BOOK REVIEWS

Reaching Just Settlements: Land Claims in British Columbia, edited by Frank Cassidy. Lantzville: Oolichan Books, 1991. xviii, 153 pp. $14.95 paper.

In the last two years, the politics of aboriginal land rights in British Columbia have undergone a substantial transition. After decades of neglect by the provincial government, the issue suddenly moved to centre stage. The Social Credit administration of William Vander Zalm made the first tentative steps forward in this regard, offering to open negotiations on what the government referred to as land "claims" and what the First Nations described as land "rights." Shortly after its election, the New Democratic Party offered even more definitive statements as to its commitment to resolving the land issue. Since that time, the provincial administration, together with the federal government, has given substance to the early pledges, establishing a formal process for the negotiations.

Reaching Just Settlements, published in 1991 from the proceedings of a conference held in Victoria in 1990, has something of an historical air about it. Now, only a few years after the meeting, the scene has changed dramatically. At the time of its publication, the book made a significant contribution to the public policy debate, for its chapters represented a variety of aboriginal and non-aboriginal positions on the land claims issue, offered some scholarly analysis, and included several key policy statements and position papers from interested parties. While the volume does not capture the passion and intensity of debate on this issue, it provides a useful perspective on the range of perspectives within British Columbia.

At one level, the individual contributions to the book cover little new ground. There are the obligatory legal, historical and political pieces,

from contributors Jack Woodward and Paul Tennant; well-known aboriginal leaders, including Frank Calder, Miles Richardson, Don Ryan and Tom Sampson, likewise cover relatively routine territory. The volume also gives considerable space to less familiar participants in the land claims debate, including municipal politicians, labour leaders, and representatives of economic interest groups, like Jim Matkin of the Business Council of British Columbia and Tom Waterland of the Mining Association of British Columbia. For those who have followed the debates across the province, the opinions collected in the book are familiar; the book's value, then, rests more in assembling the different perspectives in a single place than in providing important new understandings to this complex public policy question.

If there is a major fault with the book, it is simply that here is a large contrast between the politely presented public positions of non-aboriginal politicians, aboriginal leaders, and representatives of various interests and the emotion-charged atmosphere that has long surrounded this issue across the province. *Reaching Just Settlements* gives reasonable voice to the public interests and perspectives which clash over the matter of aboriginal land rights; it does not — and probably could not, given the nature of the conference from which this book emerged — fully document the intense angers, fears, and frustrations that dominate the aboriginal land claims issue.

Across the province, the land debate is approached outside the context of legal precedent, constitutional obligations, and compromises between competing interests; instead, more visceral perspectives, tinged with racism and marked by very real non-aboriginal fears of the consequences of major land claims settlements, dominate the discussion. *Reaching Just Settlements* provides a valuable perspective on the first element of the contemporary discourse over this issue; it remains for analysts to prepare more in-depth studies of the broader social, culture, and economic apprehensions which provide the background for discussions of aboriginal land claims in British Columbia.

It is useful, finally, to reflect on the important transformations that have occurred since the 1990 meeting. Ed John, then a barrister and solicitor and now one of the most important aboriginal leaders in the province, offered a pessimistic outlook on the prospects for change: "I see changes in political leadership in this province, but not in the political agenda. There will be continued development in education, language, child care, and economic development, but not on the land question. You can bring out your crystal ball and I certainly hope that I'm wrong in my assessment that there will be nothing major happen-

ing in the next three years. Certainly unless there are drastic policy changes in the federal government's agenda, and unless there are drastic changes in the provincial government's agenda, nothing is going to change in this province" (p. 73).

On the surface, Ed John appears to be wrong. The New Democratic Party government has taken strong steps toward resolving the land issue, including recognizing the inherent right to self-government, establishing a land claims commission, and working with the federal government to establish a framework for formal negotiations. But Ed John may yet be proven right, if only because the basic transformations remain political and legal; there is little evidence that the province has yet to come to terms with the lingering uncertainty and, in some quarters, hostility to the idea of settling aboriginal land claims. Until such efforts are successfully made, John's unhappy forecast remains a salutary reminder that change on such fundamental issues comes slowly, if at all.

University of Northern British Columbia KENNETH COATES

The Struggle for Social Justice in British Columbia: Helena Gutteridge, The Unknown Reformer, by Irene Howard. Vancouver: University of British Columbia Press, 1992. xvii, 352 pp. Illus. $35.95 cloth.

Helena Gutteridge (1879-1960), known to specialists as a significant but somewhat enigmatic figure in the history of the provincial labour movement, is a challenging persona. She left no personal papers and her long career as a political activist seems to have generated but fragmentary biographical data. A more scholarly investigator than Irene Howard, a respected popular historian, would have quickly rejected Gutteridge as a candidate for a full-length biography. As the author candidly admits, "none of my research brought me close to Helena herself" (xv). That said, Howard's book is remarkably successful in teasing out a life on the left from a variety of scattered sources. On the slim shelf of working class biography in British Columbia, the *Unknown Reformer* compares very favourably with such classics as Dorothy Steeves' *The Compassionate Rebel: E. E. Winch and the Growth of Socialism in Western Canada* (1960).

Howard is refreshingly unapologetic in justifying the study of reformers or reform, noting that key issues for which Gutteridge

struggled, including political equality for women, were in fact achieved: "her life's work [is] our legacy" (4). More contentious questions present themselves in the body of the text. Gutteridge was or became a socialist feminist with a definite vision of the "Co-operative Commonwealth." As others of her generation, reform was not an end in itself but a means that justified and shaped the end. All this is amply documented, if untheorized in conventional academic fashion. Gutteridge's story emphasizes the role of the secondary leadership of the CCF, and puts new flesh on the bones of the famous party/movement dichotomy. Gutteridge was typically active in contentious extraparliamentary activities in the 1930s, but never directly challenged the party hierarchy which she aimed instead to penetrate. More importantly, Gutteridge's biography seems to be at odds with traditional oppositions in the history of reform: between socialism and social purity, the working and middle classes, and, not least, between men and women activists.

The defining moment in Gutteridge's political career was undoubtedly her election to Vancouver city council in 1937 — the first and (at that time) only woman alderman in the provincial metropolis. Howard cites a number of backhanded compliments she received from fellow CCF-ers but regrettably fails to contextualize the Vancouver party's characteristic ambivalence on the woman question. For example, while CCF publicity in 1937 noted the fact that "the committee feels that realization of the need for a women representative is growing here" an editorial in *The Federationist* underlined the point that "the CCF did not put up Miss Gutteridge because she is a woman."

Gutteridge was an obviously exceptional character whose role can still be examined in the context of certain categories of historical experience, beginning with a mixed legacy of class and nationality. Gutteridge was a product of the British working-class diaspora and reflected many of the 'peculiarities of the English.' Long before she became a socialist Gutteridge had absorbed notions of the rights of free-born English women through the suffrage and free-thought movements. Dedicated to self-improvement — long lost relatives remember a 'hoity-toity' working girl in London's Chelsea district — Gutteridge learned the tailor's trade and emigrated in 1911. Like many other British immigrants, however, she was unable to parlay her skills into regular and remunerative employment. Acquiring — most likely through equally characteristic Masonic connections — a position within the Vancouver Trades and Labour Council, she became a minor functionary of the city's fledgling union bureaucracy. Gut-

teridge in this context was an unmistakable moderate. She doughtily defended craft unionism in its hour of need in 1919, and as delegated spokesperson at the National Industrial Conference in Ottawa, simply demanded the inclusion of working women in its proposed tripartite scheme. Among other things, Gutteridge was a 'tenacious' supporter of oriental exclusion — the only plank on the reformist platform that Howard chooses to criticize, or rather, moralize against in a tediously presentist way (p.113). Gutteridge's or the CCF's later policy in favour of civil rights for British Columbia's Asians is predictably unexplained. (Having won the major battles over immigration by the 1920s, the leaders of the British-Canadian working class were free, in the 1930s, to articulate the liberal-assimilationist side of their racialist but less clearly 'racist' views.) Finally, it is revealing to learn that Gutteridge was "a monarchist at heart and warmed to the humanity of the King and Queen" during the 1939 Royal Tour (p. 215). Unfairly tarred with the brush of anti-war impossibilism Gutteridge was nonetheless defeated in the 1939 elections. Ironically, she spent most of the Second World War years as a welfare officer and advocate for interned Japanese Canadians.

If the Gutteridge story is embedded in the larger history of the British-Canadian working-class, it is likewise structured by the experience of 'women alone' in Canadian society, ca. 1900-45. One might even go so far as to say that Gutteridge's 'failure' in the private sphere explains her whole public career. Howard fruitfully speculates about the causes of Helena's prolonged spinsterhood and unsuccessful marriage, suggesting a number of important linkages. The younger Gutteridge had been influenced by the separatist and/or anti-sexual tendencies of English feminism and partly as a result of its ambiguous ideology the mature Gutteridge was neither unfree nor unrepressed. She eventually did reach towards a conventional domestic relationship, and as a result virtually disappeared from the public scene during the 1920s, moving to a small farm near Mount Lehman in the central Fraser Valley with her husband, a returned soldier and ex-craft worker named Oliver Fearns. (Gutteridge did find a political audience in this period at the community level: radical tendencies in what were effectively Vancouver's outer suburbs remain to be investigated.) However, neither Fearns' nor Gutteridge's intentions regarding their marriage are entirely clear: it formally ended when 'Ollie' launched an uncontested suit for annulment on grounds of non-consummation. Gutteridge in any case was not destined to the maternal role although it goes without saying that Gutteridge the agitator used the rhetoric of

maternal feminism: "Now is the time for Sir Richard [McBride] to protect the homes and the children. . . . Give work to the fathers [and the] mothers will not [neglect them]" (p. 108).

Returning to Vancouver at the onset of the Great Depression, Gutteridge was soon enmeshed in another quasi-familial situation: the urban intelligentsia of the CCF. Howard's depiction of its peculiar subculture, with one foot in Bohemia and the other in the Puritan Republic, is remarkably original and well worth reading: CCF saints Angus and Grace (Woodsworth) McInnis emerge as dominant and not especially amiable figures. If the Vancouver left seemed to empower a number of strong women, this part of the movement was also structured by "strong male attachments" (p. 157). Gutteridge found comradeship and emotional support in the CCF's 'political family,' but lacking male attachments and/or a place in the parliamentary firmament she remained something of a poor relative. Gutteridge's last job, in the 1940s, was on a cannery assembly line. Social democracy assured her a public pension, but nothing more. The unknown reformer died in 1960, as Howard gently puts it, "without any fuss [and] without causing any undue trouble for her friends."

Simon Fraser University ALLEN SEAGER

The Bella Coola Indians, by T. F. McIlwraith. Toronto: University of Toronto Press, 1948; re-issued 1992. Introduction by John Barker. Two volumes. Vol. 1: ix, 672 pp.; Vol. 2: liv, 763 pp. Maps, photos. $60.00 paper; $125.00 cloth.

In the history of Canadian anthropology, T. F. McIlwraith's *The Bella Coola Indians* occupies a place similar to that of H. A. Innis's *The Fur Trade in Canada* in Canadian historical writing. Although McIlwraith's classic remained unpublished until 1948, eighteen years after the first edition of *The Fur Trade*, both were written by men who, following service in World War I, became dominant figures in the social sciences at the University of Toronto from the 1920s to the 1960s. Each was a meticulous researcher (the economic historian trained at Chicago, the anthropologist at Cambridge) and an influential teacher. But there were also striking differences. Innis was interested in the impact of Europe on North America, McIlwraith in the pre-contact history of the Northwest Coast. Where native people

played a modest role in Innis's work, they occupied almost the whole stage in McIlwraith's.

The most striking contrast between the work of these two social scientists arose from the way each chose to tell his story. Innis's *Fur Trade* had an unmistakable plot line — a thesis — one which, in case the slow-witted had missed it, he emphatically underlined in the sweeping generalizations with which he concluded the book. ("The present Dominion emerged not in spite of geography, but because of it.") An historical drama. McIlwraith's study, a great sprawling compendium of information about every aspect of Nuxalk society, seemed utterly without a plot. Yet his conclusion evoked the tragedy of his *tristes tropiques*: "The white man's civilization presses forward as an overwhelming flood, blotting out the cultures of lesser peoples in all parts of the world. This is inevitable, probably it is well that it should be, but it offers little consolation to a tribe like the Bella Coola. Their life has been destroyed; and, wonderingly, half-proudly, half-plaintively, the survivors watch the downfall of all that their ancestors cherished. Too often the white man fails to understand this; too often he fails to realize that progress, as he sees it, is wiping out valuable elements of civilizations other than his own instead of seeking the good in them and preserving it for the benefit of himself and the Native alike. The Bella Coola culture is dying, and with it will pass forever something created by a Canadian people, not great perhaps, but ineffably stamped with their personality" (II, 532). This conclusion suggests, of course, that for all McIlwraith's claim that he was merely narrating the Nuxalk's own account of traditional beliefs, ceremonies, and practices, "the anthropologist as author," in Clifford Geertz's phrase, was very much present. As Professor John Barker points out in his helpful introduction to this re-issue of the book, *The Bella Coola Indians* is "a collaboration to which both the anthropologist and the Nuxalk contributed."

McIlwraith's study is the product of a period which might be characterized as anthropological naïvety, a time when a scholar could spend a year or so living among a "primitive" people, gathering "field notes" that would be taken "home" for transcription into an objective description of a passing way-of-life. The limitations of this "science" are now familiar, anthropology having passed through a profound intellectual crisis in the past quarter century, as books like Fabian's *Time and the Other* (1983), Boon's *Other Tribes, Other Scribes* (1986), Clifford's *The Predicament of Culture* (1988), and Geertz's *Works and Lives: The Anthropologist as Author* (1988) attest. An ethnography like

McIlwraith's must now be approached with questions provoked by this literature.

First there is the author and the history of his book. McIlwraith a Cambridge-trained scholar (unfortunately Barker tells us little about family or early education — McIlwraith's father, Ontario's pre-eminent early ornithologist, is unmentioned), spent two sessions among the Bella Coola — March to August 1922 and September 1923 to February 1924, about a year in all. Oddly, he never returned even though he had been adopted into the tribe. He quickly gained some language competence, and found good interpreters and a number of willing informants. He knew little about these people prior to his arrival, but was determined to "salvage" and account of their lifestyle and beliefs before outside influences completely engulfed their past. In 1924 he returned to the east — Ottawa, new Haven, and finally Toronto — where he became the first professional anthropologist appointed to the University of Toronto in 1925. Over the next few years he pulled together his "fieldnotes" only to discover, as Barker tells us, that even translating the passages concerning sexual matters into Latin was insufficient to get the work cleared for publication by the National Museum. "The Canadian government," an exasperated Diamond Jenness informed him, "could publish nothing which might offend a 12-year-old schoolgirl" (I, xxvi). McIlwraith and Jenness laboured over several years editing and revising — purifying — only to find that depression cutbacks again made publication impossible. In 1948 the University of Toronto Press finally printed the book complete with the passages that had offended the Ottawa censors. Having thus passed through several versions — and editors — it must be assumed, though the matter remains unexplored, that the published book moved somewhat beyond the original "fieldnotes."

So what have we here? At the outset, let it be noted that *The Bella Coola Indians* remains an indispensable "compendium" and "encyclopedia" (Barker's terms) of information concerning the Nuxalk based on the memories and oral traditions of those people in the early 1920s. It is of great value both to scholars and to contemporary Nuxalk people engaged in relearning and refreshing their traditions. But, as ethnography, does it bear the same lasting influence that has characterized Innis's *Fur Trade*?

Clifford Geertz offers this dual test for ethnography: "Ethnographers need to convince us . . . not merely that they themselves have truly 'been there,' but . . . that had we been there we should have seen what they saw, felt what they felt, concluded what they concluded"

(*Works and Lives*, 16). *The Bella Coola Indians* easily meets the first test. The sense of "being there" is palpable. But what about the second? Here the answer must be more ambiguous. As Barker notes, "salvage" anthropology was based on the questionable belief that it was feasible to reconstruct, from oral testimony, the outlines and details of a culture that had existed in pre-contact times. "Salvage ethnography," he writes, ". . . relied less upon careful historical reconstruction and more upon simply ignoring historical influences" (I, xx).

By 1922 Bella Coola people had been in contact with Europeans, intermittently, since Alexander Mackenzie had passed through in 1793. Of course, McIlwraith knew that "the old customs had broken down enormously" (I, xlv) — he had trouble getting informants when the canning season was in full swing. And he complained that one informant, John Moodie, had the "unpleasant habit of comparing indian mythology with parts of the Old Testament, *about which he know more than I*" (I, xiv, my italics). Nevertheless, he still thought he could filter out the impurities leaving nearly unadulterated "traditional" Nuxalk "culture."

But even that claim, or hope, concealed two doubtful assumptions. The first was that Nuxalk "culture" had once existed in some, almost Platonic, static form before contact. That seemed to leave no room for cultural change before contact. Secondly, like all anthropologists — or painters, or historians — McIlwraith came to his subject equipped with a grid into which he fitted much that he found. Insofar as he recognized this fact, he dealt with it by dismissing it. He wrote that "though every field investigator is strictly objective as to the facts he collects, yet his interests and his methods of presenting them, are coloured by his background; in my case by the older school of English anthropology. . . . It means that the Bella Coola are portrayed as I was them when I came fresh to a new field, practically uninfluenced by the problems of Northwest Coast culture, and full prepared to throw myself into their life" (I, xliii). His very lack of knowledge he saw as an advantage — Montaigne's "plain, simple fellow."

This statement of faith in the "innocent eye" was common enough in McIlwraith's time, but anyone who takes it seriously today should read Gombrich's *Art and Illusion* or Malinowski's *A Diary in the Strict Sense of the Term*. Or *Heart of Darkness*. Even simple description — being "strictly objective as to the facts," as Clifford Geertz once remarked — amounts to "interpretations all the way down." The "facts" are selected and placed in order. McIlwraith's categories (chapter heads) may not have been derived from "the problems of North-

west Coast culture," but neither did they result from simply throwing himself fully into Bella Coola life. He came with an intellectual grid — something more about Cambridge anthropological teaching would have helped here.

Then, too, there is the language problem. From the earliest explorers and missionaries to the modern, educated anthropologist the semiotic predicament has been constant. Here is Father Biard among the Micmac in 1612: "The savages have no definite religion, magistracy, or government, liberal or mechanical arts, commercial or civilized life, they have consequently no words to describe these things which they have never seen or even conceived." Some three centuries later, McIlwraith on Chinook: "It has enough words pertaining to fishing, hunting and trading, but for the realms of sociology or theology it is inadequate" (I, xliii). And he continued, confessing forthrightly that "I found it almost impossible to differentiate certain sounds; in fact, I sometimes recorded the same word with different spellings. Consequently, I cannot guarantee the accuracy of native terms used in this monograph" (I, xlv). Jacques Cartier listed Iroquois words for non-existent plants! The implications of these remarks are far-reaching. For now the obvious needs only to be underlined: McIlwraith's *The Bella Coola Indians*, like Magritte's pipe, is a representation composed of many elements, some derived from "being there," others from what was brought and what was not brought by the visiting ethnographer.

All of this leads to an enlightening irony. Among those who have benefited from *The Bella Coola Indians* are the Nuxalk people themselves. "The cultural co-ordinators and teachers of the Nuxalk nation," Barker tells us, "have regularly used the work as a resource in their efforts to teach the old songs and dances to new generations of children" (I, xxxv). But what is being taught? Pre-contact Nuxalk culture? An invented tradition? Probably some of both, suggesting that the revival of native cultures, based as it sometimes is on the writings of anthropologists (Bill Holm's *Northwest Coast Indian Art*, for example), is more complex than sometimes admitted. McIlwraith's great work, this "collaboration to which both the anthropologist and the Nuxalk contributed," would surely be a rewarding place for some scholar to begin unravelling these complexities. That scholar — an ethnohistorian rather than an ethnographer — would probably begin not with an "innocent eye" but with an understanding, as James Clifford contends, that "identity is conjunctural, not essential."

York University RAMSAY COOK

Homer Stevens: A Life in Fishing, by Homer Stevens and Rolf Knight. Madeira Park: Harbour Publishing, 1992. 260 pp. Illus. $29.95 cloth.

Homer Stevens is one of British Columbia's most influential and respected labour leaders. In his latest work of oral history, Rolf Knight has created a fascinating and insightful examination of Stevens's career as a fisherman, union officer, and member of the Communist Party of Canada. One expects oral history to be readable and entertaining, and this book is no exception. More importantly, and unlike most work in the genre, it is an extremely useful book that comments on several important debates in labour history.

Particularly interesting is Stevens's insistence that racism in British Columbia stems from the class relations of capitalism. Because the fishing industry employs large numbers of diverse ethnic and racial groups, the union has had to think carefully about the relationship between class and ethnicity. For example, Stevens, himself part Indian, is highly critical of the native Brotherhood's deliberate blurring of class lines. Many Brotherhood officials insist that as traditional leaders they speak for all Natives, including those they employ on their own boats. As a result, the Brotherhood has often functioned like a company union. In plain, jargon-free language, Stevens makes more sense of the debate over class and race than many historians and sociologists.

Labour historians have recently become interested in interpreting labour law to "put the state back in" working class history. Too often the result has been to see the legal system as standing outside of class relations, of being "decentred," in Foucault's word. Stevens does outline the efforts of the United Fisherman and Allied Workers Union [UFAWU] to use the law to its advantage by trying to secure bargaining rights and to have fishermen covered by Workers' Compensation. But he has no liberal illusions about the fundamental nature of the legal system. His own experience with it included a year in jail for refusing to step outside his constitutional authority and order striking fishermen back to work. His observations make it clear that if the law is sometimes used to benefit workers, it remains an instrument of class rule.

Stevens's career as a labour leader is also a thoughtful addition to the literature on the labour bureaucracy. He is that most rare of longtime labour leaders: one who did not parlay his trade union career into a political patronage job or that of a highly-paid "consultant" or "spokesman." When Stevens retired after thirty-one years as a full-

time organizer and later head of the UFAWU, he picked up the tools of his trade and returned to fishing. Nor did he have a large nest egg, for as union president, he drew a salary that was usually less than the average seasonal return of the fishermen he represented.

A member of the Communist Party of Canada, Stevens also is living refutation of the view that labour leaders are always more conservative than rank and file. As often as not, the membership acts as a brake on a more militant leadership. But trade unionism is the art of the possible, and even left-wing leaders must eventually settle and come to terms with the employer. Unlike more conservative labour leaders, however, Stevens was keenly aware of the contradiction between what was possible and what was ultimately desirable. He was also aware of the tension arising from the need to push union members further while representing them accurately and responsibly. In his reflections on his career and times, Stevens gives us a considered appraisal of radical politics and reformism in the labour movement.

This biography is also useful for its description of the fishing work process. The hardships and the rewards are carefully, sometimes poetically, detailed. Stevens's childhood memories of growing up in a small Fraser River community are often compelling, and many of the details put a human face on impersonal historical trends, such as the consolidation of the canning industry and the development of monopoly.

The book would benefit from an index, and from a map of the many villages and towns that the text refers to. It would also benefit from a detailed discussion of the Communist Party of Canada. Throughout the book, Stevens makes reference to the Party and the role it played in his life and career. But we learn very little about the CPC and its activities in the province. Despite criticism, however, *A Life in Fishing* is an important book for historians of labour and of British Columbia.

Simon Fraser University MARK LEIER

The Letters of Conrad Aiken and Malcom Lowry, 1929-1954, edited by Cynthia C. Sugars. Toronto: ECW Press, 1992. xxxiv, 350 pp. Illus. $25.00 paper.

Theoretically, a collection of letters that constitutes an ongoing exchange between two correspondents will give us insights into the

characters of these people that a biography or critical work might miss. Such a collection is not modified by time or by shifting critical opinion, for it retains an immediacy and even a kind of dramatic power, no matter how many years have elapsed since the letters were written. This is especially true if the collection contains a representative number of precise exchanges between the correspondents, for then we can judge both the shifting relationship between the writers and their attitudes towards the various issues of their times.

This collection of letters, written during a twenty-five year period, by and large meets these criteria, and reveals much more about the Lowry-Aiken relationship than did the 1965 *Selected Letters of Malcolm Lowry*, edited by Lowry's widow and Harvey Breit, or Joseph Killorin's 1978 edition, *Selected Letters of Conrad Aiken*. Breit's collection contains only five of the fifty-eight Lowry letters that Sugars has discovered for her collection, while Killorin's fares better, containing seventeen of the thirty-one Aiken letters. The major gap in all three of these collections lies in the absence of any letters from Aiken to Lowry in the first ten years of their relationship, so we have to speculate, from the evidence in the sixteen letters that Lowry wrote to Aiken during this period, how Aiken really felt about him. But there is some evidence in Killorin's edition about how Aiken felt about Lowry at the time of their meeting, for Aiken talked about this in some of his letters to other correspondents. He mentions Lowry for the first time in a letter he wrote to his three children in July of 1929: "I look forward to his arrival with great curiosity," and a couple of days later, to a friend, "my young genius arrives this week." Three weeks later, he records to another correspondent that "Lowry is a nice chap, but incredibly dirty and sloppy and helpless [but] writes exceedingly well, and undoubtedly should do something." But a year later, to another friend, he shows some impatience: "am eager for Malcolm (much as I like and enjoy him) to be gone." And Aiken's second wife, Clarissa Lorenz, also showed impatience at the behaviour of the young Lowry, who must clearly have caused some domestic distress while he was living with them. "How much longer will Conrad put up with this madman?" she wondered.

Sugars makes note of most of these comments in her useful "Introduction" to this collection, and describes convincingly how the relationship between Aiken and Lowry changed over the years. The father/son, tutor/student situation at the outset, that Aiken seemed to view with a certain irony and amused detachment, changed to one near the end that was characterized by a kind of mutual distrust and

jealousy, especially after the 1947 publication of Lowry's masterpiece, *Under the Volcano*. The salutations of Aiken's letters reflect this changing attitude: his first letters address Lowry in whimsical ways, like "My beloved Judas-Malc," "My beloved misguided misfortuneate chaos-loving Malc," or "My poor old bewildered, explanatory protestant Malc," but these soon give way to more simple addresses, like "My dear old Malc," or "Dear old Malc" which seem to reflect a bit of impatience on the part of Aiken. After Lowry and his second wife, Margerie Bonner, moved to their Dollarton shack in the summer of 1940, Lowry imposed himself quite regularly upon Aiken to help him get out of Canada, but all to no avail, and one wonders if Aiken remembered with some misgivings how this persistent guest had imposed himself upon his household some ten years earlier.

I have a minor quibble over the way that Sugars has divided the letters in this collection. With the first group, 1929-1938, there is no problem, for these are all by Lowry, and relate to the times and places he shared with Aiken, in Europe and Mexico. But I wonder about the other two groups, 1939-41 and 1942-54, for I would think that 1944 would mark a more logical dividing point. It was in June of that year that Lowry's shack burned down, at which time he and Margerie went to Niagara-on-the-Lake to live with the Noxons, when he completed his revisions of *Volcano*. I see no such reason for the division between 1941 and 1942. One other minor point, while I'm at it: Sugars' footnote on page 28, where she states that the correct Norwegian word for "gaar" is "går." In fact, when Grieg's novel was published in 1924 as *Skibet Gaar Videre*, "gaar" was the correct form, and it wasn't until the late 1930's that the spelling was changed to "går", though to this day both forms are correct.

The collection concludes with two letters from Margerie Lowry to Mary Aiken, written in January of 1940, a "woman to woman" description of the Lowry plight that helps us understand the urgency of Malcolm's requests to Aiken. Reading these, we realize what a source of strength Margerie must have been to Malcolm in those desperate years, and incidentally, what a fine writer she herself was.

The sixty pages of textual notes that conclude this Collection are probably useful in a certain kind of scholarship or research, but I experienced bewilderment more than enlightenment as I tried to work my way through them. It is the letters themselves, and Sugars' excellent Introduction and footnotes, that make this Collection a significant addition to the ongoing Lowry scholarship.

University of Calgary HALLVARD DAHLIE

Vancouver and Its Region, edited by Graeme Wynn and Timothy Oke. Vancouver: University of British Columbia Press, 1992. x, 349 pp. Photos, maps, tables. $29.95 paper; $45.00 cloth.

Vancouver and Its Region is an important and successful book. It is important in several respects: for the nature and scope of its approach; for its attempt to relate the richness of geographic enquiry to both the general public and the broader scholarly community; for serving as a model of how other books about Canadian cities might be organized; and for the passion it displays about keeping Vancouver as a "livable city." In all of these areas it is successful: at times the analyses are brilliantly focused, at times perhaps tritely mundane, but never are the majority of insights and comments without meaning and significance. Written collaboratively by some eighteen members of the University of British Columbia's Department of Geography, this strong collection of essays, richly illustrated by many maps and photographs, offers a reasoned and informative interpretation of the unfolding geography of one of Canada's most important cities.

In conceiving the book, in part inspired by the fact that the UBC geographers were playing host to a national conference of geographers, editors Graeme Wynn and Timothy Oke were entirely conscious of the divide that sometimes plagues Geography. All too often, physical and human geographers have gone their separate ways, mired in specialization, but not in this volume. In writing about Vancouver as a specific place, where the interaction of the physical environment and people is an essential focus, a sensible balance has been achieved. After a splendid aerial introduction to some historical views of the metropolitan region by Alfred Siemens, we are introduced to the "primordial environment" — the Vancouver region as it existed largely before European contact. This is the basic stuff of physical geography, with the story made accessible to all when told by scholars (Olav Slaymaker, Michael Bovis, Margaret North, Tim Oke, and June Ryder) who have been researching Vancouver's climate, vegetation, hydrology, and other physical factors for many years.

With the physical stage set, the play begins. Cole Harris, a historical geographer, explores the population and settlement geography of the Lower Mainland in the nineteenth century, demonstrating ably how the European plot and design was acted out, slowly at first but eventually finding a permanent presence in the survey systems, town plans, and peopling of the region; and in the process, pushing native peoples to the fringe of this new society. Co-editor Wynn next takes

the stage, recounting the rise and urban development of Vancouver. Wynn covers a broad compass, and almost all quarters of the urban container are assessed. The sections on architecture, suburbanization processes, and residential development in general are nuggets of universal importance. Important too, given the book's theme of relevancy and concern for managing the environment, is his discussion of the healthy, beautiful, and efficient city. This treatment, and others on social structure and immigration, provide continuity and context when these subjects are reintroduced in later chapters. The theme of change continues in a chapter authored by Co-editor Oke and his colleagues Margaret North and Olav Slaymaker. Selecting several local sites, placed in context, the authors show how the powerful force of urbanization has reshaped the Vancouver environment. Their conclusion — "Urban physical geography is an active and important part of every person's daily life. We ignore it at our collective peril, cost, and shame" — at first seems a little trite; but on reflection, the message has great import for all readers.

At this point, this book takes a decisive swing to the present. Vancouver is emerging as an important actor in the Pacific Rim region, and with the restructuring of the global economy as cities and countries shift from a Fordist to a post-Fordist world, a new economic geography has come to the fore. The Fordist/post-Fordist dialectic is one of several theoretical stances that find expression in the book, but its language and premises are handled sympathetically here by Trevor Barnes, David Edgington, Ken Denike, and Terry McGee. They show that Vancouver's economy is no longer tied so strongly to natural resource production, as producer-service economic functions gain prominence. The implications of economic change for the well-being of the Vancouver region are ignored for the moment, but do gain pride of place in Robert North and Walter Hardwick's chapter on the changing economic geography of Vancouver since World War II. Hardwick, of course, through his teaching and political careers, has long-contributed to debates on issues like "the livable region," and discussion of such sensitive political issues is another example of how the book speaks to an audience beyond the university.

This audience will surely appreciate the chapter on society and politics by David Ley, Daniel Hiebert, and Geraldine Pratt. Addressing the theme of alternative visions — whether Vancouver will remain an urban village or suffer the degrading effects of an exploding world city — we are given a masterful synthesis of the contemporary social scene (immigration, crime, housing, and gender issues, for example)

that provides solid evidence for considering whether Vancouver can retain its village image at the expense of becoming more "worldly" in character. One may wish that the authors were bolder, or at least more forthcoming, in their predictions, but their ability to discuss the dynamics of the situation reinforces a central theme of the book, that is, recounting the unfolding maturity of this west coast city. The last thematic chapter, by David Steyn, Michael Bovis, Margaret North, and Olav Slaymaker, returns to the biophysical environment and the interplay between physical processes of change and human agency. Air pollution, water pollution, and various natural hazards are assessed, and the plea is made for their abatement, if only to avoid further degradation of an "incredible" environment. In a brief epilogue, Derek Gregory speaks to the importance of geography, particularly as a way of understanding change in an ever-changing world. It is a timely reminder, and supports the thrust of the substantive essays.

Vancouver and its Region is an important contribution to Canadian urban studies. Written by geographers and in a decidedly co-operative and multi-disciplinary spirit, it deserves a wide audience across other disciplines and within the public at large. Through its editors' strong insistence on integrated essays built around substantive themes (especially the nature of dynamic geographic change), its passionate concern for the environment, and its accessibility to the public at large, it stands as a model framework for comparative studies of other Canadian cities. Supporting this undertaking, UBC Press is to be congratulated for producing such a handsome, useful, and timely volume.

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