

BOOK REVIEWS

*Authentic Indians:
Episodes of Encounter from the
Late Nineteenth-Century
Northwest Coast*
Paige Raibmon

Durham: Duke University Press,
2005. 328 pp. Illus. \$79.95
cloth, \$22.95 paper.

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AUTHENTIC INDIANS examines the pressure exerted on a minority to conform to an ideal that the majority defined by another ideal – in short, two abstractions played off one another. Paige Raibmon calls this a binary, most easily described as savagery and civilization, though her preference is for the authentic and the inauthentic, since it suggests that the notion that Indians were savages who must be civilized was actually a trap. There was nothing between the absolutes of savagery and civilization – essentially an either/or binary denying continuity in the name of change. This perhaps overstates her argument because she also describes the dynamic involved as a “one-way journey” (165) to civilization, past

signposts indicating the destination was near. Her case studies – “episodes of encounter from the late-nineteenth-century Northwest Coast” – span the Chicago World’s Fair in 1893 to the 1906 hearings on the admissibility of children of Native descent to Sitka’s public schools.

John C. Ewers, a student of the Blackfoot, persuasively documented the general acceptance of the Plains Indian as the representative North American Indian in an essay published in *The Smithsonian Report for 1964*. Consequently, one welcomes studies that locate their Aboriginal stereotypes elsewhere, and *Authentic Indians* offers new stories, if not new stereotypes. Raibmon contends that “imperialist nostalgia” (6) celebrated an unchanging ideal of the pure Indian – the noble savage, presumably, since the ignoble savage never spawned nostalgia, imperialist or otherwise. Those who chose to lament the disappearance of the noble savage also deplored the deviations from that ideal caused by the impact of civilization. Back in 1841, in an appendix to his *Letters and Notes on the Manners, Customs, and Conditions of the North American Indian*, the artist George Catlin contrasted the “uncorrupted” and “corrupted”

Indian under the headings “Original” and “Secondary,” which spawned the following binaries: handsome/ugly, clean /filthy, sober/drunken, happy/miserable, and so on, culminating in full-blood/mixed-blood and living/dying. Sixty years later, in the 1890s, nothing had changed as white observers of Northwest Coast peoples continued to see them as a dying race whose artefacts should be collected and preserved as mementos. Indeed, in keeping with the perverse inconsistency of imperialist nostalgia, tourists clamoured to purchase fresh-minted artefacts, making carving, basket-weaving, and the like lucrative sidelines for Aboriginal people who, by the very act of manufacturing such “relics,” confirmed white assumptions that they had no future – at least not as Indians, not during an era when missionaries shepherded their Aboriginal flocks along a path from savagery to civilization. Raibmon’s case studies flesh out these generalizations.

The Chicago World’s Fair, marking the four hundredth anniversary of Columbus’s “discovery” of America, like most expositions held in the second half of the nineteenth century, was dedicated to progress (which was perceived as a universal law) and employed ethnological exhibitions to contrast past and present. Since transformation was the message, commemorating a vanishing savagery in order to celebrate the advance of civilization would seem a simple matter. But what did it mean when the past confounded expectations by adapting to the present without disappearing? The savagery/civilization binary could not accommodate the “syncretic blends” (49) that constituted 1890s Aboriginal reality. Given that expositions had no investment in Aboriginal reality, why would the Kwakwaka’wakw agree to

attend? For the wages, Raibmon argues, because money earned in Chicago could be spent to reaffirm traditional hierarchies back home, permitting elites to sponsor the ceremonies that validated their hereditary status and, hence, an identity that flourished outside colonial control. Raibmon dwells on a particular dance performance held in mid-August – a performance that, when real blood flowed, left a huge crowd of fairgoers who were eager to witness an authentic Indian ritual appalled rather than entertained. Thereafter, the public was prepared to denounce any ritual, however authentic, that retarded the progress the world’s fair celebrated. This swirl of contradictions is a subtheme of *Authentic Indians*.

Hop picking – Raibmon’s second case study – brought together Aboriginal people from Alaska, British Columbia, and Washington for seasonal work in the hop fields of the Puget Sound area. Attracted by good wages, the hop pickers, in turn, attracted white tourists eager to see quaint remnants of the past. They purchased Indian curios, adding yet another dimension to the “migrant wage economy” (104). The hop pickers, for their part, used this gathering of diverse Aboriginal peoples as an opportunity to engage in social and cultural activities (feasting, drinking, gambling, and horse and canoe racing) that asserted traditional values, fostered a pan-Indian identity, and subverted the simplistic either/or binary of savage/civilized that white observers subscribed to, despite clear evidence of change as well as continuity.

Tourism united the white demand for authentic Indians and an Aboriginal willingness to perform this role for financial gain. This would seem a properly civilized thing to do, but proving one’s progressive credentials

by drawing on the past was a risky business since it confirmed white assumptions that the real, unchanging savage lurked beneath the trappings of civilization. The Tlingit of Alaska, Raibmon argues, thus inadvertently substantiated “the oppositional framework of authenticity” (169). No matter that, in their daily lives, they freely mingled aspects of traditional culture and white culture, the “one-drop theory of civilization” (183) precluded any accommodation between the two. The price to be paid by the Tlingit for earning tourist dollars became evident in court hearings held in 1906. The very binary that provided them with opportunity in the tourist trade – authentic/inauthentic – served to exclude those of Indian ancestry from Sitka’s public schools. Officials argued that the appearance of Indian civilization was superficial – mere “window dressing” (182). Moving back and forth between tribal and civilized lifestyles demonstrated not adaptability but, rather, a failure to civilize. The “ability to integrate supposedly mutually exclusive values and practices,” Raibmon writes, was viewed “not as an accomplishment but an indictment” (199). And so, in 1908, the court in Sitka held that those of Tlingit extraction – both mixed blood and full blood – could be denied admission into the public schools because they had not fully rejected uncivilized practices and completely immersed themselves in civilized life.

Authentic Indians advances a sophisticated and reasonable argument. However, a few reservations are in order. Setting up a binary to establish the complexity the binary ignores has an obvious drawback, resting as it does on oppositional absolutes that are equally suspect at both ends. What was savagery and what was civilization?

Judging from reformers’ complaints throughout the nineteenth century that Indian progress was being retarded by the *kind* of civilization Indians met on the frontier, civilization was hardly monolithic. This complicates Raibmon’s binary as much as does the debate over what was and was not authentically Indian, which readily falls back on the notion of race since a degenerate white frontiersman (to use a favourite trope) could still claim the civilized status denied even the most progressive and respectable Indian. At bottom, the one-drop theory of civilization Raibmon proposes remains a racial, not a cultural, measurement. Other judgments she offers also seem arbitrary. For example, because Raibmon believes authenticity was (and still is, presumably) part of the “colonial hegemony” (10) imposed on Northwest Coast Aboriginal peoples, she asserts that “static replication is tradition’s grave marker” (13). Perhaps, but with an eye to Robbie Burns Day celebrations and St. Patrick’s Day parades, one could as plausibly assert that, for Aboriginal peoples and newcomers alike, “static replication” keeps tradition alive.

Authentic Indians intelligently contextualizes a hot-button issue: what, exactly, is an “Indian”? Tribal recognition, blood quantum, cultural involvement, and self-identification have all figured prominently in standard definitions, and perception plays its part. In 1990, W. David Baird published an article in the *Western Historical Quarterly* (21, 1) entitled “Are the Five Tribes of Oklahoma ‘Real’ Indians?” If an Indian (Baird’s example was G.W. Grayson, a nineteenth-century Cree) wears a business suit, or believes in individual property rights and favours assimilation, does this make him any less an Indian? This question points directly to the complicating reality of those who fall

outside stereotyped patterns – “Indians in unexpected places,” as the Lakota scholar Philip Deloria recently put it. The issue of authenticity has long been with us, and it will not be going away anytime soon. Paige Raibmon’s book makes an important contribution to the discussion.

*With Good Intentions:
Euro-Canadian and Aboriginal
Relations in Colonial Canada*

Celia Haig-Brown and
David A. Nock, Editors

Vancouver: UBC Press, 2006. 376
pp. Illus. \$85.00 cloth, \$32.95 paper.

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WE MIGHT AS WELL name the elephant in the room. The editors did. The book’s first sentence, back cover, and promotional material all imply a fear that it will be received as “an apologist text” or at least that it will give heart to apologists of the Canadian state (our work does take on a life of its own once published). The impassioned discussion that followed the publication of Derek Whitehouse-Strong’s review of *With Good Intentions* on H-Canada (see the discussion log at <http://www.h-net.org/~canada/> starting on 17 July 2006) suggests that these worries were not unreasonable. But scholars should welcome this collection as a nicely focused examination of an important but under-explored historical phenomenon in Canadian history, even as they should reflect upon the circumstances that have made the editors’ fears so understandable.

With Good Intentions explores the legacy of non-Aboriginal people who, by working with and advocating for Aboriginal people in Canada between the mid-nineteenth century and the early twentieth century, were out of step with the prevailing attitudes of the day. Twelve articles follow the editors’ introduction. Those who study British Columbia will be particularly interested in the articles by Jan Hare and Jean Barman on Emma Crosby, Mary Haig-Brown on Arthur O’Meara, and Wendy Wickwire on James A. Teit. The authors of the other nine articles include David A. Nock (Horatio Hale and E.F. Wilson), Michael D. Blackstock (Aborigines Protection Society), Thomas S. Ablor (Silas T. Rand), Alan Knight and Janet E. Chute (Allan Macdonell and Simon J. Dawson), Celia Haig-Brown (Christian humanitarian advocates for Nahnebahwequa [Catherine Sutton]), Sarah A. Carter (Amelia McLean), and Donald B. Smith (Honoré Joseph Jaxon).

The three articles directly relevant to British Columbia include some of the most important articles in the collection. Two deal with non-Aboriginal men at the centre of the Indian land question in British Columbia during the pivotal years between 1908 and 1928, one as an ethnographer who increasingly became an activist and one as a missionary/lawyer turned advocate. Perhaps the best article in the collection is Wendy Wickwire’s piece on James A. Teit. Wickwire argues that Teit was unique among the many ethnographers on the Northwest Coast in that he involved himself in Aboriginal peoples’ political and legal struggles. Although scholars have long acknowledged Teit’s activism, they have focused on his ethnographic work. Drawing heavily upon an article she published in the *Canadian Historical Review* in 1998, Wickwire convincingly

argues that Teit's activism reveals (and was rooted in) a rejection of many of the assumptions held by the ethnographers of his time. Thus, Wickwire allows us to better understand Teit's activism and ethnography. Arthur O'Meara was active during the same years as was Teit. In Mary Haig-Brown's fine portrait of O'Meara, based largely on research in the British Columbia Archives, this man emerges as an irascible, persistent, and effective advisor and advocate for Aboriginal peoples despite the fact that, shortly before his death in 1928, Aboriginal land claims had been dealt some of the most significant setbacks in their history.

Jan Hare and Jean Barman's look at Emma Crosby's Home for Aboriginal Girls is also very informative, although weaker than Wickwire's as an interpretive piece. Emma Crosby (wife of the Methodist missionary Thomas Crosby) ran a home for troubled Aboriginal girls from 1874 to 1897. The authors argue that "by the time she left the north coast ... her good intentions had gone dreadfully awry" (183). The argument that the purpose of the home evolved from protection to confinement to incarceration is plausible, but the authors do not present sufficient evidence to make their case convincingly. Nevertheless, they provide a useful glimpse into the role of the wives of male missionaries in the late nineteenth century.

Space forbids an examination of each of the articles in the volume, but all make valuable contributions. Overall, they suggest that the sympathies of many who would have considered themselves "friends of the Indian" (although the editor and a number of the authors are at pains to emphasize that many of these people were misguided) were rooted in worldviews that put them out of step with the broader society. For example,

some people examined in this collection were influenced by feminism (Hale), by socialism (Jaxon and Teit), and by deep commitments to Christianity and anti-racist interpretations of human behaviour.

Rest assured, this is not an apologist text. Ironically, the anxiety that the book would be interpreted as such actually appears to have weakened it. The observation that the people explored in this book were out of step with the broader society suggests that a title such as "Out of Step" or "Ahead of Their Time" might have worked better than "With Good Intentions." However, fear that the book would be viewed as apologist appears to have caused the editors and many of the authors to emphasize their belief that their good intentions (however awry they may have gone) are what set these people apart from the vast majority, whom we must assume were malevolent. But the American literature, at least as far back as F.P. Prucha's *Americanizing the American Indians* (1973) and perhaps, most soberingly, in William Hagan's *The Indian Rights Association* (1985) and his *Theodore Roosevelt and Six Friends of the Indian* (1997), as well as a lot of evidence in Canada shows that the road to hell, in the form of some of the most tragic Indian policies in North American history, was paved with good intentions.

The fact that the introduction offers little new insight into the nature of anthropological thought in Canada, and even less into the rationale behind Indian policy, casts yet more doubt on the book's implied assumption that the vast majority of Euro-Canadians had evil intentions. The introduction is insufficiently precise about what biological racism and social Darwinism were, and its discussion does not allow the reader either to understand how

these “isms” manifested themselves among Canadian intellectuals and government officials or how they influenced government policy during the period under study. It is important to understand that then, as now, many who rejected the racial theories of the time disparaged Aboriginal societies on other grounds. Furthermore, those who accepted racial theories were not necessarily genocidal or even hateful. Many would have considered themselves as much “friends of the Indian” – in their own way – as did Arthur O’Meara and James Teit. Scholars who try to explain the subtleties of non-Aboriginal perceptions of and attitudes towards Aboriginal people without resorting to Manichean language should not fear being labelled apologists. More broadly, scholarly work should not be evaluated according to the degree to which it conforms to real or imagined scholarly orthodoxies but, rather, according to the evidence presented in its defence. Indeed, the maturity of any intellectual community can be gauged according to whether its members can critique provocative and contrarian work dispassionately.

If *With Good Intentions* is successful, then one of the most important things it will do is teach us humility. The collection offers us valuable insights into some of the most interesting and important non-conforming “friends of the Indian” in Canada in the late nineteenth and early twentieth centuries. A number of these people are tolerable to us today because many of their beliefs, which were unconventional in their time, are now widely accepted. Perhaps we should also seek to better understand the powerful and influential people whose beliefs and actions are so repugnant to us today. Until we do, we may underestimate the gulf between intentions and execution, intentions and

effect. One of the most insidious effects of simply condemning the actions of the past is that it reinforces a natural tendency to see ourselves as morally superior to the people who committed them. Such an anti-historical approach, by arrogantly minimizing the very real challenges and difficult choices that earlier generations, both Aboriginal and non-Aboriginal, had to make, tends to blind us to the inevitability of our own failures. It tends to make us assume that, in our day, good will and good intentions will produce less tragedy and pain than they did in the days of our forebears. Today we can honestly and rightly recoil at the racism, the ethnocentric intolerance, the sexism, and the colonialist narrowness of government officials and everyday citizens in the past; however, if our reaction blinds us to the fact that our generation may very well perform as poorly in our day as they did in theirs, then it will produce self-righteous complacency rather than humility.

*The British Columbia Atlas
of Child Development*

Paul Kershaw, Lori Irwin,
Kate Trafford, and
Clyde Hertzman

Vancouver: Human Early Learning
Partnership. Western Geographical
Press, v. 40, 2005. 166 pp. Maps,
illus. \$39.95 cloth.

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IT IS NOT SURPRISING that many advocates of social justice for marginalized children and their families in British Columbia, Canada, and beyond eventually suffer professional

and personal “burn-out.” Work in this vein has been ongoing in Canada for centuries, under the ever evolving auspices of charitable relief, orphanages, philanthropic child-saving, legislated child welfare, and social assistance, not to mention an entire army of clergy, social workers, foster parents, teachers, doctors, nurses, lawyers, psychologists, and psychiatrists. Less formal community- and family-forged networks of support for those in strained circumstances, while harder to trace historically, nevertheless formed the first line of defence against familial destitution well into the twentieth century and continue to matter today. Concern regarding threats to the “best interests of the child” is not new nor, in my most cynical moments, do I believe it will ever be deemed unnecessary. *The British Columbia Atlas of Child Development*, produced by the Human Early Learning Partnership (HELP), representing over two hundred faculty, researchers, and graduate students in six universities across British Columbia, is not intended as a work of history. Nevertheless, it takes its place in a long line of efforts to improve the lives of BC children. As a compendium of visual representations regarding the “state of BC children” across a number of domains and based on a variety of data, the *Atlas* argues a homegrown version of “it takes a [supportive, secure, happy, safe] village to raise a child.” While the authors hope that it will appeal to a broad audience, the *Atlas* is most notably aimed at policy makers and community developers best placed to shift solutions from those centred on individual families to those centred on “nurturing neighbourhoods.”

Intended as a planning tool, the *Atlas* presents information on children’s early development among a variety of “envelopes,” including education,

health, child care, welfare, and others. The maps contained in the *Atlas* draw together a massive amount of information gathered primarily from three sites. First, provincial and school district maps reflect 2001 census material on such things as the distribution of children under the age of five, median family income in communities, ethnic diversity, and so on. Second, the maps include the results from Early Development Instrument (EDI) assessments completed between 2000 and 2004 by kindergarten teachers of BC schoolchildren. According to the *Atlas* authors, the EDI “measures school readiness among children entering kindergarten in all BC school districts.” Third, the maps reflect program capacities in the province, including “the number of child care spaces, hospital utilization rates, income assistance patterns and so on.” (4)

The sheer volume of information the *Atlas* contains on the current circumstances of children in the province is staggering. Using visual summaries, most particularly in the form of maps, it provides an overview of early childhood development trends across neighbourhoods, school districts, and provincial geographies in British Columbia. The underlying conceptual scaffolding supporting the *Atlas* and drawing its considerable array of information together is what the authors refer to as “the social care thesis.” Going beyond the well-established idea that family socioeconomic status (SES) determines the quality of child development, the social care thesis argues that real change for the better must be attentive to the SES of entire neighbourhoods. According to the authors, the “geography of opportunity has a significant statistical impact on a child’s development irrespective of the SES of the child’s household” (56).

The most unsurprising finding presented in the *Atlas*, at least from my perspective as a feminist historian, is the role of various “isms,” including racism, sexism, and classism, in negatively influencing child development in the province. These findings are based on information gathered along the EDI assessments. According to these results, low-income families, families with fathers who perform no child care, first generation Canadians, and First Nations families are among the most vulnerable across the spectrum of risks outlined in the index (60). But this information is not new, and its effects continue to be generated by the very policy makers to whom the *Atlas* is intended to appeal. Citing only one recent example, a series of “Report Cards on Women and Children in BC” were initiated in 2002 in response to the devastating cutbacks to provincial services introduced by the Liberal government under Gordon Campbell. Modelling his policies on the “Harris Common Sense Revolution” in Ontario in the 1990s, Campbell targeted, and continues to target, many services for women, children, and the poor in general. Feminist faculty and graduate students at BC universities came together to provide monthly assessments of the impact of the Liberal policies on women and children in the province. Although articulated differently, the Report Cards and the *Atlas* share some common ground. The loss of many of these services to government cuts has a direct impact on the “geography of opportunity” for families. Like the authors of the *Atlas*, many advocates for women and children have warned that social inequities beget unequal childhoods and that unequal childhoods beget social inequities.

It is worth troubling some of the data used in the *Atlas*. In particular,

I wonder about the reliability of the EDI. This instrument was developed in the 1990s by academics, including Magdalena Janus and Dan Oxford, and was supported by a research group that included Fraser Mustard, Clyde Hertzman, Richard Tremblay, and Doug Willms. It is administered “in the form of a checklist that can be filled out by a kindergarten teacher after s/he knows the child for three months” (6). It is more accurate, then, to say that the EDI reflects kindergarten teachers’ perceptions of the “at-riskness” of their students. To what extent did the data collection process have its own sexist, racist, and/or classist biases built into it? If teachers “already knew,” or thought they knew, the children and families they were assessing, what might be problematic about their “objective” assessment? Alternatively, what does a teacher “know” about a family after three months? For example, according to the EDI, First Nations children are a vulnerable population. Many in the First Nations community would argue the opposite: the vulnerability doesn’t come from being First Nations, it comes from being First Nations in a racist province. The distinction is critical but it is not clear that the EDI is capable of capturing and reflecting this. I want to trust that the *Atlas* confirms the devastating effects of social injustice on children’s early development, but I worry about the effects of “deficient thinking” on those communities represented as failing.

If the information in *The British Columbia Atlas of Child Development* is to be believed, then what is to be done? The authors encourage users to plan more carefully, to take advantage of the insights it affords to “reduce developmental delays,” and, in accordance with Canada’s Children’s Agenda, to “respond to the needs of

families." It represents a considerable move towards securing these lofty but critical goals. Perhaps now that the HELP team has codified the effects of sexism, racism, and classism in more "objective" statistical and map form, more people will listen to what many advocates have long known. In this regard, what we stop doing to many BC children and families will be as important as what we plan for their future.

*Child and Family Welfare in
British Columbia: A History*

Diane Purvey and
Chris Walmsley, Editors
Foreword by Dave Barrett

Calgary: Detselig Enterprises, 2005.
377 pp. Illus. \$31.95 paper.

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CHILD AND FAMILY Welfare in *British Columbia: A History* brings together a diverse range of studies conducted by practising professionals and scholars in the field of education, history of childhood and the family, social welfare, and social work. The editors, Diane Purvey and Chris Walmsley, observe that, in recent years, the study of social welfare and social work has been greatly enriched by interdisciplinary work. This collection contributes to this trend, while making its mark as the first book to address social welfare and social work within the context of its historical development in one Canadian province. *Child and Family Welfare in British Columbia* thus offers students and researchers perspectives on social regulation and resistance in the unique social,

geographic, and political landscape that is British Columbia.

Through case studies, oral histories, biographies, and documentary analysis, the fifteen chapters that comprise *Child and Family Welfare in British Columbia* – eight of which have been previously published in other collections or journals – are primarily concerned with the policy and practice of social welfare in British Columbia in the first half of the twentieth century. The book is divided into four thematic sections: the care of children in institutions, policy perspectives, the professionalization of social work practice, and the role of campaigns for social reform. A particular strength of this book involves the compelling evidence and arguments provided in individual chapters. Readers will be moved by biographical accounts of children in orphanages and institutions, including Vancouver's Alexandra Orphanage, described by Diane Purvey (53), and the experiences of fathers dealing with the Vancouver Children's Aid Society Home, described by Robert Adamoski (29). Patrick Dunae (91) documents the remarkable yet distressing work of the Fairbridge Society, an organization unique to British Columbia, in bringing underprivileged children as young as four and five to British Columbia from Britain in the 1930s. Gord Bruyere provides the only study in the book concerned with Aboriginal children in his account of a Spallumcheen child's experiences of foster care, a social welfare policy that arose in the wake of residential schools (283). Readers will be confronted with difficult questions concerning the quality of care that diversely situated children received in an era that defined childhood and the needs of children quite differently than they are defined today, as described in Nic Clarke's

study of “mentally deficient” children (165) and John McLaren’s study of Doukhobor children (125).

Readers may recognize in contemporary policy and practice the ideologies laid out by Veronica Strong-Boag, which guided child adoption policies in the early twentieth century – policies that both constructed and privileged notions of biological kin ties (139). And they may feel indignant over social workers’ responses to wife abuse, as documented by Purvey in masters’ theses written in the Faculty of Social Work at UBC in the 1950s (259). The gendered and racialized history of social work as it emerged as a profession is described in studies by Brian Wharf, who provides another dimension to Purvey’s study through his student perspective on social work at UBC in the 1950s (295). Megan Davies (195), Marilyn Callahan (235), and Margaret Little (327) similarly document the place of women in BC social welfare policy – as social workers, activists, and campaigners for the mother’s pension. The sexism underpinning these experiences, as well as the place of social reform campaigns in shaping social welfare policies, considered by Walmsley within the context of the 1927 child welfare survey (305) and by Dorothy E. Chunn in her account of the 1939-45 campaign for family courts (349), will resonate with contemporary scholars and practitioners both inside and outside British Columbia.

Woven throughout the book is the message, stated implicitly and explicitly, that social welfare policies in British Columbia have been shaped not only by dominant groups in government and social agencies but also by resistance to these regulatory regimes on the part of families, various ethnic and cultural groups, and individuals. The volume is replete with examples of how people

in contact with social welfare agencies negotiated and forged personal and social visions within the constraints of dominant ideologies of the day, the whims of officials in positions of power, and often cruel economic circumstances. It is important to highlight this interplay between regulation and resistance as it constitutes a significant contribution to the study of social welfare and social work in British Columbia and elsewhere. However, in this volume the full implication of this tension between regulation and resistance for the practice of social welfare and social work is muted by the virtual absence of a discussion of theories and methods for studying social welfare in historical context.

Given that the collection is interdisciplinary and is aimed at an interdisciplinary audience of students and researchers, an overview of the theoretical lenses adopted here (and elsewhere) for the study of social welfare would have been welcome. Not only would this have provided needed cohesion across the diverse studies but it would also have helped readers to make more explicit connections between contemporary theoretical trends in the study of social welfare and the themes and arguments presented by contributors to the volume. In addition to providing a theoretical compass for navigating these studies, a discussion of the dominant social theories and movements that shaped social welfare in the period under study (broad as it is) would have eliminated redundancy across each chapter and helped readers to fully appreciate the impact of the rise of psychology – as well as of social Darwinism, eugenics, and patriarchy – in all aspects of British Columbians’ lives. One consequence of the absence of an overarching theoretical framework is that, as a course text, it may not fully

stimulate a critical engagement with questions pertaining to the *why* or *how* of social regulation and resistance. Yet it is these sociological questions, promoting textured understandings of the continuities and discontinuities between the past and the present, that are so important to critical and reflective social welfare practice and policy making.

Nevertheless, for teachers, students, and researchers willing to tease them out, *Child and Family Welfare in British Columbia: A History* suggests compelling themes that touch squarely on historical and contemporary issues in social regulation. These include the uneasy and often conflicting definitions of “childhood” and “family” as represented in policies surrounding foster care and adoption, approaches to the discipline of young offenders, the implications of the enduring distinction between the “deserving” and “undeserving” poor, and the role of patriarchy in promoting conformity to ideals of the nuclear family, with the consequent punishment of lone parents through policies that result in dependency, poverty, and blame. The volume also provides source material for scholars of British Columbia, and, in particular, it deepens our understanding of just how profoundly social welfare policies – or the lack of them – not only shaped individual experiences of poverty, injustice, and loneliness but also promoted dignity, fairness, and citizenship.

In addition, Purvey and Walmsley helpfully identify important themes in social work policy and practice that are not covered in the book and that are in need of further research. These include the experiences of British Columbia’s Aboriginal, Chinese, and Japanese children who were in institutional care in the early decades

of the twentieth century, the rural-urban distinction with respect to the distribution of resources and access to services, and the role of social activism and community organizing in the history of social work in this province (the importance of which has often been neglected in social work research, policy, and practice). Indeed, the extent to which contemporary social welfare policies and their regulatory practices may claim to be either “innovative” or vestiges of long-standing ideologies and practices is a question that readers of this book may fruitfully explore if they are prepared to make their own links to contemporary theories, policies, and practices.

*Historical Atlas of Vancouver
and the Lower Fraser Valley*

Derek Hayes

Vancouver/Toronto: Douglas and
McIntyre, 2005. 192 pp. 374 maps,
140 archival photographs.
\$49.95 cloth.

SALLY HERMANSEN¹

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THE COVER OF THIS atlas is engaging. The muted grey, black, and red jacket offers an intriguing bird’s-eye view of Vancouver in 1912, looking west from New Westminster to Stanley Park. The heavy antique white pages within continue the muted theme, providing a sense of visual depth, narrative, and beauty through the display of map after map, interspersed with photos and text.

¹ I wish to thank Dr. Graeme Wynn of UBC Geography for his careful editing of this atlas review.

In a traditional sense, “an atlas is a communication device that speaks primarily through maps ... a collection of carefully selected maps with a related theme, or a set of themes on a related region ... and atlases, like other books, tell a story.”² This atlas, along with the rest of Hayes’s award-winning atlases (including historical atlases of British Columbia and the Pacific Northwest, Canada; the North Pacific Ocean; the Arctic; and North American Exploration),³ certainly meets this definition; the theme is historical, the region is Vancouver and the Lower Fraser Valley, the story is a visual and textual narrative of “how things were, and how things might have been” (description on the back cover of the atlas).

The atlas has an introduction and fifty-six sections consistently laid out in chronological order, beginning with the Spanish carta of 1791, which labels Point Grey as Ys de Langara, and ending with a stunning, borderless 1997 satellite image of British Columbia’s Lower Fraser Valley and neighbouring Washington State. The section titles are intriguing. They include: “A River Not Columbia,” “Setting a Southern Boundary,” “The City That Never Was,” “Filling in

False Creek,” “Reclaiming Sumas Lake,” “A Bridge at Lions Gate,” and “A Valley Inundated.” The atlas ends with the “Map Catalogue,” “Illustration Credits,” “Further Reading,” and an “Index.” It lives up to the spatial reach of its title as many sections deal with the North Shore and the Fraser Valley.

Visually and cartographically, the book is simply beautiful: the clear, sharp detail of the scanned historic maps and photographs, the layout, the text fonts, and the soft colours of the pages. Hayes’s engaging descriptions of each map and his accompanying narratives are well researched and achieve a fine balance between detail and summary – often with subtle references to many additional readings. His appealing delivery of facts is sometimes enhanced with lyricism and humour.

Hayes’s now recognizable signature style of atlas craft beautifully integrates a range of material. A good example is provided by the first section, which is entitled “S’ólh Téméxw – Our Land,” where Hayes describes the First Nations of the Fraser Valley in approximately 375 words, supplemented with maps depicting First Nations houses and villages, photographs of people and lodgings, an artistic rendering of a bird’s-eye view of Burrard Inlet around 1792, and a map from the *Sto:lo Coast Salish Historical Atlas*⁴ depicting historical settlements (there are no maps dating from before European settlement). It could be argued that the First Nations deserve more than three pages. However, Hayes does mention the First Nations in following sections, and he refers readers to the *Sto:lo Coast Salish Historical Atlas*, which provides a

² A. Buckley, “Atlas Mapping in the 21st Century,” *Cartography and Geographic Information Science* 30, 2 (2003): 149.

³ D. Hayes, *Historical Atlas of British Columbia and the Pacific Northwest*, (Vancouver/Toronto: Douglas and McIntyre, 2001); D. Hayes, *Historical Atlas of Canada*, (Vancouver/Toronto: Douglas and McIntyre, 2002); D. Hayes, *Historical Atlas of the North Pacific Ocean*, (Vancouver/Toronto: Douglas and McIntyre, 2001); D. Hayes, *Historical Atlas of the Arctic*, (Vancouver/Toronto: Douglas and McIntyre, 2003); D. Hayes, *America Discovered Historical Atlas of North American Exploration*, (Vancouver/Toronto: Douglas and McIntyre, 2004).

⁴ K.T. Carlson, *A Sto:lo Coast Salish Historical Atlas* (Vancouver and Chilliwack: Douglas and McIntyre and Sto:lo Heritage Trust, 2001).

detailed visual history of First Nations people. The "Further Reading" section also includes an assessment of First Nations in the 1800s.

Hayes is sensitive to the social theorists' criticisms that maps are biased social constructions (as suggested in B. Harley's essay "Deconstructing the Map").⁵ In the introduction to the atlas, Hayes succinctly summarizes these thoughts: "To some people maps have a bad reputation, as they are seen as instruments of colonization or artifacts that usurp land ownership from native peoples. There is no doubt that the surveying of boundaries and the defining of ownership tends to legitimate this process. But maps also uniquely show human geography as it was at the time, and are thus a very special historical record ... We need to be aware of these prejudices from the past as they often help account for actions, but this does not mean that the documents themselves should be disregarded" (6).

The atlas is full of interesting examples of how things were and how things might have been: in 1845, James Polk was elected president of the United States on the slogan "Fifty-Four Forty or Fight," conveying his insistence that the southern boundary of Pacific Canada should be at fifty-four degrees, forty minutes north, not a continuation of the forty-ninth parallel (which then ended at the Rocky Mountains); Langley is the "City That Never Was" as depicted in an 1858 map of the proposed capital city of British Columbia; there is a coal seam in Coal Harbour; and False Creek was aptly named by an explorer's realization that the inlet went nowhere.

An example of Hayes's ability to draw us into the story and to thread events through time is seen in the section "Exploring the Valley." Here, he summarizes J. Fannin's arrival from Ontario as an "Overlander" and his subsequent report on exploration of the Fraser Valley in 1873, during which he visited Sumas Prairie and found it "excellent in root crops but subject to overflow" (36) and recommended dyking, which, according to Hayes, began six years later. Fannin's account provides insight into the environmental history of place and "an invaluable snapshot of the Fraser Valley" (36). Hayes then refers us to page 110 and the section "Reclaiming Sumas Lake," where, with visually effective comparison maps and photographs, he takes us through the conversion of Sumas Lake into twelve thousand hectares of agricultural land, adding a note about the downside of the drainage to the ecosystem.

In the section "A Railway and a City's Birth" (between 1886 and the late 1890s), Hayes devotes eighteen maps, seven photos and two posters, and ten pages of text to the establishment of the West End of Vancouver – the railway city that was to be called Liverpool (the former Granville townsite). These maps depict a forest, a fire, a grid development, and speculation; they also give various views of the False Creek tidal flats and the bridge across them (now Main Street) before this area of False Creek was filled in (1916). Hayes talks us through this fascinating time of surveying, street naming, and development: "with his survey, Hamilton created the paint-by-numbers template, imposed on a blank canvas of forest, stumps and debris. It would be many more years before the canvas was fully painted, as thousands

⁵ B. Harley, "Deconstructing the Map," *Cartographia*: 26 (2) (1989), pp. 1-20.

of individual settlers cleared their land and built their houses" (53).

Skipping ahead towards the end of the atlas, and later in the twentieth century, Hayes covers the building and controversy of many projects, such as "The Granville Bridge," "George Massey's Tunnel," and "The Freeway Fight." The section entitled "Managing Growth" describes and visualizes the Greater Vancouver Regional District's (GVRD's) first Livable Region Strategic Plan, a hand-drawn bird's-eye-view 1975 map that can be compared to the current (1996) map.

There is only one unfortunate map in the atlas. The very last, and truly ugly, map is a printout from the City of Vancouver's geographic information system (GIS). Many municipalities in the GVRD provide publicly accessible GIS maps that are cartographically acceptable, unlike those from the City of Vancouver (see the City of North Vancouver or Surrey for better examples).

Derek Hayes was educated as a geographer at the University of Hull and the University of British Columbia; he worked for a time as a planner with the City of Vancouver and now lives in White Rock. He has provided those who love maps, those who are interested in history, those who appreciate the look and feel of a beautifully compiled book, and all of us who live in the GVRD with a beautiful treasure. We owe him our thanks.



*First Invaders: The Literary
Origins of British Columbia*

Alan Twigg

Vancouver: Ronsdale Press, 2004.
230 pp. \$21.95 paper.

DANIEL CLAYTON
University of St Andrews

ALAN TWIGG is the publisher of *ABC BookWorld*, which plays an important role in the literary life of British Columbia, and the author of eight previous books, chiefly on literature and politics. *First Invaders* is his first foray into history, albeit still one with a literary bent. The book locates "the literary origins of British Columbia" in the published texts of sixty-five (mostly) white, Western, male chroniclers who imagined and encountered what became called British Columbia prior to 1800. Twigg sees his project as "the first cumulative accounting" (12) of those who described this part of the world. He starts with "the first literary reference to British Columbia in English literature" (18), Jonathan Swift's map of Brobdingnag (the land of giants, north of Francis Drake's "New Albion") in *Gulliver's Travels* (1726), and finishes with Alexander Mackenzie's 1793 trek from the Rockies to the coast. The entries, ranging from one to seven pages, focus on individuals and the publication history of their chronicles. The book is organized into seven sections – "precursors," the "Spanish," "French," "Cook & Crew," "Traders," "Americans," and "Mapmakers" – and ends with a substantial (if patchy) bibliography of secondary literature, a key dates "addenda," and notes on Bawlf's well publicized 2003 account of Drake's 1579 voyage.

Twigg assembles much interesting, useful, and (mainly) accurate information, and he democratizes history by drawing the public's attention to many little known historical actors and stories. Yet I found this a curious and disappointing – poorly designed and perhaps hastily put together – book. Let me flag three basic problems.

First, Twigg makes hardly any effort to situate the book in academic or public debates within British Columbia about the nature and legacies of exploration, contact, and colonialism. The absence of a full introductory (literature review type) chapter impairs the meaning of the ensuing entries, not least by denying readers who know little about this historical period a yardstick (literary or otherwise) by which they might judge and appreciate the purpose and originality of the book. Historians such as Glyn Williams (*Voyages of Delusion*, 2002), who have produced best-selling popular works on this period and subject, provide models of how and why it is important to contextualize the kinds of texts that Twigg glosses. The sources do not speak for themselves.

Second, one might query Twigg's restriction of "literary origins" to just published works and "words on paper" (12). Defence of the former restriction, on the grounds that unpublished (manuscript) logs and journals are located in disparate archives and are often difficult to read, is compromised by the fact that Twigg does not list the libraries that house the published texts to which he refers. Would readers necessarily know that they would have to visit the British Columbia Archives in Victoria or the Special Collections Division of the University of British Columbia Library to consult many of them? This oversight is compounded by the fact that the entries contain remarkably few quotations from the

published works. Twigg thus crimps the reader's ability to understand why they might be interesting and important. His reduction of "the literary" to "the textual" is also questionable. As an enormous body of work now shows, and as Twigg himself intimates in his section "mapmakers" (which is devoted mainly to Vancouver and his team), "the literary origins" of British Columbia were as much visual (cartographic, artistic, and scientific) as they were narrative. Twigg addresses neither the fact that important differences existed between the textual and visual projects and protocols of scientific exploration, trade, mapping, and empire building that converged on the coast at this time nor the different circuits of patronage and power that shaped decisions about what got published (and what did not) and by whom.

Third, Twigg's suggestion that *First Invaders* is "the first cumulative accounting" of the province's literary origins is misleading. Many of the texts upon which he draws were first recovered from archives, transcribed, edited, translated, and published by pioneering historians such as F.W. Howay and institutions such as the Massachusetts Historical Society and the Champlain Society. Concomitantly, while the charge that this book is a record of just white/Western endeavour is offset by the fact that Twigg has published a companion volume to *First Invaders* entitled *Aboriginality* (Ronsdale Press, 2005), which deals with Native literary origins, I left this book with the impression that the white/Western literary origins of British Columbia could be placed within a self-contained box. *First Invaders* could usefully have pointed to the work of ethnographers and collectors (Edward Sapir, James Teit, C.F. Newcombe, and others) who, working at the early twentieth-

century generational limits of Native memory, recovered Native stories of “first contact” with whites. Finally, as a range of recent postcolonial and interdisciplinary scholarship on Native-Western contact in the Pacific shows – and not least Nick Thomas’s exemplary ethnographic study of Cook’s three voyages (*Discoveries*, 2003) – white texts and systems of representation were not immune from Native influence or reformulation in the face of otherness. Cultural contact was a two-way process in which Native agendas, and the geographies and spaces in which they were embedded, affected (we can debate how much) not just what Western observers wrote but also *how* they wrote – how they narrated, sketched, mapped, classified, and imagined the new lands and peoples they encountered.

In short, while this book is not – and does not pretend to be – a work of academic scholarship, it amounts to something of a missed opportunity to use the dictionary/gazetteer format to open up wider questions about the meaning of historical and textual (or discursive) origins, and the relations of knowledge and power that emanate from them, in a part of the world where Natives and newcomers have discrepant understandings of the past. And where the remaking of history through its retelling remains a crucial public (and not simply academic) task.



Klondike Cattle Drive

Norman Lee

Surrey: Touchwood Editions, 2005.
96 pp. \$12.95 paper.

FRAN GUNDRY

Victoria

KLEEDIE CATTLE DRIVE, Norman Lee's account of his attempt to “make a few dollars” by driving his cattle north in 1898 to sell beef to the Klondike miners, was first published in 1960. This reprint includes the foreword by Eileen Laurie and the introduction by Gordon R. Elliott from the first edition, a short update to the original introduction by Elliott, and a note describing the first printing and providing information on Norman Lee's descendants. Like the first edition, this is an attractive book, illustrated with line drawings by Lee and with three photographs that were not in the original. A small sketch map indicates the general direction of the drive. It is too bad that a poem written by Lee on the back of an invoice, which was in the first edition and which sums up the result of the drive, is not included in this reprint: “At Teslin Lake, I struck a fake / which cleared me out, and made me doubt / If I should ever more again / Be even with my fellow men.”

Born in England in 1862 and educated at a public school, Lee came to British Columbia in 1882 and went to the Chilcotin in 1886 to ranch at Redstone. In 1894, he moved to Hanceville, where he had a store, traded furs, and raised cattle. In 1898, like at least three other men from the Chilcotin whom he mentions, Lee decided to take advantage of “the chance of a lifetime” and “take the beef north this summer.”

In his journal, which he wrote later, partly from a diary and partly from memory, Lee describes a journey that grew progressively more grim. He set out "gaily enough" in May with two hundred head of cattle, a pack train of nine horses, and seven men, driving north from Hanceville to meet the Telegraph Trail west of Quesnel. The trail as far as Hazelton was not too bad; after that, it was abominable. They got to Telegraph Creek in September to find "everything dead," and Lee "saw that the only remaining thing to do was to build scows at Teslin, and take the beef down to Dawson." The scows containing the butchered beef were washed ashore in a storm on Teslin Lake, and Lee, after selling his share of the salvaged cargo, which amounted to three quarters of beef, snowshoed down the Stikine River, caught a steamer to Nanaimo, and arrived back in the Chilcotin in the early spring of 1899. The journals show Lee as a man of considerable stamina, enterprise, competence, and humour; he recouped his losses and ran his business in the Chilcotin until his death in 1939.

The journal is fairly brief; two-thirds of it describes the drive to Teslin and the remainder Lee's trip home. He writes about the routine of the trail; the ill-prepared "pilgrims" lured to the route by grossly misleading advertising; the discarded equipment; the dead, or sick and abandoned, horses and donkeys; the terrific prices; the bargaining necessary as he ran out of money. He met the usual – in this sort of journal – amazing assortment of people. Many were "very decent fellows," but his descriptions of those he identifies as Americans are generally scornful – he had noted in a letter home in 1882 that in New York all the people "are as good as their masters." In the case of the Aboriginal people, he is

both bullying and scornful. While he relies on them and admires their skill, he has no patience with their attempts to profit from the Klondike rush and applauds one of his men who "gave an Indian a businesslike kick on the usual place" for trying to charge for a broken fence.

While Lee touches on standard themes, he writes engagingly and succinctly, with a good eye for detail. *Klondike Cattle Drive* is a good story, a testament to Lee's dogged determination, and an interesting portrayal of that unfortunate segment of the gold seekers who took the "Poor Man's route" to the Klondike.

*Dr. Fred and the Spanish Lady:
Fighting the Killer Flu*

Betty O'Keefe
and Ian Macdonald

Surrey: Heritage House, 2004.
224 pp. Illus. \$18.95 paper.

MONA KAISER
Vancouver

AS THE TITLE SUGGESTS, *Dr. Fred and the Spanish Lady* is an account of the 1918 influenza pandemic as it swept through Vancouver and ran into preparations made for it by the city's first full-time public health officer, Dr. Fred Underhill. The premise of the book appears to have been the medical response of Underhill, a Scottish-born physician with a strong interest in public health. However, as with most accounts of the Spanish flu, the drama of the pandemic overwhelms the work's original intent. As a result, the book expands in both length and breadth and becomes a recounting of the pandemic's toll throughout British

Columbia and elsewhere in Canada as well as an overview of current pandemic preparations in the face of present-day anxiety over avian flu. While neither an epidemiological study of the pandemic nor a comprehensive historical account of the flu in Vancouver or British Columbia, the work does illuminate an interesting, and little known, BC figure and his role in shaping public health policies in the early years of this province.

Authors Betty O’Keefe and Ian Macdonald come from careers in journalism and have collaborated on several historical works published by Heritage House. *Dr. Fred and the Spanish Lady* follows their format of celebrating the pioneer spirit and the colourful history of western Canada. While accounts of Dr. Fred veer uncomfortably close to adulation – “adversity has a way of breeding heroes ... When the deadly Spanish flu swept into Vancouver, fate decreed that there would be such a person on hand” (39) – the presentation of Underhill’s work for the City of Vancouver through his roles as medical health officer, police surgeon, city bacteriologist, and general public health advocate is notable. Appointed during years of rapid growth for Vancouver (pop. 40,000–110,000), Underhill was instrumental in pushing for a variety of progressive policies: upgrades to Vancouver’s water supply, organized garbage collection, formal quarantine practices and infectious diseases reporting, food handling regulations, and public education campaigns regarding personal hygiene and preventative medicine that helped to reduce Vancouver’s infant mortality to one of the lowest in North America (54).

Whether the authors’ suggestion that Underhill’s leadership during the 1918 pandemic was more successful

than was that shown by his colleagues in Victoria or elsewhere in Canada is debatable. More than Underhill’s implementation of specific strategies during the pandemic, delayed exposure to the virus meant that Vancouverites gained valuable preparation time as the flu returned from Europe and eventually moved westward across Canada with soldiers returning from the Great War. The decisions to designate emergency hospitals, to enlist additional ambulance and nursing staff, and to improve disease reporting and quarantine policies were all the result of lessons learned from communities that had previously experienced the pandemic. Even with the benefit of time, however, pandemic preparations in Vancouver would ultimately prove inadequate. As O’Keefe and Macdonald note, Vancouver’s mortality rate figured as one of the highest for a major North American city (178). It is a statistic that begs analysis, but it is not explored within this work.

The pandemic chapters are perhaps the least illuminating of the book. Morbidity and mortality figures from communities around the province are listed inconsistently and seldom with the required measure of pre-pandemic population figures. The death tolls are indeed alarming but are rarely helpful in assessing the degree to which different communities experienced the flu. While historically unreliable population figures for First Nations and other non-white communities preclude an accurate assessment of mortality figures for these groups, an analysis of pre- and postpandemic numbers for groups with documented populations is possible and would be constructive. Although O’Keefe and Macdonald note that mining and logging communities were apparently harder hit by the flu than were other

communities, incomplete population comparisons make this impossible to determine. However, if these groups were indeed more susceptible, an investigation as to why this was so (barracks conditions, poor access to medical care, compromised lung function among miners?) might offer some insight into the nature of pandemic influenza.

It is certainly no longer possible to claim that influenza, and the 1918 pandemic in particular, has been overlooked by historians. While historical and epidemiological work is unravelling some of the mysteries of the 1918 pandemic, the majority of accounts still follow the pattern of providing dramatic descriptions of the flu within individual communities. *Dr. Fred and the Spanish Lady* belongs to this group. The work is filled with gripping descriptions of the pandemic and its repercussions, as gleaned from the pages of community newspapers and felt by British Columbians before the benefit of socialized medicine, antibiotics, or even a widely accepted belief in germ theory. Revealing Underhill's modern views on these subjects is one of the stronger points of the book.

Although not an academic work, *Dr. Fred and the Spanish Lady* provides a readable retelling of the 1918 pandemic as it affected Vancouver, and it introduces readers to one of British Columbia's early medical pioneers. Drawn from historical accounts and aimed at a popular audience, the book also chronicles a number of flu remedies tried in 1918. For the reader hoping to acquire some historical advice as a hedge against the next influenza pandemic, a surprisingly consistent theme came through the many anecdotal accounts, lay and medical alike: stock your home with fluids, take to your bed the moment

your temperature rises, and stay there until fully recovered (71). Sound advice for any reader.

Kosaburo Shimizu: The Early Diaries, 1909-1926

Tsuguo Arai, Translator
Grace Arai, Editor

Anchorage, AK: AT Publishing,
2005. 416 pp. Illus. \$24.95 paper.

PATRICIA E. ROY
University of Victoria

MANY ISSEI, first-generation Japanese immigrants, kept diaries – but rarely in English. Now, thanks to translations by his son-in-law, informed and sensitive introductions by his daughter, and the support of other family members, selections from the diaries of Kosaburo Shimizu covering his life from 1909 (his final year in elementary school) to 1926 (when he took charge of Vancouver's Japanese Methodist Church) have been published in English.

As a thirteen-year-old who had come with his adoptive father from Japan in May 1907, Shimizu became a houseboy in New Westminster, where he cooked, cleaned, and gardened while completing school. In 1915, he entered the new University of British Columbia, where he earned a bachelor's degree and a master's degree before going to Harvard for a second master's and to Columbia University for further studies. Financial problems sometimes interrupted his formal education, but he never stopped learning through reading, private tutoring, and correspondence courses.

In his 1915 New Year's resolution, Shimizu wrote: "I have an obligation

and duty to stand up and take leadership ... to help people become as God wishes them to be" (95). That resolve marked his career. As a schoolboy he was a "go-between" and interpreter and taught in Methodist missions; before formally studying theology, he took charge of missions to the Japanese in Steveston, Victoria, the Okanagan, and Ocean Falls. Yet this man of boundless energy was also a private person whose love of learning competed with his sense of duty to his family in Japan and to the church that employed him. The pull towards Japan was only partly familial; he contemplated returning for further studies or as a teacher or missionary, and he retained a love for his homeland (for example, he opened a church social event with the singing of Japan's national anthem). Yet he criticized both University of Tokyo students who wanted to exclude foreign ideas and a Japanese government that imprisoned a journalist for discussing democracy.

Shimizu easily mixed with *hakujin* (Caucasians). He was elected to the executive of student organizations and participated in campus social life. Yet he could not escape anti-Oriental prejudice. He "felt very chagrined"

when a high school teacher used the word "Japs" (29), and he endured the "unbearable" experience of listening to a UBC professor speaking ill of "Orientals" (164). He mused that his church's failure to take a "bold position" on racial issues partly explained Japanese suspicions of Christians (373). Believing that "half the *hakujin* are either totally ignorant about or are prejudiced against Orientals," he nonetheless recognized that "many are very good as long as we approach them" (370), and he thought that fostering friendships could "gradually eliminate exclusion arguments" (94).

The diaries can be read as an intellectual autobiography, as an insight into the workings of the Methodist missions, and as a reflection of how the Japanese in British Columbia perceived prejudice. Unfortunately, the book ends in 1926, shortly before Shimizu's ordination. The editor and translator, however, hint that more will follow. Since, among other accomplishments, the Reverend Kosaburo Shimizu played a major role in easing wartime relations between Japanese Canadians and residents of Kaslo, British Columbia, the later diaries of this remarkable man will be especially welcome.