance and survival in the face of colonialism, colonization, and revitalization" (14).

One of the many strengths of the book is that it does not treat the Northwest Coast as a homogenous region. The first four chapters are case studies of "localized practices" of miniaturization from different communities: the Makah of the Olympic Peninsula in Washington State; the Tlingit and Haida in Alaska and British Columbia; the Kwakwaka'wakw of the Central Coast; and the Tulalip of northern Puget Sound. The Makah have the earliest extant miniatures on the Northwest Coast, with tiny hats, looms, whalebone clubs, and canoes all uncovered from the village of Ozette, buried by a mudslide circa 1560. Davy argues that the sixteenth-century miniature canoes – as well as twentieth-century miniature canoes carved by

Makah artists between 1920 and 1990, when the community was forced to stop hunting the grey whales that had always been a source of subsistence and cultural pride – helped record deep cultural ideologies of whaling.

On the northern Northwest Coast, where the Haida, Tlingit, and Tsimshian began carving miniatures for outsiders in the eighteenth century, Davy claims that miniatures served a more nostalgic role, yet one that also served to preserve knowledge for future generations. Thus the miniature canoes carved in the nineteenth century to remember head canoes popular in the eighteenth century became important to Bill Reid in the twentieth century as he worked to carve the first full-sized Haida canoe made in decades. The miniature houses of the Haida village of Skidegate, made for the Chicago World's Fair in 1893 when many Haida people had transitioned to new housing, were not built as scale models of their prototypes but as “remembered houses” that included proud miniature figures hidden in full regalia inside.

Among the Kwakwaka'wakw, Davy focuses on the use of miniatures as a form of cultural resistance and resilience to the *Indian Act*, which criminalized the potlatch in Canada from 1884 to 1951. At the beginning of the ban, Charlie James carved miniature totem poles for tourists that featured his ancestral crests “as a way of affirming the crests and lineage he was forbidden to display through potlatch” (74). In the 1960s, just as the potlatch ban was lifted and the Kwakwaka'wakw were cautiously returning to their dances, Gordon Scow gifted miniature hamat'sa figurines to children to encourage them to study the dance.

The last case study concerns the “future-looking” miniature practices on the Tulalip reservation in Washington state. Here, income from the tribe's casino fuels the Tulalip Tribes Art

Manufacturing Center, where artists produce art for the casino as well as for local schools, canoe journeys, and diplomatic events. In July 2010, for example, in recognition of an international agreement to refer to the “Salish Sea” rather than to use colonial names, Salish artist Joe Gobin carved a miniature replica of a Tulalip Westcoast canoe to “send to Obama” as a pointed diplomatic gift asserting Salish claims to the waterway. As Davy notes, “Using art to make public statements of ownership and identity is a traditional Northwest Coast practice, but the systematized commercial manner in which the Tulalip have pursued this program reflects a determination to build on the past and explore new realities – an ambition within which miniaturization is a vital component” (119).

The final three chapters work to synthesize the case studies into a more general theory of the miniature. Davy identifies three elements of miniaturization: *resemblance* of the miniature to its prototypes, which is not necessarily achieved through calculated scale or photocopied detail but by an “an imaginative activity” wherein the artist makes choices that ensure the miniature resembles – and becomes symbolic of – its prototype (121). *Scaling* is another element: a miniature necessarily scales down in size from its prototype, but it does not have to be built “to scale” and is not limited by any proportions except the artist and medium's ability to work small. *Simplification* is the third element: the choices an artist makes to simplify the prototype on a mechanical and conceptual level reveals the artist's intentions for the miniature and their intended audience. Davy includes a data-heavy chapter on the sizes, techniques, and materiality of the 1,022 Northwest Coast miniatures that he identified for this study; he also proposes several chaîne

opératoires as models of miniaturization practice. These diagrams were not particularly useful for this reviewer, but they underscore Davy's efforts to theorize the process of miniaturization as one that "relies on an imaginative combination of elements to become a medium of non-verbal ideological communication" (169).

Davy has published articles on miniatures before (2015, 2018), but this is his first book, apparently based on his dissertation from University College London. The imprint of UCL's renowned material culture program is clear, particularly in the earnest and repeated references to Gell and other British anthropologists. Ultimately, however, Gell gets less airtime than the Indigenous artists whom Davy interviews; their ideas and practices involving miniaturization are rich and clear in the direct quotes that Davy incorporates into every chapter. If only we could have seen more of the miniatures the book referenced: with several chapters allotted only two black-and-white images, there were countless examples that the reader could only view by researching the museum catalogue numbers that Davy referenced in lieu of an illustration. These critiques aside, however, the book is well-written, carefully researched, and an important contribution to Northwest Coast art scholarship and material culture studies more broadly.

*Of Sunken Islands and  
Pestilence: Restoring the Voice  
of Edward Taylor Fletcher to  
Nineteenth-Century  
Canadian Literature*

Edward Taylor Fletcher, edited  
by James Gifford

Athabasca: Athabasca University  
Press, 2022. 220 pp. \$34.99 paper.

BARRY M. GOUGH  
*Victoria*

HERE IS A SWEET zephyr from a distant past, one now but of memory. Fair comment it is that 1914 – and the horrors of world war developing in that year and ever expanding into our own times – marks the beginning of the modern age.

Edward Taylor Fletcher (1817–1897) lived long before that time division, and the Canada that he surveyed and appreciated was that of relative peace and prosperity, or of hard labour and civic pride. He grasped in his writings (as selected for this handsome volume) such places as hinterland Saguenay, vibrant Quebec City, barren Labrador, outpost Victoria, and progressive New Westminster – fragments, so to speak, that made up the Dominion, the whole, the one of promise. There is no Rule Britannia here. We find no anti-American discourse. Rather, we find in the landscape the history that Fletcher knew so well, and in the natural history of these parts of the whole a deep attraction and affection. Like many a Canadian he was a Briton, and he came to Quebec as a lad. His preparatory education was excellent, and his knowledge of classical literature and allusions go far beyond the mimicry and rote that were the bane of the student of the classics, which he

studied at Laval University. No, Fletcher imbibed the genre, and he knew the classical illusions and was charmed by them, using them to immense effect in his poetry.

Thirteen shorter poems are reproduced here, and the crowning jewels are two long poems – “The Lost Island” and “Nestorius: A Phantasy.” These poetic forms transport us to another place, and we are delighted by illusions, imaginings, and tales of experience and expectation. We have a sense of a Byron present here, and certainly a Tennyson, and certainly and happily not a Noyes or a Kipling. No, there is something special here, something unique. They draw us in, make us ponder; they are transports of delight.

The editor, James Gifford of Farley Dickinson University, has published widely on subjects of personal modernisms and fantasy. Here he has ably gathered Fletcher’s travel pieces and poems, short and long, and assembled them in an accessible, logical format. He has brought Fletcher out of the shadows of our literature, given him a certain pride of place. Fletcher, Gifford explains, was not preoccupied with the Canadian search of an inwards inner nature that has been such a dull preoccupation of so many. Rather, he presents Fletcher as a worthy witness to aspects of Canada that we have lost: a knowledge of exploration by the Jesuits of the Saguenay, a portrait of Old Quebec in the late 1820s, a perspective on the great agitator Papineau, a cartouche of baby-carriage Victoria 1890, and a view of prosperous, railway-dominated New Westminster in 1892. Fletcher was a great traveller and a professional surveyor. He was an esteemed member of the Literary and Historical Society of Quebec and he published in that Society’s *Transactions* as well as in assorted scientific and general publications. His oeuvre is extensive. A superb introduction by Gifford, and

a strong biography by Sidney Ashe Fletcher, son of Edward Taylor Fletcher, enhance this book. Above all, Gifford has restored the voice of Fletcher to Canadian literature of the nineteenth century. In doing so he has revived the vitality of those times, placed his subject in the context of the age, and reminded us of the fact that Canada is made up of diverse places and peoples, noble in landscape and personality. Such a world as he presents is not class-dominated, race-preoccupied, introspective and mean, venal and attention-grabbing; rather, it is one of observation and acceptance, appreciation and admiration. Fletcher’s deep soaking in the classics had given him broader perspectives. We welcome him back and into our fresh view.

*What Nudism Exposed: An  
Unconventional History of  
Postwar Canada*

Mary-Ann Shantz

Vancouver: UBC Press, 2023.  
268 pp. \$34.95 paper.

BOB HUMMELT  
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IN THE LATE 1960s, Canadian philosopher George Grant expressed concern over the expense and energy poured into non-evaluative sciences – the humanities – where researching scholars “could cover themselves with the mantle of science and Protestant busyness” (Grant 1969, 111). Current-day social and, more recently, food history would fall under Grant’s critical gaze. Grant did concede that work in these “small areas” made up the “mosaic” in which the past can inform the future. Using Grant’s sluice, Bettina Liverant’s *Buying Happiness: The Emergence of*



*Consumer Consciousness in English Canada* might have value, although Janis Thiessen's compelling *Snacks: A Canadian Food History* might stir his indigestion. Amid a vast Canadian social history landscape lies Shantz's self-identified unconventional history of social nudism in Canada. While this seemingly obscure topic might have raised Grant's eyebrows, Shantz's richly researched and insightful book nestles comfortably, if not conventionally, with other social histories that acknowledge the impact of traditional values and persistent patriarchal influences on early postwar society.

Social nudism in Canada is met with skepticism, if not with uncomfortable mirth, as is evident in CBC Radio's *This Is That* comedy sketch detailing Canada Post issuing commemorative stamps of Wreck Beach. However, while not a mainstream activity, a postwar nudist movement promoted the benefits of recreating without clothes, initially within the confines of nudist clubs and, in time, along spans of public spaces such as Vancouver's Wreck Beach. Shantz examines this movement in the immediate postwar years to the 1970s to determine "the body's position at the intersection of nature and culture, the individual and the social, the private and the public" (4).

Shantz rightly asserts that clubs clearly were not libertarian environs. Admission requirements tilted to favour white, straight, and middle-class families. Respectability in the eyes of a curious public was paramount, messaging that mixed-sex nudity was wholesome, yet sexuality was problematic; any expression of it while on club grounds was suppressed with strict rules. In an era in which business- and service work-orientated Rotarians were supported by their "better halves," the Rotary Anns, similar gender divisions ensured the

preservation of family and femininity behind club fences. Men performed most of the construction and upkeep duties, leaving women to occupy themselves with domestic matters, unfettered by worries over what to wear, yet still taking care to wear makeup. As Shantz notes, "while sex might have no place in a nudist club, gender did" (92).

Shantz effectively develops other contradictions within the movement. Clubs sought publicity to deliver their message and to cultivate sustainable membership to fund facilities using two key vehicles: the publication of journals such as *Sunbathing for Health* and the staging of nude beauty pageants. However, both belied the underlying philosophies the clubs espoused and, perhaps unwittingly, used women as marketing tools. Photos of attractive, mostly female models were mainstay and popular features of the journal. Pageants became well-attended and publicized events to crown "Miss Nude," where celebrity judges used body measurements to score contestants.

Shantz also sharply contrasts the nature of clubs and nude spaces, with the former bent on taming the environment to develop comfortable, controlled, and appealing facilities, whereas Wreck Beach, after significant controversy, was recognized as a natural clothing-optional setting free from rules. Here, Shantz points out that this freedom could mean different things to users. Today, most Canadians' experiences with social nudity will likely come at a nude beach, where an edgy or a rejuvenating experience might be determined by the comportment of fellow bathers. A few will vote with their bare feet; however, this book suggests that mindsets and spaces for the naked human body will continue to be negotiated.

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*Canada's Place Names and  
How to Change Them*

Lauren Beck

Montreal: Concordia University  
Press, 2022. 251 pp. \$34.95 paper.

MARK TURIN

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THE PROVINCE that lends this journal its name – British Columbia – exemplifies the nomenclatural perversity of colonialism. Not only is "British Columbia" a logical impossibility but it also reflects the paucity of the imperial imagination that, time and again, rehearses the same dead kings, recent queens, and Old World hometowns that migrants carried with them as they settled. Given the political importance of the subject matter, this book's activist title – *Canada's Place Names and How to Change Them* – is therefore particularly welcome.

Lauren Beck, professor of visual and material culture and Canada Research Chair in Intercultural Encounter at Mount Allison University, is a judicious and authoritative writer, toggling easily between rich, toponymic detail, contemporary theory, and the wider political context that makes (re) naming practices such fertile ground for scholarship. Recent high-profile renamings here in Vancouver

– including Trutch Street becoming Musqueamview Street and Sir William Macdonald Elementary becoming Xpey' Elementary (*xpey'* meaning "cedar" in the *hən̓q̓əmin̓əm̓* language of Musqueam) – only serve to underscore the cultural relevance of Beck's study.

"We, as a Canadian collective," Beck writes, "are responsible for the state of our place names" (4). We are inevitably represented through and by our place names, and toponymic deficiencies reveal much if we care to listen. While it's a tired truism to note that history is written by the winners – German streets commemorating Nazi leaders from the Third Reich have almost all been renamed – Beck demonstrates with dexterity how place names only change when individuals and communities mobilize and act, exerting pressure on institutions and systems to imagine other possibilities. Across the expanse of Canada's landmass, this young nation's place names have until now been "primarily an instrument of Euro-settler and masculine identity" (4). If we seek to live in a country that reflects the diverse background of its citizens, we can and must do better than this.

*Canada's Place Names and How to Change Them* is structured in six sections, concluding with a nuanced chapter entitled "How to Discuss and Change Names" and bookended by a strong introduction, generous notes, and a comprehensive index. The book offers the reader a rapid tour of Indigenous place-based knowledge and cosmologies; a brief overview of settler-colonial place-making in what became Canada; and insight into the role of gender in Canada's place names together with an exploration of the shocking deficiency of place names that identify women in ways that are not demeaning or sexualized. It also provides a very welcome chapter on the settler-colonial appropriation of Indigenous

names as well as an important chapter on how other marginalized, racialized, and minority groups are – or, more correctly, so often are not – represented in the names and emblems that constitute Canada.

This highly readable and politically significant book is very much of this cultural moment. As Beck convincingly demonstrates, place names reflect a society's beliefs, and Canada's fast-changing demographic makeup and cultural values are not well represented in the nation's current toponyms. Timely and energetically written, reinforced with excellent typesetting and printed on high-quality paper, *Canada's Place Names and How to Change Them* makes a lasting scholarly contribution to Canadian studies.

*Reconciliation and Indigenous  
Justice: A Search for Ways  
Forward*

David Milward

Halifax: Fernwood Publishing,  
2022. 240 pp. \$32.00 paper.

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Okanagan*

WITH THIS volume, David Milward discusses the ongoing disruptions of settler colonialism as a result of Canadian residential schools, specifically the persisting effects that lead to the incarceration of Indigenous people(s). The book confronts the complicity of Canadian society, and the lack of accountability from Canadian governments and their systems, in perpetuating ongoing colonialism and systemic racism. Milward

demonstrates how residential schools produced and sustain social disparities, intergenerational abuse, substance use, and trauma, all of which are causally linked to incarceration. He further explains the need for Indigenous justice at all stages of incarceration, including preventative programming, sentencing, incarceration, and rehabilitation. This book is important for employees of human and social services (social workers, counsellors, psychologists) and employees of the criminal justice system (judges, lawyers, probation officers, correctional officers, and police) in understanding the historical and current implications of colonization and incarceration.

Milward explores critiques and evaluations of both Western- and Indigenous-led justice, while ultimately advocating for Indigenous-centred initiatives and sustainable programming. He explains the successes and malfunctions of Indigenous initiatives, while also identifying the need to address gaps in both federal and provincial financial support and Indigenous community support and training. These arguments are supported by extensive empirical studies, explained through the lens of both Canadian criminal law and criminologists, and Indigenous perspectives. Milward identifies incarceration and trauma as a larger systemic issue and Canadian problem rather than as a provincial challenge. Although Milward focuses specifically on the context of Indigenous people(s) within Canada, he discusses the experiences of Black people(s) within the United States to draw important parallels between the overincarceration, surveillance, and unjust treatment of both Indigenous and Black people(s) and communities. He also addresses gaps in the data available within the Canadian context by drawing on case examples and

restorative justice programming from the United States.

Milward states that Indigenous people(s) will need to continue to work with the criminal justice system in implementing Indigenous-centred justice programming as an in-between step for Indigenous communities in their attempt to fully implement Indigenous justice programming. He argues that time is needed to build capacity through training Indigenous community members to deliver justice programming that supports offenders and victims of crimes alongside affected community members and families. However, the argument for Indigenous-centred prison programming fails to address the reality that institutionalized prison programming is limited with regard to effectively healing trauma. Individuals within prisons are forced to protect themselves both physically and mentally and, thus, are not able to experience the vulnerability that is needed to conduct healing work to address trauma (Johnson 2019; van der Kolk 2014).

The book builds on prior literature by Indigenous, Black, and non-Indigenous scholars as well as Indigenous-developed reports that have called for the recognition of mass incarceration as a result of colonialism as well as of the need to decolonize Indigenous justice. Here, these arguments are further dissected in concert with an examination of historical and current Western and Indigenous initiatives. In this way, Milward provides a comprehensive history of initiatives before presenting steps to move forward rather than to rely on current unsustainable, short-lived government promises and financial band-aids. These steps are a crucial aspect of the book as they have been absent from other literature relating to the incarceration of Indigenous people(s) and where this might lead.

*Reconciliation and Indigenous Justice* provides important context to enable Canadians, scholars, and community and institutional employees of the Canadian criminal justice system to understand Indigenous incarceration. Confronting current social disparities, injustices, and inequities that generate incarceration, and accepting the implications for abolishing mass incarceration, is imperative in moving forward in the spirit of active reconciliation.

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### *Murders on the Skeena: True Crime in the Old Canadian West, 1884–1914*

Geoff Mynett

Qualicum Beach, BC: Caitlin Press, 2022. 256 pp. \$24.95 paper.

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OVER THE LAST few years, Geoff Mynett has emerged as the leading popular historian of the Hazelton area of northwestern British Columbia. In *Murders on the Skeena*, Mynett, a retired lawyer, shows his particular penchant for questions of criminal law on the northwestern frontier. He particularly focuses on the thirty-year span from when white prospectors began to penetrate the region to the arrival of

the railway.

The most instructive portions of the book deal with how a series of murders in the 1880s reflects “a clash between the laws and customs of the encroaching non-Indigenous settlers and those of the Gitxsan people” (10). In 1884, Haatq killed Amos Youmans, a white trader who had employed his Gitxsan son when the latter died in a tragic river accident. Under Gitxsan law, Youmans had to compensate the family for Billy’s death. To avoid this financial expense, Youmans concealed the death, entitling Haatq to retaliate under Gitxsan law. Canadian courts judged it murder, jailing Haatq. Then, in 1888, a complex entanglement of Gitxsan laws of retribution with settler criminal law resulted in a series of four deaths, most prominently involving the shooting of Kamalmuk by Constable Daniel Franklin Green in a botched arrest. Both these cases highlighted the complex relations between Gitxsan and settler orders as the newcomers sought to assert the supremacy of Canadian law over Indigenous society.

In subsequent cases, spanning the 1890s to the 1910s, Mynett examines the difficulties of maintaining law on a distant frontier. William Gordon escapes justice after murdering his partner in a mining enterprise because no body could be found. William Grinder defrauds a number of credulous prospectors. Mynett revisits the well-known story of Gunanoot, who evaded settler justice for double homicide by retreating to remote Gitxsan territories (Williams 1982; Mynett 2021). In this account, Mynett details the efforts of Constable James Kirby to pursue him in the days immediately following the murders of Alex MacIntosh and Max Leclair. The murders of Oscar Soderberg and Ernest Kennett similarly go unsolved.

Describing two Union Bank robberies, Mynett contrasts police and citizen

action. In the first, locals initially organize in pursuit of the bandits but decide to defer to the police. The authorities take another day to assemble, accidentally shoot an innocent man, and fail to apprehend the thieves. In the second, Mynett is unabashed in castigating police incompetence and lauding the heroism of community members. The majority of the villains in this case are killed or apprehended by Hazelton locals. A single fugitive escapes after late-arriving government agents stop the local posse because it lacks legal authority. Mynett’s lionization of the self-organization of frontiersmen is explicit. He quotes the local *Omineca Herald*, “this town is peopled by those who are real men, prepared at all times to take up the fight” (205).

Finally, Mynett closes with a discussion of the trial of the Gitxsan man John May for the murder of settler Albert Taylor. Here he focuses on uncertainties in the case related to the testimony of May’s brother. However, focusing on the legal technicalities of entering evidence, Mynett under-emphasizes some of the language translation issues that also shaped the case.

Overall, *Murders on the Skeena* presents a compelling popular history that shows the conflicts and limits of extending criminal justice to northern British Columbia. However, certain biases mark the book. Mynett relies on police and court archival records and often disregards relevant Indigenous oral histories. At points, he positions his accounts as a counterpoint to prior research based on Gitxsan oral histories (e.g., Galois 2007; Sterritt 2016). He also fails to reference certain critical studies on Gitxsan-settler relations, which discuss circumstances around some of the cases he explores (e.g., Foster 1994; Galois 1993; Mills 2008). Nevertheless, Mynett’s book is eminently readable and

serves to bring attention to the complex issues involved in the application of settler law in the provincial North in the late nineteenth and early twentieth centuries.

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### *Hastings Mill: The Historic Times of a Vancouver Community*

Lisa Anne Smith

Vancouver: Ronsdale Press, 2021.  
312 pp. \$24.95 paper.

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THIS IS THE biography of a building. The Hastings Mill General Store and Post Office was always a centre around which intersecting communities congregated. Here, Lisa Anne Smith revisits the familiar story of the Hastings Mill, providing an updated telling in *Hastings Mill: The Historic Times of a Vancouver Community*. This laboriously researched volume, intended for a general audience, is not explicitly united by a single thesis or argument; rather, it is a series of twenty-six chapters and three appendices on topics related to the Hastings Mill store. The first twenty-one chapters circumnavigate Vancouver's first sawmill, its times and personalities, while the last five detail the mill store's move to a new location and its afterlife as a museum. The frequent photos and maps are welcome.

The Hastings Sawmill was Captain Edward Stamp's third attempt at making money from British Columbia's forests. The first had been in 1860, on Vancouver Island's Alberni Inlet, which was scuttled by the Tseshaht. Armed with additional English capital, Stamp tried again, setting his sights instead on Burrard Inlet's south shore, where he formed the British Columbia and Vancouver Island Spar, Lumber, and Sawmill Company. This second try, at a location that would eventually become Stanley Park, was frustrated by uncooperative tides. Finally, in 1865 Stamp tried yet again, further to the east, bordering on the Squamish encampment, K'emk'emeláy. This mill succeeded in producing lumber for export in 1867.

Smith's book was a decade in the making. It began with a visit to the Hastings Store Museum for a lecture by the now late Chuck Davis; that event was transformational, and it inspired Smith "to become involved with Vancouver's oldest surviving building and its remarkable past" (282). This book is

Smith's most detailed project to date, previously having written other local volumes on Joe Fortes, the Vancouver fire of 1886, and Vancouver's first nurse, Emily Patterson.

*Hastings Mill* shares much in common with the limited earlier literature on Hastings Mill. It also represents a significant update. The Hastings Mill has not seen much scrutiny by academic historians. Indeed, for a previous dedicated work, one must look to UBC professor of medicine James Morton's 1977 *The Enterprising Mr. Moody, the Bumptious Captain Stamp: The Lives and Colourful Times of Vancouver's Lumber Pioneers*. That book, also about North Shore rival Moodyville, was similarly aimed at a general audience. At the time, George Woodcock complained that Morton had a passion for minor detail and that he became caught up in the genealogical minutiae beloved of local historians. Smith's narrative maintains that tradition. Morton was also criticized for providing an extensive list of sources but no individual footnotes. Smith continues to follow that convention, a choice that will frustrate the reader who is interested in such detail. Smith does include some footnotes but not nearly enough to satisfy those seeking to connect her prose back to her sources. In this vein, Smith's treatment of sources sometimes departs from the original texts. For example, I was excited to read strikingly modern-sounding old-growth conservation concerns ascribed to 1920s personalities (173). Unfortunately, on consulting the original text, I was disappointed to learn that the modern meaning had been inserted by the author and was not present in the original. So, for careful wider context and analysis, one must continue to consult Robert A.J. McDonald's "Lumber Society on the Industrial Frontier: Burrard Inlet, 1863–1886" in *Labour/Le Travail* (1994).

Rather than an analytical, in-depth study of sawmilling, Smith places community at the centre of her book, and this is its primary strength. Smith distinguishes herself in this updated telling by partially reinserting Indigenous People and women into the story. For instance, there is an eight-page appendix on neighbouring K'emk'emeláy, detailing Indigenous use of flora and providing "Halq'eméyem" in the Upriver dialect, "Hulqumínum" in the Island dialect, and "hənqəmínəm" in the Downriver dialect, plant names. Several members of Burrard Inlet's Indigenous communities who frequented the store, both as suppliers and customers, also find a place in the volume. Smith recounts how Chinaset used his giant freight canoe to deliver supplies from the store to the logging camps out at Point Grey, while his wife, Qhwy-wat, provided the store with cows' milk. Further extending insight into local society, chapter 4, "Women of the Mill," recovers female voices by narrating the stories of women settlers residing in the vicinity of the mill. From Emma Alexander (wife of store manager Richard) to Georgia Sweeney (schoolteacher), Emily Patterson (nurse), and daughter Abbie Patterson (at fifteen years old, bride in the first marriage conducted at the mill townsite), readers peek into local women's lives.

The Hastings Mill introduced industrialization and capitalism to Burrard Inlet, forces that would go on to reshape the surrounding waterfront (and ultimately bring about the mill's own demise). By the 1920s, the mill's prime location was bought by the Vancouver Harbour Board (189). Due to the store's historical significance, it was offered to the City of Vancouver, provided that the building could be relocated. When the city decided that the store's preservation was not practical, the local Native Daughters of BC, with a mandate

to perpetuate the memory of early BC pioneers, intervened to raise funds to save it. This goal was achieved, and the book's concluding chapters tell of the building's relocation to Point Grey and ultimate transformation into a museum. This journey is revealing for those interested in how local history societies have changed with time and how their notions of Indigeneity have shifted. While the mission and basic protocols are still those created in 1919, the organization is now called Friends of Old Hastings Mill Store Museum, and today people of any gender can participate (265). All royalties from book sales support the Friends, a registered charity. A welcome book for a worthy cause.

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*The Sky and the Patio:  
An Ecology of Home*

Don Gayton

Vancouver: New Star Books, 2022.  
160 pp. \$18.00 paper.

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**D**ON GAYTON's latest book, *The Sky and the Patio*, explores the cultural ecology of the Okanagan Valley across twenty-five lively and conversational essays. Whether it is backyard wine cultivation, the history of tree ring science, or the environmental politics of golf, a wide range of ecological topics are brought

to life with entertaining and informed personal reflections. While *The Sky and the Patio* is a profoundly local collection (only a couple of essays venture outside the Okanagan), Gayton wrestles with questions that are relevant throughout British Columbia and beyond. How can individuals cultivate connection with place, particularly when living as settlers on stolen land? What does it mean to live sustainably? How can urbanization needs be reconciled with the protection of the natural environment? This last issue is particularly well illustrated through Gayton's focus on the Okanagan Valley, an ecologically precious and sensitive region that is experiencing some of the most rapid population growth in Canada.

While this collection is not an academic text per se, it is deeply educational. Many of the essays draw on Gayton's expertise as an ecologist specializing in grasslands, but he never veers into scientific jargon. Clear explanations and the integration of personal, often humorous anecdotes (I particularly enjoyed reading about Gayton's attempts to swim with turtles in "Turtle Naivete") keep the essays accessible and engaging (153). The collection contains a wealth of information on the ecosystem of the region. As a relative newcomer to the Okanagan, I came away equipped with new species names, like "ponderosa pine" and "sagebrush," and a deepened awareness of and affection for this landscape.

Gayton is self-reflective regarding his position as a white settler on unceded Indigenous land and deftly interweaves discussions of Syilx history and culture throughout the collection. However, when it comes to considering his other privileges, he falls a little short. For example, Gayton opens the collection with a description of a leisurely evening



on his patio. But a patio with a salmon dinner, a “fruity Okanagan Chardonnay,” and the time to read for pleasure is a real luxury and something to which many in the Okanagan don’t have access (11). Some reflection on the stark economic disparity in this area would have helped to offset the slightly too cozy impression given by some of the essays. Each of the essays is a reasonable length; however, twenty-five is a couple too many and the collection could have benefited from being trimmed down. While very interesting, several essays, including “Chinook Wawa” and “The Pantheon of Dusty Heroes,” feel out of place with the collection’s overarching themes and perhaps belong to another book.

Essays such as “Giving Nature a Voice,” which explores the history of nature writing, and “Places of Attachment,” which discusses not only the methods but the emotional dimensions of long-term ecological monitoring projects, would work well on the syllabus of many environmental studies courses. Gayton’s writing is engaging and personable throughout, and *The Sky and the Patio* is a delightful read for anyone with a fondness for the Okanagan or an interest in place-based environmental writing.

*Incredible Crossings:  
The History and Art of the  
Bridges, Tunnels, and Ferries  
That Connect British Columbia*

Derek Hayes

Madeira Park, BC: Harbour  
Publishing, 2022. 320 pp. \$46.95  
hardcover.

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IN HIS introduction to *Incredible Crossings: The History and Art of the Bridges, Tunnels and Ferries That Connect British Columbia*, Derek Hayes offers a revealing explanation of the book’s origin. After Covid had blocked a trip to Japan that was part of a project concerning high-speed railways, the author instead “decided to put my collection of artistic-type photos together with my work as a historian and voilà – a book covering both the history of bridges and images of them as art” (7).

What follows is a ramble across and beside some 280 bridges, approximately one-tenth of the province’s official tally, as well as a handful of tunnels. Since bridges within driving distance of the author’s base in White Rock offered more opportunity to take photos, the selection of structures treated in detail is skewed towards the Lower Mainland. For several spans Hayes creates a brief foundation of text on which he lays a substructure of historical maps and construction photos, buttressed with informative captions. He then mounts a superstructure of contemporary photos, frequently in colour, of elements of the bridge from pier to tower, including graffiti. This format can enhance an examination of the creation and replacement of several bridges at the same site, such as the

Granville Street Bridge, where the current structure is the third (32–39), and adjacent spans built over time for different purposes, such as the New Westminster trio of rail, road, and SkyTrain bridges (74–87).

The episodic presentation creates some difficulties, however. The book lacks a schematic diagram near the outset that identifies bridge components and briefly explains how a structure balances the forces of compression and tension. Readers without an engineering background must resort to the Internet, as the author recommends (8), to follow his use of technical terms. There is little sense of the evolution of bridge building in the province beyond the several changes in major construction material from timber to steel and prestressed concrete. Did the material changes lead to new bridge designs? A table that compares load capacity between selected bridges, such as the CPR timber railway bridges of the 1880s and the Grand Trunk Pacific steel railway bridges completed a generation later, or the first and second Port Mann

Bridges, completed in 1964 and 2012, respectively, would suggest a reason for both material and design changes.

Hayes devotes pages to inland ferries and some tunnels, presumably because they are also “crossings.” Since the author excludes coastal ferries on grounds of space (308), why include inland ferries? Four tunnels are discussed at some length, but only the Massey Tunnel offers the combination of historical photos and maps with a series of admittedly underwhelming contemporary images that Hayes uses to good effect in his treatment of several bridges (58–61). Perhaps most surprising in a book created by the author of many historical atlases is the absence of a key map that could locate each structure listed in the alphabetical Bridge Finder (312–13), were each item to be simply designated with a number.

With small blocks of text and large striking photographs, this work might be described as a coffee table book. It is more – a largely successful initial foray into a fascinating, complex topic.