

Book Reviews

Exploiting our economic potential, edited by Ron Shearer. Toronto: Holt, Rinehart & Winston, 1968. 152 pp. \$4.75.

The publication of *Exploiting our economic potential*, edited by Ron Shearer, is a welcome event quite unrelated to the merits of the book itself. The barren wasteland that has comprised economic writing on the British Columbia region for so many years makes any addition to the field a major one. Perhaps, as Edwin Black suggests in his contribution to the volume, the fact that there are relatively so few British Columbia natives in the educational establishment has inhibited the development of a strong interest in the study of British Columbia's economic and social policy. Whatever the reason, intelligent debate on the political economy of the province has suffered as a result.

This new volume, however, offers only limited benefit to students of BC affairs. Like any collection of papers by seven different scholars on their research interests, where the only common denominator is a primary or secondary concern with the application of their ideas to a specific economic region, there is a noticeable and sometimes disconcerting lack of continuity, transition, and level of abstraction. In fairness to the authors, the papers were originally given as a University of British Columbia extension course and were not designed to serve the specialist in economic affairs. Under such conditions, the central theme, the political and economic factors governing the exploitation of provincial resources, is sufficient to hold the series together. In print, it is much less successful.

A major problem is one of consistency in the level of abstraction. Professor Shearer, for instance, offers a straightforward, descriptive analysis of the economic basis of the BC regional economy without jargon or elaborate theoretical structures. There is little that is new to the economist, but it is well suited to a non-professional audience. Similarly, Peter

Pierce's critique of the economic waste involved in natural resource exploitation policy (in part because of a non-economic approach to resource management, in part a result of conflicting federal-provincial responsibility for resource management), while involving the introduction of technical economic concepts of efficiency and of cost-benefit, is readily intelligible (and usable) by the layman. Slightly more complex is Tait Montague's presentation on industrial relations problems in BC and their relation to industrial and union concentration. Nonetheless, his unequivocal support for the retention of the work stoppage as a necessary element in the efficiency of the labour market mechanism is understandingly stated and argued.

But at the other extreme are found papers that can only be considered of little relevance to the general audience. Gordon Munroe's contribution on BC's stake in free trade makes the usual Herculean assumptions and abstractions necessary for such studies but is largely meaningless for the layman. The effect of relaxing these assumptions is hardly discussed, but for the economist not enough information is given to make a considered criticism. The worst offender, however, is Neil Perry's analysis of the political economy of education which appears to introduce almost deliberately obscure, theoretical abstractions which do not, within the context of his paper, do anything to explain, or to provide grounds to predict, the level of educational expenditures. Nor do they provide a firm basis on which such expenditures are, or should be, determined. He does suggest one useful analytic tool — the difference between educational widening (more course hours) and deepening (more research) and the conflict between the two.

A second lack of consistency lies in the varying degrees to which the papers really deal with BC, except in a peripheral way. Perry's article is general and not closely related to the BC context. In his defence, it must be pointed out that as deputy minister of education in a government excessively suspicious of economic expertise (as several of the other papers amply document), he does not have the critical freedom that the other authors have. John Vandercamp's paper on manpower policy is a clear concise explanation of the need for, and the benefits of, a manpower policy in improving the efficiency of the labour market allocation process. Its major weakness is that it is not particularly applied to structural problems of the BC economy, which it could very well have been.

The one paper that seems most relevant and to the point, providing not only an analysis which is surprisingly successful in linking these diverse contributions into something like a meaningful whole, but also

an insightful explanation of the basis of economic policy formation in BC, is Professor Black's "The Politics of Exploitation." If, as he argues, BC is politically preoccupied with economic growth based on rapid resource exploitation, it is incumbent upon BC economists to provide information and analysis to the public and to other social scientists upon which a national appraisal is possible. Despite its weaknesses, *Exploiting our economic potential* is a significant first step. One can only hope that it encourages further efforts.

University of Manitoba

PAUL PHILLIPS

Guests never leave hungry: The autobiography of James Sewid, a Kwakiutl Indian, edited by James P. Spradley. New Haven, Conn.: Yale University Press, 1969. 310 pp. \$10.00.

The title of this book is misleading. It seems to imply that the book was intended to be a folksy best-seller, when in fact it is the case history of someone who kept the key values of his native culture while absorbing the progressive views and technology of twentieth-century Western culture. "Guests never leave hungry" is a Kwakiutl epithet, one of a number given the author at a potlatch held for him by his uncle before he was a year old. These epithets form the titles of the nine chapters in the book and are appropriate to actions recorded in each: "A very high ranking man," "Always giving away wealth," etc. In other words these chapter headings confirm the editor's contention that James Sewid lived up to the values expected of someone of his heritage. But he did more:

... he actively pursued the goals of both cultures in spite of the contradictions in these two ways of life. Although he was more Western-oriented and participated in Western institutions more than most other Kwakiutl, at the same time he was more committed to the traditional culture and social institutions than many of his peers. His way of adapting to the conflict was to become *bicultural* (p. 277).

He insisted on combining the two cultures, bringing Western living conditions, work patterns, and religion to his people while at the same time fighting for Indian rights through contact with the federal and provincial governments. He also tried to bring Indian and whites together in the town of Alert Bay, where he was born in 1913 and where he settled with his own family in 1945.

Most of the book is simply an orderly transcription of "tape-recorded . . . unstructured interviews" with James Sewid, giving it the appealing flavour of an oral autobiography. It contains the life history of a public-spirited man who records his contact with the two cultures without much introspection. He showed an acute intuitive sense in solving cultural conflicts, but most readers will feel that they understand more of what happened than the author did. This feeling can be tested at the end of the book when the editor devotes thirty pages to an analysis of the author in the circumstances narrated in the previous 250 pages. Since this anthropological analysis is relatively free of jargon, it will be of interest to the average reader. The notion of separating narrative from analysis allows, among other virtues, the reader to develop the editor's insights further than thirty pages will allow.

Religion, for instance, is one of the most obvious areas of cultural conflict, and here the editor stresses Sewid's biculturalism: "Although he had a deep commitment to his Anglican faith . . . he also held some traditional Kwakiutl religious beliefs. His indoctrination into both religions was simultaneous and began early . . . his confirmation in the church took place at about the same time that he went through the extended hamatsa initiation" (pp. 280-1).

The hamatsa initiation makes for ten of the most interesting pages in the book. As a hamatsa, or cannibal, Sewid had to live in the woods, wearing only hemlock branches and taking cold baths and fasting. He was seeking "the supernatural power of the Cannibal Spirit," becoming a "wild man," while those in the village were singing, drumming and dancing, "trying to bring [him] back to civilization." The high point of the ceremony for Sewid was when he entered the communal house through its roof:

I lowered myself halfway into the house and showed half of my body to the crowd. I was making the hamatsa noise and I could see all the people standing up and swaying their hands. . . . The people were all down there chanting and about thirty or forty people were beating the drums and sticks. It was out of this world what they were doing and I can't express how I felt. It made me feel funny, made me feel out of this world (p. 87).¹

In contrast is the Anglican confirmation ceremony which he had gone through only a little earlier. "We went up to the altar two at a time and

¹ Sewid's feelings here may well go back to his childhood. Fatherless himself, he was moved by the myths connected with Mink. In the one he retells, Mink goes to heaven where his absent father lives. He is gladly received by his father (and put to work; later he is thrown back to earth).

the Bishop laid his hands on us and we were confirmed. I didn't feel anything special and I can't remember too much that went on, but it was then that I began to feel that I should have more responsibility for the work of the church" (p. 77). He did become more involved and obviously believes in the Christian god. But the quality of his feeling in the two ceremonies was quite different, perhaps largely because the Kwakiutl ritual was both religious and social, integrating him into the life of his people. Psychologically, it was clearly a more active, emotional experience than the Anglican one. Indeed, as an enforcer of Western values, Christianity would appeal to a progressive Indian to the extent that it is "middle class," fits into a work week, or stabilizes emotions. This value emerges also when Sewid gives his reaction to the lower-class Pentecostal religion. "They used to have services in different homes every night and it was just like somebody died in there. They would be yelling and jumping around and shouting. . . . it wasn't long until the teacher went to the chief councillor and told him that a lot of kids were sleeping on their desks during school. . . . So they wrote a letter not to have those meetings on the Indian reserve any longer." The "yelling and jumping around and shouting" which appealed to Sewid as part of the hamatsa ceremony does not appeal when connected with Christianity.

It has to be admitted, however, that Sewid finally lost sympathy with lengthy potlachs because they took Indians away for a week to ten days, either disrupting things for their fellow workers or causing the loss of livelihood for their families. Yet in 1951, when the potlatch was finally made legal again, Sewid realized that it should be revived and shown to the whites. But instead of the principals in the ceremony giving away gifts, admission would be charged for a worthy cause. But other influential Kwakiutls resisted this notion because, as Spradley notes, "to show one's masks and other privileges *without* distributing wealth was to do it for *nothing* and traditionally would have been a reason to be ashamed. If an individual showed his masks and then gave away money he validated his status, receiving recognition, praise, and an increase in self-esteem" (p. 283). Sewid did triumph over this resistance, however, and fifteen years later he found an even more satisfactory way of reconciling Western and Indian customs. For the day before Christmas, he decided to organize something "for my people and for the non-Indians as well. I talked to some of the older people and some of the younger people to see if we could put on a play potlatch since it was Christmas time and everybody was happy together" (p. 259). This play potlatch, or *gwomiass*, was an old Kwakiutl custom, "more or less like a social gathering of friends." In the

course of the one Sewid organized, girls and boys gave away candy to the audience. In other words, he saw correctly that the spirit of Father Christmas and of *gwomiass* would blend nicely.

The tolerant pragmatism of Sewid can be seen in his comment on expensive funerals, which were a Kwakiutl tradition: "I always compared our custom to the Egyptians who used to do that to the very noble people. . . . That was what some of the ministers in our church wanted to change. I felt it was wrong for a person who came and stayed among us for a couple of years to want to change those kind of things. It would be all right to change it if he was going to stay with us for life" (p. 213). In the cultural relativism of his reference to the Egyptians and in his shrewd appraisal of ministers, Sewid shows an appealing balance between the demands of tolerance and responsibility.

In this instance, as in many others in the book, James Sewid's life provides what the editor justly concludes is a good "corrective to the widely held idea that the effect of culture conflict is primarily negative" (p. 271). Looking at what Sewid did and what he gained, the reader has to agree. But looking at the shift from *hamatsa* to *gwomiass*, this reader is struck also by what he lost. The latter may be more than we deserve from the Kwakiutl (having banned its serious counterpart, the potlatch, for thirty years), but the *hamatsa* ritual was obviously a deeper and more integrating experience than any section of our culture can offer today.

University of British Columbia

ELLIOTT GOSE

The Seaforth Highlanders of Canada, 1919-1965, by R. H. Roy. Vancouver: History Committee, Seaforth Highlanders of Canada, 1969. 559 pp. \$12.50.

During the reorganization of the British Army in the early 1960s, the proud title, Seaforth Highlanders, disappeared from the infantry regiments of the time, a victim of the same process of amalgamation which had created it just over two centuries before.¹ But it says much for the durability of the British regiment as an institution that the name should

¹ In 1778 the 72nd Regiment of Foot, the Ross-shire Buffs, was combined with the 78th Regiment of Foot, the Duke of Albany's, to form the Seaforth Highlanders. In 1960 the Seaforths were combined with the Cameron Highlanders to become the Queen's Own Highlanders.

live on, carried by a unit of the Canadian Army on the shores of the Pacific Ocean.

The survival of institutions can often be attributed to their flexibility. In this respect the regiment is fortunate; it is "... part family, part fighting machine, part club, and part brotherhood."² In highland units these elements are further strengthened by the traditions and trappings of the Scottish clan. Whether for clan spirit or *esprit de corps*, all regiments treasure their special identity by means of distinctive dress, colours, and customs. But no less important are the achievements and traditions of the past recorded in the regimental history.

The writer of a regimental history has the exacting task of pleasing a small and critical reading public. The veterans expect him to confirm their memories and are likely to be mortified by his omissions. The present members of the regiment expect from him a work worthy of their pride. Professor Roy is well aware of the restrictions these attitudes impose upon the historian, for his latest work, *The Seaforth Highlanders of Canada, 1919-1965*, is the third regimental history he has written. Furthermore, in 1965 he reviewed Lieutenant-Colonel G. R. Steven's book on the Loyal Edmonton Regiment, which had a very similar history to the Seaforths' in the second world war. Thus he knew that he would be faced with the difficulty of describing the routine events of the interwar years and of the long period between 1939 and 1943 when the regiment was in England. These tend to be, in his own words, "... tedious to anyone but a veteran of the unit."³ Nevertheless, as a veteran of another highland regiment, Professor Roy has not allowed these built-in hazards to dampen his enthusiasm. He is aware that though broader works might win a wider public they seldom make such a direct contribution to the traditions of a living institution. He is unlikely to be dismayed if readers who view enthusiasm for such traditions with suspicion find his work excessively sympathetic towards his subject, and his style and vocabulary curiously anachronistic.

His book begins in 1919 when the life of the Seaforths was at a low ebb. Bitter memories of trench warfare kept the veterans away, and the absence of any external threat to Canada deterred new volunteers. In 1921-22 the Seaforths were so weak in numbers that they were "... ashamed to march out on the street ... [except] in the dark, which was

² From the address given by Prince Philip at the Presentation of Colours to the Seaforth Highlanders of Canada, June 3, 1963.

³ R. H. Roy, "The Story of the Edmontons," *Canadian Army Journal*, XIX, 2 (1965), p. 94.

hard on the band." However, by the mid-thirties the regiment had grown sufficiently to justify the building of the present armoury in Vancouver, but money was short and arms and equipment were of 1914-18 vintage. Yet it was the part-time soldiers of regiments like the Seaforths that enabled Britain and the Commonwealth to raise an army in 1939.

The frustration of these volunteer soldiers waiting three and a half years before they saw action is clearly reflected in the eighty pages devoted to this period. Professor Roy conveys the atmosphere of wartime England well, partly because he makes much use of the slang and clichés of the 1940s. But this section of his book, in which a German bomb "throwing up huge chunks of earth" merits a whole paragraph, will probably hold the attention only of those who were there or who have an interest in the changes in training methods brought about by the lessons of the *Blitzkrieg*.

Once the Seaforths of Canada go into action in Sicily and Italy, and later in Holland, Roy is able to demonstrate his skill in turning the masses of material from the regimental archives and personal memoirs and diaries into coherent combat accounts. The task is made formidable by the disjointed nature of the fighting in the broken, hilly terrain over which the First Canadian Division advanced. Brigade and battalion attacks frequently disintegrated into company, platoon, or even section actions, each isolated from the next by a ridge or a vineyard. In the descriptions of such actions attention devolves upon the individuals.

In his introduction the author expresses a desire to avoid personalities and "... to focuss ... on the regiment." In doing so he would be making his task more difficult, for this would strip away the very elements which make regiments more than mere cold fighting machines. Fortunately, he does not succeed, and though he glosses over the human frailties, the crimes, desertions, and lootings which are also a part of military life, a few characters manage to emerge on his pages. The most conspicuous is the least military, Padre Durnford, a brave and modest man whose diary adds so many touches of deep humanity to the grim recital of battle. He is emotionally involved, yet he retains his mental independence from the soldiers' environment; his diary entries express a saddened sanity in the midst of chaos. The constant mention of proper names also makes the account more personal and thus more real than in those broader war histories where men are submerged in military formations and casualty lists are mere statistics. The ghastliness of war is far more vividly conveyed by the description of one man whose hand has been blown off crouching in a shell crater nursing the stump, than by the cold fact that

the Seaforths suffered 1576 casualties in Italy. In conveying an image of war as a monstrous tragedy demanding the lives and suffering of human beings, books like this redress the effect of those which present it as a great game of chess made more fascinating by the drama involved.

Nevertheless, questions of strategy cannot be ignored even in a work of this sort. While Professor Roy successfully recreates the atmosphere and events of the tough battles for the ridges and river crossings of Italy, he falls short of his aim of making these actions "... as understandable to the veteran as to his family." There must have been many times when the Seaforths, after capturing one line of German defences only to be confronted by another, asked themselves why their superiors had chosen to land them on "the toe" of Italy to fight all the way up "the boot" across dozens of natural obstacles. Unfortunately, this question is not answered in their regimental history. Similarly, the absence of any explanation of the strategic outcome of the Sicilian campaign leaves the reader with a sense of anti-climax. Seaforth veterans will still find it difficult to understand why, after the successes of the landing, the breakout, and the swift advance to the foot of Mount Etna, the Allies failed to prevent the Axis forces from escaping across the Straits of Messina.

The tough fighting required to dislodge the Germans from their defences in Sicily and Italy will cause the student of military affairs to ask whether the traditional regimental organization placed British and Canadian infantry battalions at a disadvantage when confronted by close-knit German "combat groups" of infantry, tanks, mortars, and artillery. The Germans fostered *esprit de corps* on a divisional rather than on a regimental level. As a result the teamwork between the main component arms of the division, the infantry, artillery, and armoured troops, was close both in training and battle. The British regimental tradition, however, tended to foster an exclusiveness, even a snobishness, which impaired inter-arm co-operation. The situation was worsened by the fact that in the small prewar armies of Britain and Canada manoeuvres involving co-operation between infantry, armour, and artillery were rare; indeed many Seaforths had never seen a tank or an anti-tank gun until 1940. Even when wartime expansion made inter-arm training possible, the flaw remained. It took its worst form in the British cavalry regiments which, as Corelli Barnett has pointed out in *The Desert Generals*, neglected to co-ordinate their armoured operations sufficiently with the infantry and artillery and suffered severe defeats at the hands of the *Afrikakorps*. Professor Roy's account of the Seaforths' early battles in Sicily and Italy reveals evidence of a similar weakness. There were fre-

quent occasions when close contact with the supporting artillery was lacking. Companies advancing without an artillery forward observation officer were unable to call for supporting fire or, most important, report their own location to avoid being shelled by their own guns. Bitter experience forced the infantry to make better use of the artillery, and the descriptions of the later battles reflect this improvement. However, the provision of adequate anti-tank protection remained a serious problem in Italy. Finally the Seaforths followed the example of the Loyal Edmonton Regiment and improvised a "tank-hunting" platoon within the battalion.

The achievement of close co-ordination depended mainly upon good wireless communications. But for most of the interwar years the Seaforth's signals training had been confined to a few ancient field telephones. When enterprising members of the Signals Section applied for permission to conduct experimental work with their own wireless transmitters and receivers, it was refused by the National Defence Headquarters on the grounds that it might detract from their orthodox signals training. Such military obscurantism was bound to create tactical and technical difficulties when the small prewar army was suddenly expanded. But these difficulties could not detract from the quality of leadership and service in war which enabled the Seaforth Highlanders of Canada to live up to the proud traditions they display in peace.

Vancouver City College

B. A. LEACH

Victoria: The fort, by Derek Pethick. Vancouver: Mitchell Press, 1968. 287 pp. \$7.50.

Despite an almost archaistic delight in using Victorian prose, Derek Pethick has produced a first-rate history of Fort Victoria's first twenty years. His book should please both casual readers and academicians, for it is well documented with annotated footnotes at the end of each chapter, and the abundant resources of the Provincial Archives in Victoria have been thoroughly exercised.

There are two outstanding characters in *Victoria: The fort*, Sir James Douglas, КСВ, and Amor De Cosmos (né William Smith). Douglas is treated in the usual manner, emerging as something resembling a stuffy "hero." Pethick's observations on De Cosmos are engrossing and show

the reader a man who was sensitive to the pulse of his time. It is to this same De Cosmos that we owe a debt of gratitude for establishing our first library and archives in 1862. The feud between Douglas and De Cosmos is described fully. Pethick also discusses in some detail the term of the first colonial Governor Richard Blanshard but unfortunately does not provide any new information as to why Blanshard was ever selected for the job.

The Fraser River gold rush of 1858 and the influx of several tens of thousands of wild American miners brought Victoria into the mainstream of the nineteenth century. Again the author recounts the significant events accurately, while keeping the reader entertained with amusing vignettes like the account of Victoria's lively atmosphere with gun duels, "furious riding," and other barbarous misbehaviour (p. 166).

The final chapter is appropriately titled "The End of An Old Order" and deals with the retirement of Governor Douglas and the appointment of Arthur E. Kennedy in his place. It is somehow fitting that the last building of the old Fort, built by Douglas twenty years before, came down the same year that Douglas retired.

It is unfortunate that wider use was not made of the huge photographic collection in the Provincial Archives to supplement the text. Some photographs are presented but they are the standard portraits and familiar street scenes. But for anyone interested in looking at this province's development, *Victoria: The fort* should be added to their reading list. The bibliography is quite useful and, except for some misnumbered footnotes, no major publishing errors appear.

Centennial Museum, Vancouver

JAMES B. STANTON

The Canadian Indian: The illustrated story of the great tribes of Canada, by Fraser Symington. Toronto: McClelland and Stewart, 1969. 272 pp. \$20.

There are few subjects better suited to the expensive, picturebook market than the North American Indians. With a stirring history, richly documented, the story of the Canadian tribes could have been made into a great book. Unhappily we have been served a bad one.

Twenty-one illustrated chapters of text and ten separate picture sections are arranged to provide a wide coverage of such topics as the origin of

the Indians, the major culture areas in Canada, the nature of traditional life, the processes of contact with the white man, and the contemporary scene. Attempting to "tell it as it was" with a text in which ethnography and history are combined or interspersed with narrative sequences and word pictures, Mr. Symington has tried to make his subjects come to life. But the result is an amateurish, badly written attempt to dress up the facts, and it achieves a dullness of the sort which Canadians will find reminiscent of their highschool history texts.

A wealth of ethnographic data on Canadian Indians is available, but Symington has a peculiar talent for relying on the weaker secondary sources. Errors of fact and interpretation are uniformly numerous throughout the work. There are also fundamental inadequacies in the author's understanding of simple anthropological concepts which lead him to make errors of classification and association. For example, he states that the Blackfoot and Micmac spoke the same *dialect* of the Algokian family of languages, while in fact they spoke quite distinct, mutually unintelligible, languages.

British Columbia's tribes suffer as much as any in the author's handling of facts. He has the Coast Salish, for example, as makers of Chilkat blankets (this was primarily a Tlingit craft), living at Cape Flattery (Makah territory), and being expert collectors of dentalia shells (a Nootka specialty). An impossibly bad map of tribal distribution puts the coastal Bella Coola in the centre of British Columbia, roughly in the Shuswap tribe's territory, while they in turn are shifted over to the Peace River district of Alberta.

Such errors of detail might be forgiven were they not so numerous and if they rested upon a solid understanding of the nature of culture and society, but Symington is innocent to the point of incompetence. He reiterates such timeworn and discredited myths as the notion that aged Indians were "... killed unemotionally if they could not keep up with the band ..." (p. 88). With a simple-minded view of cultural evolution he speculates that the West Coast tribes never developed agriculture because their natural food supplies were infallible, ignoring the fact that numerous tribes all over the western part of the continent suffered severe periodic shortages of food yet were never led to adopt agriculture. Bigotry is combined with ignorance to produce such statements as: "All tribes of Canada were encumbered by a variety of taboos" (p. 74). His conjecture that the Indians invented snowshoes by copying the feet of grouse and hares would be funny were it not for the possibility that, as it appears in this book, it may lead uninformed readers to the conclusion that Indians

were simple children of nature who created their culture by elementary imitative acts. In fact such explanations as these belong in the "just-so" category of mythology, not in serious history.

The text wears only a thin guise of scholarship. There are no footnotes or references, and the unfamiliar reader will find it impossible, despite the bibliography, to follow with ease any of the enticing leads to the many worthwhile sources which are available and were ostensibly consulted by Symington. The same reader would have benefited immeasurably by proper maps of language and cultural areas. A few appendices of vital statistics would have boosted the reference value of the work.

The illustrations are the only commendable feature of this book. There are nearly three hundred of them, some fifty of which are in colour, and they are technically well reproduced. They include engravings taken from old publications, photographs, and most happily, many reproductions of the wonderful paintings of Paul Kane, Peter Rindisbacher, George Catlin, and others of that adventurous breed of romantic travelling artists who crossed the continent while the western tribes were still to be seen in possession of their traditional life and territories. In these vivid scenes we are given accounts of "life as it was" which are convincing. No doubt the artists were selective in what they saw and chose not to see, but they all painted to some extent with an eye to the changes which were then occurring and with an urge to record accurately what they saw. They were conscious of history — the very kind of men who take movie cameras into the turmoil of present world conflict and revolution. Sad to say, their achievements are not well revealed in this book which merely uses the paintings. Lacking explanation and commentary, the remarkable value of the ethnographic and historical data contained in the paintings is unrealized. The large reproduction of Kane's work, *Indians Playing at Alkollock*, which adorns the dust cover, exemplifies the disregard for facts which characterizes Symington's selection of illustrations and writing of captions. This painting gives a vivid and technically accurate view of an interesting aspect of life in the Plateau Culture area, but it is hardly appropriate on the cover of a book about *Canadian* Indians. Whether Symington neglected to read far enough to discover or simply forgot to mention the fact, the work was painted by the artist from sketches made near Fort Colville in the State of Washington. For the most part, little or no attempt has been made to identify the tribal provenience of the illustrations and some are even without the identification of their creators.

One might excuse these deficiencies on the grounds that the author is a professional journalist and not a scholar, but then, we should expect

good journalism. What we find is some of the worst "Hiawatha" prose this reader has met with in recent years. Take for example the introductory paragraphs to chapter four, "The Nomads of the Eastern Forest":

Time moves gently in the land of lakes and forests. The haze of August lies in the valleys and on the low hills as if the cosmic breathing had been suspended in listening: as if it had always been and always would be afternoon.

The limpid pools lie within the enclosing forest in the bosoms of the hills and the lily stems rise, lay their leaves on the water and flower through the long summer, each like the other and each alone. Leaves turn colour with the season and drop to the ground, but the forest changes little as most trees are green at all seasons. The ice reaches slowly out from shore to the centre of the lake where the mists rise until thin ice quenches them. Snow falls in large flakes on branch or ground or glassy lake or stump or rock. Frost gradually locks the land and waters for a season until the sun comes gradually to release them, and the water seeps into the forest floor and goes by its own ways to the spring or river.

Trivial and harmless stuff? At one time it might have been regarded so, but not now, not in the place which this book is attempting to occupy in Canadian homes. While accurate enough in some places, and sympathetic to the Indians in its general approach, its inaccuracies and outmoded stereotypes suggest a hurried attempt to use the current public interest in Indians to corral a corner of the market. As usual the Indians have come out on the short end. They are approached here with the particularly Canadian, sanctimonious type of paternalism that veils an unconscious bigotry. The word *squaw* appears in several picture captions, where it will cut at the heart of every Indian reader with the same pain felt by other men who hear such epithets as *kike*, *bohunk*, or *nigger*. Anyone so ignorant or unperceptive as to use this term today, has no business writing a book about Indians.

A final disquieting fact about *The Canadian Indians* is revealed in the acknowledgments of the author and publisher: the work of writing and producing the book was begun under the aegis of the Department of Indian Affairs and Northern Development which granted substantial financial assistance and access to departmental records. (These facts were verified by correspondence between this reviewer and the department.) Now such a connection is not inherently wrong. I am personally in full support of public assistance for Canadian authors and scholars. Neither has the result, in this instance, been an attempt to whitewash Canada's treatment of the Indians; in fact the final chapter reveals some of the inadequacies of government policy and administration. There is no basis

for suspecting that this book is an attempt to propagandize, for the government, the author, and the publisher have meant to be fair and have intended no harm. But look at the result: the taxpayer has assisted the publisher to bring out an expensive volume which makes a travesty of Canadian scholarship, insults Indians, and indirectly stands in support of views and ideas which have deterred their struggle for a better place in society. We should be getting more than this for our tax dollars and for what we pay over the counter of our bookstores.

University of British Columbia

MIKE KEW