

Reviews

Reviews Editor: Vivien Hughes

History

Rhona Richman Kenneally and Johanne Sloan (eds), *Expo 67: Not Just a Souvenir* (Toronto: University of Toronto Press, 2010), 280 pp. Cased. £48. ISBN 978-0-8020-9708-8. Paper. £20. ISBN 978-0-8020-9649-4.

This collection of essays represents the culmination of an original and fascinating project. It revisits the summer of 1967, when one of the last great world's fairs took place in Montreal. Expo 67 was – and is – a site of fantasy. Its pavilions were temporary and (in some cases) outlandish structures, built on man-made islands in the St Lawrence. Inside them, experiences of the future, of virtual reality, and of intensely modern glamour were available. Expo was also an ideological construct, and this book explores the different visions of nation, cosmopolitanism and progress that inspired the pavilions and exhibitions, and later determined the legacy of Expo.

Time is the most important dimension in the collection. Tom McDonagh signals this preoccupation in his chapter title: 'Obsolescence as Progress and Regression: Technology, Temporality, and Architecture at Expo 67', and several other essays reflect on related themes. The Expo site, as the editors note, was sold as the ideal city of the future, yet nostalgia informed many of the displays, while the persistent commemoration of Expo in later decades reveals the ongoing fascination which it holds for Canadians. Indeed, one of the book's many strengths is the way that it balances reconstruction of the experience of 1967 with analysis of Expo's evolving significance for Canada's cultural history and Montreal's urban development.

The introduction opens with an engaging account of a souvenir postcard sent from Expo, which was later sold in a flea market to a collector (one of the book's editors) and finished up as an exhibit in a prestigious gallery. Narratives of the circulation of objects – as well as of people and ideas – are crucial to the collection as a whole, which combines material history with the history of architecture, design, urban planning, fashion and print culture. Some contributions focus on individual pavilions (Ben Highmore on the National Film Board of Canada's *Labyrinth*; Elizabeth Darling on the British Pavilion; Monica Kin Gagnon on the Christian Pavilion which was designed by her father). Others centre on individuals: Jean-François Côté writes about Andy Warhol's brief visit to view his own paintings, while Martin Racine explores Julien Hébert, designer of the logo and some of the pavilion furnishings. Another group of essays explore the visiting experience: Rhona Richman Kenneally on the restaurants in relation to nationalism and authenticity, Johanne Sloan on 'chromophilic visual culture' and Aurora Wallace on the intriguing subject of 'girl watching'. Two excellent pieces analyse reactions to Expo in different types of periodical – Eva-Marie Kröller compares advice offered to visitors in *Châtelaine* and *Chatelaine*, while Will Straw examines tabloid coverage of Expo, which incited fears of the imminent arrival of hordes of prostitutes, gangsters and

rats. Straw's is one of three contributions focusing on the relation of the exhibition to its host city: in the other two, Inderbir Singh Riar writes on 'Montreal and the Megastructure' and Kitty Scott on the *Habitat* housing complex. In summary, this is a nuanced, cohesive, lively book which should appeal to a broad audience of scholars across several disciplines. I warmly recommend it.

Faye Hammill, University of Strathclyde

Alan F. Williams (edited by W. Gordon Handcock and Chesley W. Sanger), *John Guy of Bristol and Newfoundland: His Life, Times and Legacy* (St John's Newfoundland: Flanker Press Ltd, 2010), 394 pp. Colour and b&w photos and illustrations. Paper. \$24. ISBN 978-1-897317-94-5.

President of BACS from 1988 to 1990, Alan Williams exuded impish bonhomie, unshakeable calm and a West Country accent. Bristol-born and educated, he seemed somehow destined to become a young geography professor at Memorial in 1962. Although he left after three years for the University of Birmingham, where he ultimately became Reader in American and Canadian Studies, Alan maintained his links with Newfoundland through research focused on its early Bristol connections. As a historical geographer, he was above all a practical scholar. Cabot's landfall in 1497 and John Guy's encounter with the Beothuk in 1612 were not mythic episodes, but real events that happened at actual places. With maps in his hands and boots on his feet, he set out to pinpoint those locations and recreate what happened. John Guy was a prominent Bristol merchant who speculated in Somerset real estate. Probably inspired by the founding of Virginia, in 1608 he sailed to Newfoundland to seek a site for a settlement, which took shape two years later at Cupers Cove (Cupids). Guy returned in 1612 to explore Conception Bay, where he over-wintered and nearly perished. In later years he was a spokesman for Newfoundland interests in England, and was even elected to one of James I's futile parliaments. Years of painstaking research enabled Alan Williams to argue with authority that Guy's career was essentially transatlantic in character, indeed an early example of globalisation, if less well known than the dramatic story of Walter Raleigh. Despite a heart attack, Alan continued to work on his project in retirement, producing a first draft in 2001. It was publishable, but needed polishing. The sheer bulk of the research sometimes clogged the narrative, while the breadth of Guy's career meant that the text had to aim at two distinct readerships on opposite sides of the Atlantic. The agenda for revision was accepted, but Alan's death in 2003 meant that the work has been completed by two respected scholars, Gordon Handcock and Chesley Sanger, both of whom had studied and worked with the author. It is not merely pious memorialisation that prompts grateful congratulations to the editors, for they have carried the project into a fine volume. There has been some major surgery, partly to discard unsubstantiated material but also to take account of emerging archaeological discoveries at Cupids. However, anyone who has experienced the disembodied process by which a typescript becomes a book will agree that this remains Alan's achievement. Thanks to the editorial process, it is ransomed, healed, restored but with no need to be forgiven. Sally Williams, Alan's widow, has assigned the royalties to a Memorial University scholarship fund. Thus two proud sons of Bristol receive the recognition they deserve, John Guy the merchant and explorer, and Alan Williams the scholar and friend.

Ged Martin, National University of Ireland Galway

Zachariah Kay, *The Diplomacy of Impartiality: Canada and Israel, 1958–1968* (Waterloo, ON: Wilfrid Laurier University Press, 2010), 138 pp. Cased. £56.99. ISBN 978-1-55458-187-0.

This is the last volume in a trilogy which explores the history of Canada–Palestine Mandate/Israel diplomatic relations from 1922 to 1968. During the period covered by this book the official Canadian policy toward Israel was one of impartiality. While Canada recognized the State of Israel and saw itself as a friend, it took an impartial view of Israel's relationship with its Arab neighbours. This policy was a logical result of Canada's strong commitment to the United Nations (UN). As Kay shows, the policy allowed Canada to act as an honest broker between Israel and its Arab neighbours. However, Kay suggests Canada saw Israel as a non-indigenous actor in an Arab Middle East and as part of the West, so some policymakers believed Israel was required to show more initiative than its Arab neighbours.

Kay believes that for the most part Canada's policy was genuinely impartial. However, as he shows, there was at least one area where the policy was not equally balanced toward the Arabs and Israel. Canada had a strong commitment to the UN Relief and Works Agency (UNRWA), which was responsible for a network of camps which housed Palestinian refugees. On the other hand, Canada did not recognise or provide any funding for the hundreds of thousands of Jewish 'Mizrahi' refugees from the Arab world in Israel. However, as Kay observes, the Canadian Jewish community, the international Jewish leadership and the Israeli government, in retrospect, very foolishly, chose not to make this an issue. A more valid criticism could be made of UNRWA's refugee policy, which allowed Israel's Arab neighbours to avoid assimilating the Palestinian refugees if they so chose. The fact that many of the UNRWA camps had become permanent by the 1960s, implied support for the Palestinian refugees' right of return, whereas no such commitment was made to the Mizrahi refugees. In private, Canada did not expect many refugees would opt to return to their former homes in Israel, although Kay does not say what evidence there was to support this view.

Canada's support for the United Nations also resulted in a major contribution to its peacekeeping work, including in the Middle East. It was a participant in the UN Emergency Force (UNEF), a peacekeeping force established as part of the resolution of the 1956 Suez Canal crisis. When President Nasser ordered UNEF out of Egypt in May 1967, UN Secretary-General U Thant acceded to his demand, even although it was a violation of the host status for UNEF Egypt had agreed with the UN. Kay observes that although Canada was displeased by the Secretary-General's peremptory accession, its policy of impartiality meant it did not condemn Egypt.

It could be argued that Canada placed too much faith in the United Nations. As Kay observes, 'Ottawa stressed the need for UN co-operation as a means of broadening support for Israel, which, in historical retrospect, turned out to have almost the opposite result' (p. 100).

Richard A. Hawkins, University of Wolverhampton

Robert A. Wardhaugh, *Behind the Scenes: The Life and Work of William Clifford Clark* (Toronto: University of Toronto Press, 2010), 560 pp. Cased. \$80. ISBN 978-1-4426-4126-6. Paper. \$37.95. ISBN 978-1-4426-1052-1.

Clifford Clark was the greatest if not the first (that honour went to Oscar Skelton) of the 'Ottawa Men', J.L. Granatstein's memorable label for the small group of talented civil servants who transformed the federal administration and the government it served in the 1930s and 1940s. As deputy minister of finance from 1932 until his death in 1952, Clark was the author of most of the major fiscal and monetary policy initiatives of the federal government and the prime mover for the establishment of the Bank of Canada. He was also the principal channel of communication on fiscal and trade matters for Canada with Britain and the United States and largely responsible for managing the difficult foreign exchange and balance of payments issues arising out of, and in the aftermath of, the Second World War. Like other members of the group he and Skelton assembled, he was a member of the first generation to have pursued graduate studies outside Canada and moved beyond the groves of academe (after a short period at the spiritual home of the Ottawa Men, the Department of Political Economy at Queen's University), first to a large American corporation (like Mackenzie King) and then to Ottawa.

Wardhaugh's biography is comprehensive, exhaustively reviewing the archival sources, well written and a pleasure to read. He identifies three themes that are worth noting. First, the degree to which the policies conceived and implemented by Clark transformed Canada (albeit in response to the exigencies of the Second World War) into a budding welfare state, dominated (temporarily) by a federal government wielding a rapidly grown and technically superb civil service, in the space of less than a decade. The second is more of a question. To what extent did Clark (and his colleagues) effectively direct the government itself, by sheer force of intellectual ability and determination, blurring the distinction between minister and civil servant? Mackenzie King complained that ministers (particularly James Ilesley, minister of finance from 1940 to 1946) followed Clark's lead on policy matters, sometimes because they did not understand the issues. The Opposition in Parliament similarly criticised the influence of the 'brains' trust' headed by Clark. King cannot be taken entirely at face value because of his constant effort to shift blame to others or to put down potential rivals, but the issue is real (and became a factor in the demise of the St Laurent government). Wardhaugh does not attempt a definitive answer other than emphasising Clark's stated belief in the conventional role of civil servant vis-à-vis minister and his temperamental unsuitability to politics. Third is the centralist bias in Clark's thinking, partly driven by the prevalent Keynesian thinking in Ottawa and the apparent incompatibility of Keynesian theories of economic management with classical federalism. Combined with the blind spot Clark and the others had for Quebec, this too was to have consequences in the decades which followed.

For anyone interested in the history and politics of mid-twentieth-century Canada, this is an essential read.

Colin Campbell, University of Western Ontario

Michael D. Behiels and Reginald C. Stuart (eds), *Transnationalism: Canada–United States History into the Twenty-first Century* (Montreal & Kingston: McGill-Queen's University Press, 2010), 320 pp. Cased. \$95. ISBN 978-0-7735-3762-0. Paper. \$34.95. ISBN 978-0-7735-3763-7.

When it comes to discussing the people next door, most Canadians would agree with the old proverb that 'good fences make good neighbours', especially given the current anxieties over 'deeper integration' with the United States. Perhaps then it is prescient that the authors of *Transnationalism* ask us to consider if and when the border has actually affected Canadian–American relations. Much like the speaker in Robert Frost's poem 'Mending Wall', *Transnationalism's* authors not only question what the border has been 'walling in or walling out' but how social, economic, geographic and cultural forces – those 'something[s] ... that doesn't love a wall' – have breached the divide between the two peoples.

The collection of fifteen essays covers a wide range of issues from First Nations history, to popular culture, to the perennial issues of trade and security. What unites them is the way they de-emphasise the differences between Canadians and Americans. For example, the essays by Robin Fisher and Roger Nichols on First Nations peoples note that even though Canadians and Americans adopted different approaches to the 'Indian problem', the policy goals and outcomes resulted in the social, economic, political and geographical marginalisation of Native peoples on either side of the Medicine Line. Similarly, both Ruth Compton Brouwer's and Tammy Nemeth's essays on missionaries and oil and gas policy respectively emphasise the 'general convergence of values and goals' (p. 103) as well as the 'pragmatic ... commitment to continentalism' (p. 150) by both peoples.

The other common theme to these essays is the rejection of the complicity and dependency theories of Canadian–American relations, thus adding to the growing body of scholarship that disputes that Canada is a victim of American imperialism. Of course, the authors do acknowledge the asymmetrical power relationship that limited the options available to Canadian policymakers. Despite the power disadvantage, the essays by Scarpino and Muirhead demonstrate that Canadian negotiators often outmanoeuvred their American counterparts and walked away with favourable settlements. Similarly, on security matters, where the discrepancy in power has been even greater, the essays by Peras and Donaghy illustrate how Canadian politicians and diplomats restrained American officials from running roughshod over Canadian sovereignty.

Overall, *Transnationalism* is a solid collection of essays that forces readers to confront some of the myths that have hemmed in a deeper understanding of North American history. The weakness of this collection is that it is a rather one-sided re-examination. Aside from Rachel Lea Heide's essay on Canadian recruiting of American airmen during the Second World War, the collection focuses mainly on how American policies and culture affected Canada. As a result, we get only a few glimpses of what the border has meant to Americans. What did it mean, to expatriates such as C.D. Howe or Dean Acheson, two prominent characters in these essays? Or what did it mean to Americans who crossed the border to escape the Vietnam War, especially since many of them returned after it was over? Such questions highlight that Behiels' and Stuart's collection has only begun to lead us down a 'less travelled road' of inquiry, and, hopefully, as Frost says, that 'will make all the difference'.

Kevin Brushett, Royal Military College of Canada

Robert Teigrob, *Warming Up to the Cold War: Canada and the United States' Coalition of the Willing, from Hiroshima to Korea* (Toronto: University of Toronto Press, 2009), vii + 288 pp. Cased. \$55. ISBN 978-0-8020-9923-5. Paper. £15. ISBN 978-0-8020-9615-9.

In 2003, Canadian ground forces were already Bin Laden-hunting in Afghanistan when the nation's Liberal Prime Minister refused to include them in George W. Bush's Iraq-bound 'coalition of the willing'. Jean Chretien was responding not only to Canada's longstanding adherence to multilateral liberal internationalism under the aegis of an authoritative and respected United Nations (UN), which had refused to sanction Dubya's American adventure, but also to several clear manifestations of domestic anti-war feeling, notably a quarter-million-person march in Montreal two days before he announced his decision. A half-century earlier, as Robert Teigrob notes, when another 'folksy, plain-spoken American president' (p. 3) press-ganged the UN into supporting his Korean intervention, Canadian public opinion forced Liberal Prime Minister Louis St Laurent to swallow his and his administration's strong misgivings and make a full commitment of Canadian forces. By then, the Canadian public, Teigrob argues, having assimilated the American 'cold war consensus', viewed the Korean conflict as straightforwardly engineered by the Soviet Union, a one-nation 'axis of evil' (*my* anachronism) that had to be contained if Christian (or Judeo-Christian) civilisation was to survive. *Warming Up to the Cold War* attempts to show how and why the Canadian public adopted 'ideological anti-communism' (p. 167), momentarily set aside its worries about resisting American cultural hegemony, and almost came to love the North American Bomb.

Relying on wide secondary reading for the detail, Teigrob's main research focus is on the 'public discourses' surrounding five 'episodes and issues ... vital to both Canada and the United States' (p. 7): the Bomb; Soviet espionage (the 'Gouzenko Affair'); de-colonization in the Philippines and India; the founding of NATO; and the Korean War up to the September 1950 decision to commit Canadian ground forces. He explores these episodes through close study primarily of the views of the 'dominant media establishments in both countries' (p. 147). His analysis is intelligent, nuanced, and often pungently expressed; he describes one *Ottawa Citizen* editorial during the Gouzenko revelations as 'a paean to Stalin that could have (indeed may have) been lifted directly from *Pravda*' (pp.88–9). On the other hand, he never examines the institutional/corporate politics of the media and loosely identifies individual publications as, for example, 'conservative', 'business oriented', or 'progressive'. In a disarmingly modest conclusion, Teigrob states that one of his two original assumptions – that 'American voices' had largely manoeuvred Canadians into the anti-communist consensus – just about survives; while the other – that mapping this process would be relatively easy – proved 'groundless, at least in [his] hands' (pp. 226–7). His cartographic difficulties stemmed from his main discovery and claim that despite an 'asymmetrical communications landscape' (p. 91) dominated by American media, ordinary Canadians exercised a significant degree of *agency* in shaping an *indigenous* anti-communism. This claim would have been enriched by paying attention to voices that the author almost entirely ignores – those belonging to domestic Communists. A comparative study of their victimisation by public discourses could have usefully replaced an unusually thin chapter on colonial independence, which fails the author's personal test of concreteness (pp. 7–8).

John Manley, University of Central Lancashire

Gilles Boulet, Jacques Lacoursière and Denis Vaugeois (eds), *Coffret Le Boréal Express 1524–1841: journal d'histoire du Canada*, three volumes in a boxed set (Quebec: Les éditions du Septentrion, 2010), 642 pp. Paper. \$89. ISBN: 978-2-89448-637-5.

This lavish boxed set is a reprint of the classic series of books known as 'Boréal Express' about Canadian history since the French regime. It was written half a century ago by a group of young historians from Trois-Rivières who wanted to narrate history in a different, original way. Back in 1962, they created a chronicle which was similar to a newspaper, retelling short episodes and moments from every day life in Quebec and Canada. Their texts are presented chronologically: volume 1 (1524–1760) is the most interesting because it covers more than one century during the French regime in North America; volume 2 (1760–1810) retells the British colonial era and the transformation of the Canadian society; while volume 3 (1810–41) covers only three decades. There are about five articles on each page, with maps and sketches. Topics are varied and always instructive, based on historical events, without any romanticising: explorers, the British and later the US invasion of Canada, wars and conflicts, politics, culture, religious and everyday life, deaths, natural disasters, relationships with Natives, new roads and territories. Many pages retell the Rebellions from 1837 to 1838 in Quebec. There are also articles about international affairs and world events such as the French Révolution, the execution of Louis XVI and the deaths of Napoleon and Montesquieu. Many articles refer to England and British–Canadian relations – for example, the appointment of a new governor-general in Canada, but also army history, immigration towards Canada, new laws voted in London.

Somewhat conceived like old diaries, these illustrated volumes were immediate best-sellers in Quebec during the 1960s and became a well-known, reputable trade name, not only in history classes for generations of pupils, but for the casual reader as well. Their straightforward tone and their old-fashioned visual presentation were almost misleading because some unaware readers could have thought these illustrated pages were reprints of old newspapers which were really written during sixteenth, seventeenth, eighteenth and nineteenth centuries. In fact, it is not the case, even though all events mentioned here are true and factual, even the anecdotes and the human-interest stories.

These three large volumes have been out of print for decades; they are now available again, individually or together into a soft boxed set, which can be ordered through the publisher's website. A new foreword has been added to the original preface in each volume. These very instructive books are essential for libraries and students in Canadian Studies, but also for scholars in colonial studies and comparative history, as long as they can read French. Academics in historical education will benefit from this immense source of Canadian facts and will appreciate this unusual, yet creative approach to the study of history.

Yves Laberge, Université Laval

Jean-François Mouhot, *Les réfugiés acadiens en France (1758–1785): l'impossible réintégration?* (Quebec: Les éditions du Septentrion, 2009), 456 pp. Paper. \$34.95. ISBN 978-2-89448-513-2.

A book examining approximately 3,000 Acadians who reached France in 1758, three years after their deportation from the Maritimes, through to 1785, when about 1,600 of them moved on to Louisiana, might seem a footnote to Canadian Studies. In fact, Jean-François

Mouhot has produced a carefully researched and closely argued monograph which has an importance that transcends its focus and time period. Central to his analysis is the contested issue of Acadian identity – when did it emerge and of what did it consist? Was there a sense of group solidarity among the refugees dumped on French shores? What did they call themselves?

Mouhot insists that previous historians have assumed a specific identity prior to 1755 and labelled it ‘Acadian’, and have attributed their failure to take root back in France to this. The problem, as he sees it, is that there are many documents about the Acadians (to use the term for convenience), but most of the few by them were petitions shaped to win concessions from the strong rather than to reveal the perceptions of the weak. On the face of it, the Acadians ought to have fitted in: they defined themselves as people who spoke French and were deeply Catholic. French officials came to call them ‘Acadians’ but the people themselves were more often likely to use the hardly tactful label ‘neutral French’. As Mouhot sensibly observes, concepts such as ‘assimilation’ and ‘integration’ reflect modern thinking largely absent in the eighteenth century. However, *ancien régime* French government comes out of these pages as moderately efficient, even if it did not consistently concern itself with a small-scale refugee issue. Mouhot even identifies some pre-Revolutionary sense of French cultural nationality, although in practice any policy of local assimilation would have aimed at making the Acadians into Bretons or Poitevins. Reintegration failed, he argues, because the French government never intended that it should succeed, or even be attempted. The Acadians offered a handy answer to an awkward contradiction in Mercantilist thinking: nations needed overseas colonies for strength, yet allowing their own people to emigrate meant demographic weakness. (Hence the British use of the ‘Foreign Protestants’ to populate Nova Scotia.) The refugees were a wild card that could be played in the imperial board game. Plans to send them to Guiana or to the Caribbean came to nothing, and even projects for block settlement within France seemed to have been aimed at keeping them warm for globalisation. But the Acadians, however they styled themselves, played their part too. They married among themselves and repeatedly sought to be sent either back home or to St Pierre and Miquelon. Eventually, and fortuitously, most were herded off to Louisiana. In 1785, it was a Spanish province, but the emigrants reinforced its francophone identity and – as the Bourbon bureaucracy duly noted – they were subjects of the king of England anyway. Appropriately, Mouhot’s book was awarded the Pierre Savard Prize for 2010.

Ged Martin, National University of Ireland Galway

Iwan Morgan and Philip Davies (eds), *Quebec and the Heritage of Franco-America* (London: Institute for the Study of the Americas, 2010), 110 pp. Paper. £20. ISBN 978-1-900039-98-7.

This book emerged from a 2007 conference held at the British Library to mark the 400th anniversary of the founding of Quebec City in 1608. It represents a strong rebuke to the view that the modern day Province of Quebec is the sole surviving remnant and legacy of French influence in North America. This point is made succinctly by Iwan Morgan in his introduction: ‘Quebec is at the centre of a vibrant Franco-American heritage that is durable and viable thanks to the instrumentalities of time (history), place (geography) and identity (culture)’ (p. vii).

The first contribution, from Eric Waddell, is a fitting beginning to the themes that are

developed throughout the book. His narrative travels all over North America in time and space encompassing the *habitants*, the neglected *voyageurs*, the Métis, Louis Riel, Longfellow's *Evangéline*, Jack Kerouac and Franco-Americans of New England and Kansas. Waddell writes of contemporary Quebec as a nation which has 'effaced from collective memory' (p. 9) the rest of continental North America. Jean Morriset's contribution follows on seamlessly in taking this broad continent-wide approach, making good use of early maps to help illustrate his argument that French America is more 'native' than French and that Canada owes its survival to the native worlds and not to colonial France. Bill Marshall homes in on Quebec City itself describing its geography, history and demography in some detail. Like his fellow contributors, he then develops the continental theme and considers the city's role as the major hub of New France's commerce right up to the present day city's heritage and tourism.

Wauters' piece on *Canadien* writing covers a shorter historical period than other authors (1825–45) in which the French-speaking middle class intellectually moved 'ever further away from France', seeing Britain as 'less an enemy than a protector' (pp. 84–5). They made the birth of a Canadian literature possible, a literature inspired by the American landscape, the huge rivers, and mountains. They 'did not need to imitate Europe any more' (p. 85). Barry Jean Ancelot focuses on more recent events. In 1955, the bicentenary of the *Grand Dérangement* prompted the development of exchange programmes and 'reunions' between the 'islands' of Franco-Americans – Quebec, Louisiana and Arcadia. These exchanges continue to thrive. The final contribution, from Lise Bissonnette, continues the theme with a valuable overview of archival sources on the French presence in North America held in the USA, Canada and beyond. I found her discussion of online archives and thematic project websites of particular interest.

This is a coherent collection of essays which successfully challenge the view of Quebec as the sole contemporary remnant of Franco-American culture. The essays are historically and geographically 'big picture', poignantly illustrated by small and interesting details.

John Canning, University of Southampton

Natasha L. Henry, *Emancipation Day: Celebrating Freedom in Canada* (Toronto: Dundurn Press Natural Heritage Books, 2010), 282 pp. 55 b&w illustrations. Paper. £16.99. ISBN 978-1-55488-717-0.

The passage of the Abolition of Slavery Act on 1 August 1834 changed the lives of countless African Canadians. This pioneering essay is not just about the history of slaves in Canada, but rather about memory, remembrance and memorialisation of tragic episodes of slavery. In this her first book, Natasha Henry investigates the obscure dimensions of Black history in every Canadian province, focusing on how this sad era has been remembered/forgotten/memorialised since slavery actually ended in Canada: 'Emancipation Day celebrations of freedom have been held in many towns across Ontario and Quebec since 1834' (p. 18). However, sentiments varied a lot among Black communities in Canada regarding the real need to commemorate the end of slavery, mainly because they were neither unanimous nor monolithic as a unique ethnic group: 'Some African Canadians completely opposed any form of commemoration and boycotted Emancipation Day, because Blacks continued to face racial discrimination in all facets of their lives' (p. 205).

Despite the abundance of endnotes and bibliographical sources, I was surprised and disappointed not to find in this scholarly book any mention of the salient works by historian Marcel

Trudel of the University of Ottawa, who wrote three celebrated books about the history of slaves in Canada (Trudel's book *L'esclavage au Canada français: histoire et conditions de l'esclavage* (Quebec: Presses universitaires Laval, 1960) was a landmark in this subject). Even worse, I realised that all the works cited here are in English and none is in French, which is a pity for a study of Canadian history. In a book of more than 200 pages, we find only six pages about Quebec, which concentrate solely on Montreal (pp. 167–72). The word 'Quebec' itself does not even appear in the index. Surprisingly, more than one century of Canadian history during the Nouvelle-France era is synthesised in just one paragraph (p. 167). And that is exactly the period covered by Professor Trudel. Moreover, some misleading elements are to be found here. The Introduction (p. 18) reminds the reader that slavery existed in Nouvelle-France from 1605 – but there is no endnote or source to confirm that information. Perhaps, like many authors and historians who purport to tell the history of Canada but omit Quebec and francophone issues, this may be attributed to being unilingual rather than bilingual, and thus unable to benefit from French sources and archives. The author also omits another important fact about slavery in Canada – slavery among Aboriginal peoples. Had she read *L'Esclavage au Canada-français* she would have known that even before 1608 Native peoples themselves sometimes enslaved Aboriginal prisoners from other tribes far from theirs; they were not just enslaved by the French (p. 167). Such a lack of prudence raises questions about the rest of the book.

Nevertheless, I suppose scholars in Canadian history, comparative studies, social sciences and human rights education would find something relevant here.

Yves Laberge, Université Laval

Ken Leyton-Brown, *The Practice of Execution in Canada* (Vancouver: University of British Columbia Press, 2010), 216 pp. Cased. \$85. ISBN 978-0-7748-1753-0. Paper. \$32.95. ISBN 978-0-7748-1754-7.

I declare an interest in reviewing this useful book. Like Leyton-Brown, I am attempting to put the gallows back into Canadian history. No modern study of John A. Macdonald can overcome its distaste for his role in the hanging of Louis Riel without grasping that Canada – civilised, decent Canada – practised judicial execution, state killing, until 1962. As Leyton-Brown stresses, hangings were regarded as normal and routine, almost an automatic response to murder, for ninety years after Confederation. He treats execution as a process, although he also uses the term conventionally as a synonym for the actual hanging, the grisly act of putting the offender to death. Although helpful, his definition raises the disturbing likelihood that the death of the accused stemmed not from sentencing but from the trial itself, where presumption of innocence could be blatantly ignored. Leyton-Brown identifies subsequent stages as redemption, confession, procession, hanging, display, inquest and disposal. Redemption posed conceptual problems. The offender, too evil to live in this world, was invited to repent to earn forgiveness in the next. At its most successful and absurd, the killer went Christ-like to the scaffold. Although modelled on British practices, the death penalty in Canada had special features. Judges set the hanging date, usually allowing a two-month interval, occasionally overlooking this might mean Christmas, Dominion Day or (embarrassingly) Good Friday. The corpse, buried in quicklime within the prison walls in Britain, was often handed to relatives: two of the last men to be hanged manipulated the Resurrection theme by donating their eyes for transplant. Canadian hangings were also more likely

to be 'botched', a term that masks disgusting episodes ranging from bloody decapitation to slow strangulation, with the unluckiest participants being strung up twice.

Leyton-Brown begins his study in 1867, two years before Canada followed Britain in abolishing public executions. However, omission of the pre-Confederation period plays down elements of continuity: in effect, the ritual moved into the prison yard to be played out still before official witnesses and ghoulish gatecrashers. It took two decades before more-or-less qualified executioners dislodged offenders (and their clerical stage-managers) from playing starring exit-roles, speeches included, in the death spectacle. Later, at least in more sophisticated parts of Canada, private execution became semi-secret killing, before only a token audience. By portraying a conveyer belt from the dock to the trapdoor, Leyton-Brown plays down the parallel process of political review, which potentially took every capital sentence to the cabinet, certainly clogging the decision-making of the Diefenbaker government. Over half the 1,500 death sentences passed between 1867 and 1962 were commuted. The question of reprieve, explored by others, raises disturbing issues of gender and race which mainly lie beyond this work. Having studied an impressive range of both official documentation and newspaper reports, Leyton-Brown handles a ghastly subject with bleak objectivity. Knowing the horror of the material, I admire his achievement.

Ged Martin, National University of Ireland Galway

Serge Marc Durlinger, *Veterans with a Vision: Canada's War Blinded in Peace and War* (Vancouver: University of British Columbia Press, 2010), 484 pp. Cased. \$85. ISBN 978-0-7748-1855-1. Paper. \$29.95. ISBN 978-0-7748-1856-8.

This book was a clearly a labour of love. The author dedicates the book to his grandmother, who was blind, and he admits that researching the book took on 'an emotive personal dimension' (p. xiv). As he points out, remarkably little has been written (at least by professional historians) about Canada's veterans, particularly disabled veterans, and even less about the organisations they formed. This book certainly fills the gap for Canada's war blinded. The author had complete access to the voluminous papers of the Canadian National Institute of the Blind (CNIB) and the Sir Author Pearson Association of War Blinded (SAPA), and was able to interview some of the surviving war-blinded veterans, including Bill Mayne, who played an important role in SAPA and to whom the book is dedicated. At the author's own request a CNIB-SAPA editorial committee reviewed the final manuscript. This is then in some senses an official history, sympathetic (but how could it not be) to the plight of the war blinded for 'displaying courage few of us who are sighted will ever be able to understand' (p. 358).

Durlinger begins his account with the history of Lorne Mulloy, the only fully blinded veteran of the South African War, who, despite his handicap, completed a law degree and became a professor of military history at the Royal Military College of Canada. But the Canadian Government did not have to face up to the problem of dealing with a significant number of war-blinded veterans until the First World War. The just over 200 Canadian war-blinded veterans were lucky. A substantial number were sent to St Dunstan's Hostel for Blinded Soldiers and Sailors in Britain, which provided a model for Pearson Hall, opened by the CNIB in Toronto in 1919. If St Dunstan's was a world leader in the readaption of the war blind, 'Canada's system was not far behind' (p. 104). Moreover, SAPA, composed of Canadian war-blinded veterans, proved an effective lobby in the interwar years in confronting the

parsimony of the Canadian Government. Many war-blinded veterans died prematurely but the ranks of SAPA swelled during the Second World War when another 204 veterans were war blinded (sixty-six of them because of their treatment as prisoners of war by the Japanese). Partly because of their effective lobbying, Canada's pension programme was 'one of the clearest and most generous in the Commonwealth' (p. 234). Indeed, much of the book focuses on the activities of SAPA, which are described in exhaustive – at times perhaps too exhaustive – detail. But the book is a worthy tribute to Canada's war blinded and an important step towards understanding the importance of veterans' organisations in Canadian history.

Phillip Buckner, Institute of Commonwealth Studies

Earl John Chapman and Ian Macpherson McCulloch (eds), *A Bard of Wolfe's Army: James Thompson, Gentleman Volunteer, 1733–1830* (Montreal: Robin Brass Studio, 2010), 384 pp. Paper. \$34.95. ISBN 978-1-896941-62-2.

This important volume marks the first full publication of the personal recollections of James Thompson, a Highland veteran who saw action in both the Seven Years War and the War of American Independence. As well as offering an invaluable insight into life in one of the early Highland regiments, Thompson's account covers the early years of British rule in Quebec from the perspective of his role as the Overseer of Works for the city's fortifications. The account consists of forty-two anecdotes written down by Thompson's son just prior to his father's death in 1830. While suffering from problems which are common to war memoirs, the anecdotes offer a unique perspective on the experiences of a rank-and-file soldier in the Georgian army. Indeed, the volume consists of the only genuine account of the war by a Highland-born rank-and-file soldier, supplementing *Through So Many Dangers: The Memoirs of Robert Kirk*, an Irish-born veteran whose journal was similarly edited by McCulloch in 2004.

It is to the advantage of future historians that Chapman and McCulloch have taken on the task of publishing these reminiscences, which deal with themes as varied as encounters with native peoples, frontline experiences, freemasonry and Thompson's relations with the *Canadien* habitants of Quebec. In so doing, they have not only published Thompson's manuscript anecdotes (originally held at the Bibliothèque et Archives nationales du Québec) but have included a more complete volume of the later anecdotes which was discovered in the Stewart Museum in Montreal in 2009.

The only reservation concerning this fine volume is the lack of editorial critique of the context in which Thompson set his account. Much of what has been done is exceptional. There is a commendably high level of detail and each anecdote is reproduced with commentary on the historical events it describes. The editors, however, have been insufficiently critical of their material or its cultural context. This major problem is exemplified in the volume's title. There are absolutely no grounds consistent with Gaelic scholarship upon which Thompson might be referred to as a 'bard', a nomenclature reserved specifically for conveyors of early bardic poetry. The editors' assertion that the title was 'chosen with care' to reflect Thompson's role as a 'vestige of the ancient Celtic bards' (p. xvi) is little more than blatant and ahistoric romanticism, à la Sir Walter Scott. It is, furthermore, a modern reminder of how English-speakers sustained imperial hegemony by controlling the nature of non-English linguistic outputs (while simultaneously emphasising the Highland region's *otherness*);

that Thompson settled in Quebec should have been reminder enough of the use and misuse of language. At no point do the editors explicitly warn the reader that what they are engaging with is a mid-eighteenth-century narrative filtered through early nineteenth-century memory; it is not 'authentic' in the way they so keenly assert. What careful readers can take from Thompson's excellent account, however, is that bilingual and non-literary figures also participated in the pseudo-mythical construction of martial identity, a point not insignificant for the study of identity-making in Canada since the conquest.

Matthew Dziennik, University of Edinburgh

Andrew D. Nicholls, *A Fleeting Empire: Early Stuart Britain and the Merchant Adventurers to Canada* (Montreal & Kingston: McGill-Queen's University Press, 2010), 280 pp. 10 drawings. Cased. \$39.95. ISBN 978-0-7335-3778-1.

This excellent book illuminates a neglected period of both British and Canadian history. Nicholls's highly accessible scholarship asserts that the Union of the Scottish and English crowns in 1603 created a dynamic British seafaring community, which was used by the early Stuart monarchy successfully to challenge French hegemony in the North Atlantic. As Nicholls points out, the Kirke brothers' capture of Quebec in 1629 and the British planting of Nova Scotia have been largely ignored by English and French historiographies. For one, the fall of Quebec was a minor colonial success, short-lived, and easily sacrificed in the interests of peace with Louis XIII. For the other, it was a humiliating defeat, historically useful only in demonstrating the apparent moral gap between British and French forms of colonisation. The actions of merchant adventurers in the early Stuart period were, furthermore, ignored outside the field of Canadian history. This was a trend not helped by a recent consensus among British historians that Europe, rather than empire, served as the principal foreign policy interest for much of the seventeenth and eighteenth centuries.

Nicholls corrects these failings and expertly highlights the importance of this fleeting British colonial venture. In Nicholls's account, the fighting in Canada was more than an exotic footnote in the reign of Charles I; it was a critical foreign policy output for both James VI/I and his son, which also had huge ramifications for the domestic context of Stuart kingship. Most welcome in this study is Nicholls's highlighting of the confused overlap between patriotic endeavour and private aggrandisement. Focusing on the lives of the Kirke brothers, James Stewart of Killeith and Sir William Alexander, Nicholls shows how state expansion in the Atlantic region rested on the personal interests of a coterie of merchant adventurers. In so doing, Nicholls makes an extremely pertinent point about early state formation; Charles I's return of Quebec to France in 1632 demonstrates that the British states were not ready fully to satisfy the interests of those who endeavoured on their account – it was not just colonial ventures which were fleeting in this period.

If criticism is to be made of this work it is that, like the subject, the text itself is also a little fleeting. It is a relatively small volume, which does not engage with the broader contextual setting of the principal topic under discussion. There is, for instance, little on the wider war against France, or alternate British ventures in the New World. This is, perhaps, an unfair criticism, particularly given Nicholls's primary aim of centring the conflict over Quebec and Nova Scotia. What is less easy to explain away is the lack of focus on how these ventures were understood in wider discussions of foreign policy and the King's influence. These are touched upon (in, for instance, an excellent chapter on how overseas ventures were linked

in the assertion of monarchical control over the more remote regions of the British Isles) but these themes are under-explored. This is, nevertheless, an important book that will find an audience in all those interested in the multifarious histories of early British expansionism.

Matthew Dziennik, University of Edinburgh

Alan Taylor, *The Civil War of 1812: American Citizens, British Subjects, Irish Rebels, and Indian Allies* (New York: Alfred A. Knopf, 2010), 640 pp. Cased. \$35. ISBN 978-1-4000-4265-4.

This is the first of a forthcoming flood of books that will mark the bicentenary of the War of 1812. It is also likely to be one of the best. Alan Taylor has mastered a wide range of primary and secondary sources to produce a narrative of a war that had until recently been all but forgotten because it seemed to have little long-term significance. Taylor takes a very different view. He argues that this was a 'civil war between kindred peoples, recently and incompletely divided by the revolution' (p. 6) and that both 'the republic and the empire had to compete for the allegiance of the peoples in North America – native, settler, and immigrant' (p. 8). This is definitely not a study of all aspects of the war. Taylor focuses almost entirely on the war along the boundary between the Canadas and the United States. It is true that this was the scene of most of the battles but it does perhaps underestimate the importance of the bloody war along the Chesapeake and the conflicts at sea in creating a clearer sense of an American national identity. But Taylor is surely right (as Canadian historians have long argued) in believing that it was the war in the contested borderland between Montreal on the east and Detroit to the west which gave a new, hard, meaning to the border between the United States and British North America.

Taylor is particularly adept at showing how 'the escalating and interacting horrors of war created a new boundary in minds on both sides' (p. 259) of that border. Taylor also restores the Indian nations to their rightful place in the struggle in the West. Their support was particularly critical for the British but their contribution was ignored in the peace treaty and they were abandoned to settlers on both sides of the border. Taylor also emphasises the role of the Irish who fought on both sides during the war but were particularly important as a source of recruits for the American army. He has interesting things to say about the importance of prisoners taken during the war, about why the Americans, despite their vastly superior population, failed to conquer Canada, about how the war affected racial attitudes and why, while the Americans may have lost the war, they won the peace and secured continental predominance.

Like all specialists I have a few quibbles with the book. I think that like most historians, he exaggerates the long-term significance of the reforms made to the Canadian constitutions in 1791 and I find his repeated reference to the imperial government as the 'imperial lords' a bit misleading. Great Britain was not a pure aristocracy any more than America was a pure democracy in 1812. But this is a vast and important book that will have wide popular appeal.

Phillip Buckner, Institute of Commonwealth Studies

Donald MacKay, *Flight from Famine: The Coming of the Irish to Canada* (Toronto: Dundurn Press, 2009), 368 pp. Paper. \$29.99. ISBN 978-1-55488-418-6.

Flight from Famine is a close exploration of Irish migration to Canada during the early nineteenth century, a process which was accelerated by the Irish Famine (c.1845–52). Throughout, MacKay details the experiences of the astonishing number of Irish immigrants who arrived in Canada, beginning with a discussion of the Irish who founded the Newfoundland fishing stations in the seventeenth century before moving on to a fascinating discussion of the motivations, experiences and consequences of emigration.

The book vividly describes the lives of the individual actors who emigrated, detailing their existence in Ireland, their motivations for moving to a new country, their experiences of the long voyages across the Atlantic Ocean and Canadian responses to a mass influx. In doing so, MacKay produces a rich micro-history which provides a unique insight into the cosmos of the nineteenth-century Irish emigrant. Sources, including letters and diaries, are expertly utilised in such a way that the reader is able fully to empathise with the protagonists within MacKay's story. Diet, education, disease and death are comprehensively discussed, as are the wider social problems which afflicted Irish society, including the evils of landlordism, the implications of the potato diet, complex religious tensions and agrarian movements such as Whiteboyism. Unlike many other works on migration, MacKay incorporates the minor famines, as well as the Great Famine, into his discussion.

Flight from Famine was, however, originally published in 1990. Sadly, its content has not been revised for this reprint, despite the surge in research and publications on the Irish Famine and its impact upon the Irish Diaspora during the previous twenty years. Hence, MacKay's discussion of the Famine now appears somewhat simplistic in places, if not dated. The complexities of Anglo-Irish relations, relief policy and religious tensions are too often brushed over, meaning that this well-researched book will ultimately prove unappealing, if not frustrating, to academics interested in nineteenth-century Irish society. Only MacKay's epilogue appears to have been revised, and this is just two pages long, but it fails to reference the wealth of historical literature now available on the Famine. This is a shame given the often fascinating and meticulously researched content of *Flight from Famine*.

Furthermore, at times, too much attention is given towards events in Ireland's social and political history at the expense of discussion of the experience of the Irish Diaspora in Canada. We discover little about the contributions made by Irish people to Canadian society following the mass migrations that resulted from the Great Famine. Similarly, the reader learns little about the long-term consequences of Irish emigration on Canadian society. These failings are compounded by poor language and chronological problems within the presentation.

Overall, *Flight from Famine* is of interest to a popular audience, and provides the non-specialist reader with a useful and readable introduction to the complexities of Irish life during the period. Yet, despite its many strengths, MacKay's book ultimately leaves the more specialist reader frustrated.

Ian Miller, University College Dublin

Marjory Harper and Stephen Constantine, *Migration and Empire* (Oxford: Oxford University Press, 2010). 400 pp. Cased. £35. ISBN 978-0-19-925093-6.

In the latest volume in the *Oxford History of the British Empire*, Marjory Harper and Stephen Constantine compare the 'motives, means, and experiences' of peoples who migrated throughout the vast expanses of the British Empire in the nineteenth century. The book specifically examines the context of UK migration into Canada, New Zealand and Australia, and explores its impact on the development of the Empire. It also explores migration into the United Kingdom, especially from the 'New Commonwealth', after the Second World War, a phenomenon often overlooked within the migration context. Throughout, themes such as the business of passage, government recruitment, juvenile and female migration are explored.

Considering Canada (and Newfoundland) specifically, this book offers a solid overview of migration into that country and does a scholarly job profiling the regional complexities of settlement. Canada 'was an extension politically' of the British world, the authors argue, but for that also to be 'effected culturally depended on the inward movement of UK migrants' (p. 40). The book offers a regional assessment of this movement and resists the temptation to view Canada strictly from the lens of Upper Canada and Quebec.

Migration and Empire also employs empirical evidence to dispel some entrenched myths of Canadian settlement. For instance, although Canada has a discernible Highland Scottish character, Harper and Constantine illustrate that not only were the Irish a more numerous representation of Celtic heritage in the country, but also lowland Scots vastly outnumbered their highland countrymen. Perhaps more interestingly – especially to cultural historians – the book also illustrates that English settlers were much more than a 'founding group'. English immigrants, despite operating 'within a comfort zone of familiarity' (p. 347), also represented an identifiable ethnic community, though many struggled to identify with Canadian society.

Although experts will find that the book offers little new analysis on the social ramifications of UK settlement, the work does reinforce the fact that immigrants remained rooted in the ethnic and religious worlds that they left behind. Churches and fraternal societies deeply influenced Canadian culture, but so too did settlement change the function of those cultural arrangements in the life of the migrant. The authors were concerned with providing a broad overview, and consequently the sources offered were not as extensive as they might have been. Despite employing copious empirical evidence, the prose is lucid and the book reads very well. Ultimately, the value of this research rests in the recognition that migration and settlement within the British Empire is a 'legitimate subject for special study' (p. 346).

Peter Ludlow, Queen's University Belfast

Royden Loewen and Gerald Friesen, *Immigrants in Prairie Cities: Ethnic Diversity in Twentieth-century Canada* (Toronto: University of Toronto Press, 2009), 304 pp. 12 images. Cased. \$60. ISBN 978-0-8020-9908-2. Paper. \$27.95. ISBN 978-0-8020-9609-8.

Royden Loewen and Gerald Friesen contend that cultural diversity in cities such as Calgary, Edmonton and Winnipeg has developed in distinctive ways. They also argue that 'the western prairie and its leading cities have been a forcing ground for Canada's discussions of multiculturalism for most of the twentieth century' (p.7). Their historical and comparatively oriented study of diversity in prairie cities reveals changes in response to immigration by both

host and migrant communities, thus challenging melting-pot, Anglo-conformist and certain multicultural models of Canadian society. The authors' argument is structured around an understanding of the development of social networks by immigrant communities, using the concepts of 'webs of significance' and 'boundary zone' in their account of relations between immigrant communities and the host society. As the authors note '(t)his approach to cultural relations between seemingly distinct entities, the immigrant group and the host society, sees them as sharing a great deal rather than differing in almost every respect' (p. 5).

The book has three main parts. The first part covers the period from the beginning of the century until the 1930s; the second part covers the middle decades, from the 1940s to the 1960s; and the third part covers the period from the 1970s onwards. The century began with substantial cultural diversity, as indicated by illustrative material from Ukrainian, Jewish, German and Chinese communities. This period included marked patterns of social exclusion and steps towards integration. Mid-century immigration included European refugees from the Second World War and internal migrants to the cities from rural areas. A chapter on migration and settlement in Winnipeg during this period uses case studies of a Jewish family, Japanese Canadians and German families from eastern Europe, concluding that 'the hybrid culture was ... more evidently a Winnipeg story than a phenomenon equally represented in all prairie cities' (p. 96). Transformations and contradictions arising from globalization are incorporated in the account of the closing decades of the century. During this period immigrants from Asia, Latin America, the Caribbean, the Middle East and Africa contributed to the intercultural mix and the growth of hybrid identities. While covering the chronological development of migration and settlement, the authors also detail aspects of other inter-relationships, including social class, gender and religion. There is relatively little discussion of the situation of Aboriginal communities, although the migration of Aboriginal people from rural areas is acknowledged and reference is made to them in a chapter on racism and anti-racism in Winnipeg.

The authors make use of case studies, literary sources and statistical data in ways which are sensitive to the complexities and ambiguities of the evidence about the development of cultural diversity in the prairie cities. Despite their reports of racism through the century, their narrative broadly supports the sense of hope expressed in their final paragraph and their concluding words about a 'compelling multicultural dialogue' (p. 183) in the prairie cities.
Roy Todd, University of Leeds

E. J. (Ted) Hart, *J. B. Harkin: Father of Canada's National Parks* (Edmonton: University of Alberta Press, 2010), 564 pp. Paper. £19.25. ISBN 978-0-88864-512-8.

This book focuses on the period 1911–36 when J. B. Harkin was Commissioner for Dominion (later National) Parks. As indicated by the sobriquet in the title, the author gives foremost rank to Harkin for the tremendous strides made in establishing and managing national parks under his supervision. He was appointed at a time when few Canadians knew of the existence of parks, other than in cities, and even fewer had ever visited one. He retired with parks being in the top ten of the public's national icons, esteemed by citizens and tourists alike. How was this turnaround achieved? The short answer lies in Harkin's character and experience; having worked as a political correspondent on an Ottawa newspaper, and then as a bureaucrat in the Department of the Interior, he was fully conversant with the value of publicity and the necessity for fostering political contacts to press forward policies that he

deemed to be necessary for realising the conservational and recreational potential of the parks. He was clearly a dedicated, somewhat autocratic administrator, and yet a liberal thinker who believed that it was the inalienable right of all Canadians to enjoy the parks. The long answer lies within the pages of this book, and we are given a detailed account of the major policy and management issues with which he had to deal, including: the rise of the car and the need to provide roads and accommodation for tourists; construction projects for wartime internees; game preservation, especially with respect to bison, antelope and elk; threats to develop water and power resources; the Migratory Birds Treaty with the US; control of fire and predators; the fostering of Historic Parks and the Canadian National Parks Association.

It is an impressive list, though Harkin did not get everything right; for example, the fire-control and predator-control policies are now known to have been ecological errors, but he was using the prevailing scientific knowledge of the time. Some prominent writers on Canadian Parks such as Alan MacEachern and Leslie Bella have criticised Harkin for commercialism, and for being merely a conduit for a philosophy germinating in the Parks Branch. This book provides an overdue counterweight, and backs up the findings of Janet Foster in her seminal work *Working for Wildlife: The Beginnings of Preservation in Canada* (University of Toronto Press, 1978). Using unpublished memos, letters and departmental reports, the author shows that Harkin had a clear vision of what parks, wildlife and wilderness meant in terms of recreation, health, social and spiritual well-being. Nowadays we would want to add 'ecological integrity' as well.

The book is extremely well written and provides many archival photos, though the lack of maps is regretted by the reviewer. The author gives us many new insights on a man who, while perhaps not *the* father of parks, was one of the top six Canadian politicians, administrators and scientists to whom the country owes so much for these national treasures.

Ken Atkinson, York St John University

Frederick Vaughan, *Viscount Haldane: 'The Wicked Step-father of the Canadian Constitution'* (Toronto: University of Toronto Press, for the Osgoode Society for Canadian Legal History, 2010), 336 pp. Cased. £42. ISBN 978-1-4426-4237-9.

Richard Burdon Haldane was a British barrister-politician who between 1911 and 1928 shaped the Canadian decisions of the Judicial Committee of the Privy Council, until 1949 the country's ultimate court of constitutional appeal. Haldane strengthened provincial powers, so earning him Eugene Forsey's subtitled condemnation. Vaughan believes Haldane's judgements were shaped by his Hegelian philosophy. However, this does not imply a dialectical confrontation, in which Haldane postulated a federalist antithesis to Macdonaldian centralisation, even though Vaughan believes he would have welcomed the post-1982 constitutional synthesis of the Charter Court. Rather, Vaughan stresses Haldane's search for *Sittlichkeit*, the values system underlying the British North America Act. The problem here is that Hegel is usually seen as glorifying the Prussian State, while Haldane consistently ruled against Ottawa, but Hegel may also be read as rooting political authority in broader social institutions. Although not susceptible of proof, this material might have made a useful journal article. The structure of the book is not easy to grasp, not least because of Vaughan's zigzag chronology. He is weak on British politics – for instance, misdating the 1886 Irish Home crisis, bizarrely linking Haldane's 1906 Army reforms to the purchase of officer commissions, a practice he soon notes had been abolished thirty-five years earlier, and

largely missing the significance of Haldane's Liberal Imperialism. Vaughan likes 'must have' argumentation. Thus, it would be 'passing strange' (p. 144) if an earlier judge, the Scot Watson, had not been influenced by the Scottish home rule movement, a blip that hardly features in textbooks. Haldane 'must have known' that Nova Scotia had resisted Confederation although there is 'no evidence' that he ever consulted Bluenose tribune Joseph Howe (p. 144). Indeed, Howe died when Haldane was sixteen. Haldane's audience at the 1913 American Bar Association meeting in Montreal 'must have' been puzzled by his address (p. 160): the *New York Times* praised its clarity and it still reads well. A plea for unity of Anglo-Saxon legal thought, Haldane called it 'Higher Nationality', a title uncomprehendingly dismissed as 'curious' (p. 153). The argument was based not on Hegel but on Rousseau's General Will. Challenged by journalists to defend Canadian appeals to London, Haldane cited its recent umpiring role in 'the marriage question'. Vaughan scoffs: 'why would one expect that a marriage or divorce question could not be heard fairly in the home country ... [?]' (p. 156). It takes him twenty-seven pages to realise that Haldane was talking of a major reference case of 1912 when the Judicial Committee had determined that the Parliament of Canada could not use its Section 91 power over marriage or divorce to override Section 92 provincial control of the solemnisation of marriage and so force Quebec to recognise the validity of non-Catholic ceremonies in other provinces. Most unhelpful of all is Vaughan's statement that it is 'often forgotten ... that a majority of francophone members' of the Canadian legislature 'voted against' Confederation in 1865. Often forgotten because incorrect: the francophone vote was 27:21 in favour.

Ged Martin, National University of Ireland Galway

Politics & Social Sciences

Lynne Davis (ed.), *Alliances: Re/Envisioning Indigenous-non-Indigenous Relationships* (Toronto: University of Toronto Press, 2010), 400 pp. 8 images. Cased. \$85. ISBN 978-1-4426-4023-8. Paper. £23. ISBN 978-1-4426-0997-6.

In recent decades there has been a growth in partnerships between Indigenous and non-Indigenous people in Canada. Public service partnerships in provision of childcare, education, health services and police services have formed one sphere of co-operation, particularly in urban areas. Corporate partnerships have developed in territory where forestry, mining and other resource extraction schemes have involved Indigenous people. Partnerships in another sphere, involving social movements and social action are the focus of this collection of papers. The collection's origin is a project funded by the Social Sciences and Humanities Research Council which was designed 'to understand the micro-dynamics of power relationships between Indigenous peoples and ... social movement organizations and actors' (p. 4).

This book, based upon conference papers from 2006, has four main parts. The three chapters in the first part – all by Indigenous contributors – outline 'possibilities of alliance-building when conceived within Indigenous ontological and epistemological understandings of relationships' (p. 8). The ten chapters of part two, 'From the Front Lines', report experiences from a diverse range of projects across Canada. These include five chapters on land and resource disputes, an account of a project setting up an internet area for dialogue, and a

description of action–research on art education.

Part three contains chapters combining theoretical discussion with case-study material but uses concepts and theory in an illustrative rather than explanatory manner. Here, for example, Thierry Drapeau draws upon globalisation theory for a discussion of opposition to resort development, and Lily Pol-Neveu juxtaposes normative theory with an account of her experience as an interpreter at a Parks Canada National Historic Site. Despite the range of approaches there is no attempt to adjudicate between perspectives. In a concluding chapter to this section, Lynne Davis and Heather Yanizue Shpuniarsky summarise interview data from their study of participants in alliances. While acknowledging the potential and complexity of alliances they conclude that ‘there is no simple recipe for respectful relationships, no “best practice”’ (p. 346). Part four, entitled ‘The Personal is Political’, includes reflections on teaching indigenous studies as a non-Indigenous person and accounts of co-operation and conflict in a long relationship between an Indigenous and a non-Indigenous person.

The diverse contributions to this collection reveal contradictions – for example, challenges to racism coexist with assertions and arguments based upon skin colour. There are also papers which take different standpoints – for example, on which categories (if any) of non-Indigenous people in Canada should be excluded from responsibility for the colonial past. There have been new developments in partnerships between Indigenous and non-Indigenous people since 2006 as a result of work by Indigenous organisations, government officials and others. However, the detailed accounts in this book, written by people closely involved in attempts to create partnerships, clarify the conditions necessary for the creation of meaningful dialogue and inter-cultural understanding in such partnerships.

Roy Todd, University of Leeds

Michael W. Higgins and Peter Kavanagh, *Suffer the Children Unto Me: An Open Inquiry into the Clerical Abuse Scandal* (Toronto: Novalis, 2010), 256 pp. Paper. \$21.95. ISBN 978-2-89646-233-9.

Richard Dawkins is quoted here as wondering whether the Catholic Church ‘has been unfairly demonised over the issue’ of child abuse (p. 141). Indeed, those who know the website Honest Reporting Canada, which examines how the media selectively and sensationally report on that other favourite target of fashionable opinion, the State of Israel, may indeed wonder whether the Catholic Church has been treated in a similar fashion in this case as a convenient scapegoat. Certainly one victim of child abuse anywhere is too many but, for the vulnerable young, perhaps more dangerous places than churches are orphanages, schools, youth organisations and especially dysfunctional homes.

The authors, both eminent Catholics, with backgrounds respectively in journalism and scholarship, have tried to present a balanced account, which, while making it clear that media sensationalism has been overdone, also condemns wholeheartedly any attempts at cover up by ecclesiastical authorities. They tell a sad story, largely one of young boys abused by predatory clerics or lay brothers. The Mount Carmel Orphanage in St John’s Newfoundland was in 1989 revealed as the site of systematic and constant abuse of young boys by the Irish Christian Brothers over many years. Since then other scandals have erupted in connection with the residential schools and the supposed sex abuse ring in Cornwall, Ontario. The latest case has been that of Bishop Raymond Lahey, a notable Newfoundland historian, who pleaded

guilty to having child pornography on his computer. Even before his trial the media assumed his guilt. However, in Canada, between 1.8 per cent and 4 per cent of priests have been guilty of some degree of abuse, a figure much lower than in Ireland, and higher than in England. This was bad enough, but regrettable have been the attempts to preserve reputations by cover up, with known abusers, whom it was assumed would mend their ways, being moved rather than dismissed, which was the reaction in Canada, the USA, Ireland and Europe. Vigorous action from the Vatican to deal with the wrongdoers had to wait until Cardinal Ratzinger acquired power to deal with the problem.

On the question of why the abuse happened, the media answer seems to be the ban on marriage for Latin Rite catholic clergy. But the Anglican Church has married priests who abuse – indeed, one was arrested in Newfoundland before Bishop Lahey, and most of the victims were boys. The authors argue that the problem was the feeling on the part of the abusers that they were above the law by virtue of their position as priests. Indeed, while some Catholics see abuse arising from laxer discipline after Vatican II, others blame it on the exaltation of the clergy produced by nineteenth- and early twentieth-century ultramontanistism.

It is a pity that this book does not have statistics to facilitate comparisons between organisations and countries, but it will be useful for historians, theologians and students of the media, and for those of the general public disinclined to accept popular preconceptions.

Frederick Jones, Bournemouth

Rick Helmes-Hayes, *Measuring the Mosaic: An Intellectual Biography of John Porter* (Toronto: University of Toronto Press, 2010), 592 pp. Cased. \$90. ISBN 978-0-8020-9703-3. Paper. £23. ISBN 978-0-8020-9648-7.

The Vertical Mosaic by John Porter (University of Toronto Press, 1965) is probably the best-known work of Canadian sociology. According to Rick Helmes-Hayes this single book, through its analysis of social class and power in Canada, ‘legitimated sociology in the Canadian scholarly community, changed the basic nature of the discipline ... and set much of Canadian sociology’s agenda for the next ten to fifteen years’ (p. xi). This ‘intellectual biography’ of John Porter revolves around *The Vertical Mosaic*, with four chapters at the core of the book giving an account of the origins of the study and critical reactions to it. Around this central theme, Rick Helmes-Hayes gives a detailed account of John Porter’s life and work, with subsidiary themes which cover the development of university education in Canada and changes in sociology throughout the education and career of his subject.

John Porter’s early years were spent in Canada and in England. He was born in Vancouver in 1921, and went to school there before moving to London in 1937. Rick Helmes-Hayes writes that this period was ‘marred by poverty and family dissolution’ (p. 30). After military service in the Canadian Army during the Second World War, followed by studies for university entrance at Regent Street Polytechnic, he gained a place at the London School of Economics. The political milieu of the London School of Economics – particularly the context of Fabianism and New Liberalism – fostered the social commitment and empirical orientation of Porter’s work. John Porter was hired to work at Carleton College, Ottawa in 1949, and soon began the work that preceded publication of *The Vertical Mosaic*. His career subsequently included time at Harvard where his colleagues included Seymour Martin Lipset and Daniel Bell. In the 1970s, he worked on major studies of educational opportunity and social mobility before moving into academic administration at Carleton. After a period as

vice-president of Carleton he returned to the sociology department in 1978, about a year before his death. Rick Helmes-Hayes includes a chapter on the life of John Porter's wife and co-author Marion, concluding 'John Porter, for all his talents, efforts, and drive, would never have achieved all that he did without Marion Porter's considerable contribution' (p. 334). The final chapters of the book draw together an evaluation of John Porter's work and a summary of his political orientation, characterised as New Liberalism, with its distinctive social, intellectual and practical commitments.

This book offers the reader more than a description of an individual's scholarly career. With its accounts of the growth of the Canadian university system, the development of differing perspectives within sociology (including feminist sociology and political economy approaches) and its consideration of the wider context of influences of British and American sociology, it locates the life and work of John Porter in a broad and changing social and educational context.

Roy Todd, University of Leeds

Karen Dubinsky, *Babies Without Borders: Adoption and Migration Across the Americas* (Toronto: University of Toronto Press, 2010), 204 pp. Paper. \$21.95. ISBN 978-1-4426-1019-4.

The history of adoption in the Americas remains a relatively unexplored topic in the broader study of childhood. With the increased media exposure to celebrity adoptions in North America, it is likely to become an increasingly popular subject for academics. With her latest book, Karen Dubinsky, a professor at Queen's University in Kingston, has made a valuable contribution to this important part of the history of childhood.

Dubinsky identifies as an adoptive mother of a child from Guatemala. She is candid and forthright in explaining that this book was written in order for her to make better sense of the intricacies and contradictions of contemporary adoption and the broader, international politics of childhood (p. 128). She also explains that her project is centred on moving understandings of interracial and international adoption beyond what she sees as a false dichotomy of kidnap versus rescue (p. 3). Dubinsky emphasises that 'humanitarianism' is not the exclusive lens for analysing these adoptions. She contextualises her more specific topic of international adoption with excellent critical historiography of 'the child' and 'childhood'. She correctly views the historic symbolism of children, more often than not as representative bearers, instead of makers, of social meaning. She is careful to reinforce that while the 'child' is symbolic, there is a flesh and blood child that must not be discounted in any analysis. Hers is not a limited focus only on the discursive, but also on the everyday happenings related to adoption.

The book is organised into five chapters. The first chapter explores children and the stories told about them; the second chapter focuses on Cuba and the 'national baby'; the third chapter is primarily concerned with the 'hybrid' interracial baby in historical context; the fourth chapter looks at the 'missing' baby in Guatemala; and the concluding chapter focuses on a hope for a future of happy childhoods for adoptees and their families.

Dubinsky's research is excellent. She has analysed hundreds of adoption case files and visited several archives in conducting it. She is limited, as most historians of childhood and children are, by the fact that the overwhelming majority of her research subjects cannot and do not produce primary sources. Therefore, her sources are about children rather than an explo-

ration of material culture created by children – something for which she cannot be faulted.

The book's shortcomings are few. Unfortunately, while the narrow focus keeps Dubinsky on track in her analysis, this does not permit much international context. While it can be argued that a lot has been written about African and Asian adoption, some further comment and analysis within this broader context would have helped. In addition, while the title suggests a study of the Americas, the focus is limited to mainly North America, Cuba, and Guatemala – additional case studies of other nation states would have strengthened her argument.

Regardless of these minor shortcomings, Dubinsky's contribution to this sub-field in the burgeoning field of childhood studies is a fine one and this book is a must read for all serious scholars of childhood and adoption.

James Onusko, Trent University

Literature, Arts & Criticism

Rosemary Chapman, *Between Languages and Cultures: Colonial and Postcolonial Readings of Gabrielle Roy* (Montreal & Kingston: McGill-Queen's University Press, 2009), 320 pp. 20 b&w photos. Cased. \$95. ISBN 978-0-7735-3496-4.

Just when it seemed that we knew all there was to know about Gabrielle Roy and her work, along comes a refreshing new perspective in the form of Rosemary Chapman's *Between Languages and Cultures*. Inspired by the ambivalent biculturalism of Roy and its various manifestations in her work, Chapman's text adeptly intertwines theoretical studies of colonialism and postcolonialism with detailed analysis of Roy's fictional and personal writing, in a bid to expose the very complex and hybrid notion of identity that emerges from Roy's oeuvre. *Between Languages and Cultures* comprises an introduction that takes us back to Roy's childhood and home place, Manitoba, and examines the power struggle between the francophone and anglophone communities that would forever leave its mark on Roy as both a person and a writer. Following on from this are five in-depth chapters whose focus ranges from the impact on Roy of a colonial education system that granted privilege to British heritage to a clear desire to understand the 'other' or the 'outsider' in her writing, perhaps due to her own sense of having been an 'in-between subject', drawn simultaneously towards francophone and anglophone culture, both partly complicit in and partly resistant to processes of assimilation. Further points of interest in Chapman's study are the attention she gives to issues of bilingualism in and translation of Roy's texts and her extensive use and discussion of lesser-known material from the Roy archives. However, perhaps the most fascinating argument in Chapman's text is the way that she convincingly presents Gabrielle Roy as a writer with extreme foresight, ahead of her times, in that her work gives voice to a whole problematic of identity that one would be more likely to associate with the recent phenomenon of 'écriture migrante' than writing from the mid-twentieth century. The vision of what it means to be Canadian that Chapman unearths in her examination of Roy's oeuvre is surprisingly post-modern and postcolonial, where identity is fluid and multiple, anything but fixed, and, as a result, quintessentially Canadian.

Thanks to Roy's ambivalent position as a bilingual/bicultural product of colonialism in Canada, she is never only the *porte-parole* of the Franco-Manitoban population; nor is she only an assimilated anglophile; nor does she identify fully with the ideology of Quebec nationalism in the 1960s and 1970s. It is in this sense that Roy emerges as a bilingual and

bicultural Canadian writer, writing in French and translated into English, a writer whose texts open up a place between languages, cultures and allegiances (pp. 247–8).

Julie Rodgers, National University of Ireland, Maynooth

Carole Gerson, *Canadian Women in Print, 1750–1918* (Waterloo, ON: Wilfrid Laurier University Press, 2010), 300 pp. Cased. £56.99. ISBN 978-1-55458-220-4.

Ambitious in scope, Carole Gerson's *Canadian Women in Print* surveys over 150 years of Canadian literary history in order to successfully map the contexts within which many of Canada's female authors wrote. In a process Gerson herself refers to as 'collage,' her study 'arranges many separate snapshots of specific individuals and scenes of writing in order to present larger composite stories' (p. xiii). In her introduction, Gerson argues against the tendency for Canadian literary criticism to be 'overdetermined by nationalism', stating that during an era of intense immigration, emigration, and an abundance of overseas publishing, it is essential to 'situate the national in relation to the international' (p. xii). It is also important to note that despite an acknowledged tendency to focus on works written in English, Gerson still manages to show an awareness of the development of print culture among Francophone women, and at several points she compellingly highlights key figures and moments where these women were able to pioneer ahead or, conversely, languished behind their English-speaking counterparts.

Beginning with an examination of the ways women were actively involved in fostering and controlling access to print through work in the print trade and the establishment of public reading rooms, the study then moves on to discuss the importance of the periodical (especially those run *by women*) in helping construct an early literary culture. An interrogation of the female author's self-representation in early Canadian prefaces allows Gerson to explore a trend of 'affected modesty' that enabled these writers to invoke 'moral and national imperatives' (p. 50), before she moves on to discuss the ways in which the growth of female journalism allowed more women to enter the literary marketplace and publish their work for public consumption.

Canadian Women in Print covers a wide variety of genres, including non-fiction, denominational writing and the New Woman fiction of the late nineteenth century. Significantly, Gerson also considers the work of women of colour through an examination of literature by women of black, aboriginal and Asian heritage, uncovering ways in which some of these authors were able to manipulate their ethnic identities to enhance their literary celebrity, as can be seen with Pauline Johnson and the Eaton sisters.

While admitting that her study is 'implicitly progressive and celebratory', Gerson states the differing ways of approaching women's cultural production in this period 'by focusing on the repression of women under patriarchy, or by focusing on how women created their own agency within the private and public spheres available to them' (p. xi). I would suggest that Gerson manages this divide well, refusing to fall into the trap of overemphasising the already well-established historical marginalisation of these writers, while similarly avoiding a tendency to overdetermine the way in which these authors are subversive or pioneering. Gerson convincingly charts a female print tradition beginning back in the eighteenth century that should be of great value to anyone studying Early Canadian women writers, or the development of Canadian print culture more generally.

Sarah Galletly, University of Strathclyde

Jennifer Chambers (ed.), *Diversity and Change in Early Canadian Women's Writing* (Newcastle: Cambridge Scholars Publishing, 2008), 218 pp. Cased. £34.99. ISBN 978-1-8471-8732-1.

In *Re(dis)covering Our Foremothers* (1990), Lorraine McMullen called for 'scholarship and activism' (p. 4) to aid in the project of recuperating Early Canadian women writers. In 2008, Jennifer Chambers echoes this sentiment, calling for a 'will to persevere' (p. 6) among Canadian scholars to ensure this process of recovery and re-examination continues. The essays collected in this study cover a range of well-known authors such as Sara Jeannette Duncan and L.M. Montgomery, alongside more obscure or, to use Chambers' own term, 'not yet known' (p. 3) authors, such as May Agnes Fleming and Clara May Bell. This collection aims to challenge the tendency to write off Early Canadian fiction as too 'conventional' or overly conservative, focusing instead on 'unconventional' ways of reading these works.

Of particular note is Kathryn Carter's essay on Mary Gapper O'Brien, which creatively explores how journal letters can be used to interrogate and collapse the boundaries of 'home' through an examination of the mechanisms employed by correspondents to navigate Early Canadian postal networks. As Carter outlines, journal letters were the predominant form of correspondence in the 1830s and were often intended for multiple recipients; forwarded from one family member to the next. O'Brien constantly refers to difficulties in writing or ensuring letters reach the right hands – there are even handwritten notes on the envelopes describing where (and by which route) a specific letter should be sent 'home'. These written traces allow Carter to track the progress of these letters across continents, allowing her to explore the ways in which colonial spaces were imagined, and opening up new ways of conceptualising settler space.

Another engaging article in the collection is Cecily Devereux's 'Colonial Space/Imperial Identity ...' which endeavours to unpick the thorny issues of colonial identification that have plagued Duncan scholars and problematised her position in the canon of Early Canadian literature. As Devereux outlines, in a period where the first point of identification was imperial rather than 'national,' writers such as Duncan should not be so readily configured as national writers. Devereux argues that an over-reliance on *The Imperialist* (1904) had led to repeated attempts to 'Re-Canadianize' Duncan, something she actively appeared to counter in her lifetime by frequently self-identifying as 'American'. The essay then moves on to discuss Duncan's imperial subjectivity and whether Duncan was writing for a decidedly transnational readership: 'an Anglo-Saxon identity' (p. 46), locatable in Canada, Great Britain and the USA. Devereux's article raises intriguing questions and suggests the need for new modes of literary recuperation 'outside of the national framework of the homeland' (p. 53).

In closing her introduction, Chambers claims that, despite the white, English-speaking and predominantly British origins of the authors under investigation, the authors' 'concerns and their subject matter bespeak diversity' (p. 5). While this is perhaps a rather large claim to make given the aforementioned biases, the collected essays do convey the different ways in which these female authors subverted societal and reader expectations, while the collection itself covers fiction, drama, poetry, journalism and personal correspondence from a wide range of authors across the Early Canadian era, suggesting that for those 'willing to persevere' there is still a wealth of material to be uncovered and explored.

Sarah Galletly, University of Strathclyde

Di Brandt and Barbara Godard (eds), *Wider Boundaries of Daring: The Modernist Impulse in Canadian Women's Poetry* (Waterloo, ON: Wilfrid Laurier University Press, 2009), 424 pp. Paper \$42.95. ISBN 978-1-55458-032-3.

Wider Boundaries of Daring borrows its title from Dorothy Livesay's poem 'We Are Alone', written in the 1930s, as Di Brandt informs her readers in her comprehensive introductory essay. Here Brandt explains the rationale behind this collection, which is an attempt to reassess the artistry and relevance of Canadian women poets in the modernist period given the neglect they have suffered from in their own country. A prolific writer such as Livesay, with a very long career and such a large spectrum of concerns in her works, which range from critical essays to long poems to prose autobiography and fiction, was by and large ignored in the first poetry anthologies to the advantages of her male contemporaries.

Livesay is the object of study in two essays in this collection, which is divided into two sections: 'The Making of Canadian Literary Modernism' and 'Literary Modernism as Cultural Act'. P.K. Page, in spite of an extensive career over nearly a century, experienced a critical fate similar to Livesay. An analogous case is Phyllis Webb, now considered among the best poets in the country for her 'formal and visionary innovative practices' (p. 7). Miriam Waddington, Anne Marriott, Margaret Avison and Elisabeth Smart are among the other poets discussed here. Particularly contemporary concerns emerge in Sandra Djwa's essay on P.K. Page, 'Discovery a Modern Sensibility'. Here the author underscores Page's nearness to Virginia Woolf and Katherine Mansfield. Similarly, in Elisabeth Brewster's poems one finds 'ongoing post/modern(ist) interrogations of subjectivity' (p. 97) and other typical (post)modern concerns especially regarding autobiographical writing, as it emerges from Bina Toledo Freiwald's excellent essay.

Themes that are very much on the contemporary agenda are explored in the essay by Kathy Mezei: "'And we are homesick still": Home, the Unhomely, and the Everyday in Anne Wilkinson'. Here the lyric voice poetically narrates the anguish of displacement, the search and desire for a sense of belonging and the obsession for 'home'. The modernist sensibility that characterises this period emerges very distinctively in Katherine Quinsey's contribution: 'Word, I and Other in Margaret Avinson's Poetry'. Avinson's concern with alterity results in an attempt to de-centre the human as the 'permeability of boundaries between normally separate categories of being (animal, mineral, vegetable)' (p. 354) recurs throughout, often by means of a shift in the point of view. The relationship and legacy to European modernism in the work of Elisabeth Smart is discussed with special references to her erotic verses and to her predilection for exile; like H.D., Joyce, Stein, Eliot, Ezra Pound, Smart chose to live away from her mother country. A different critical perspective, focused on state-of-the-art theories of gender in translation, is provided by Elena Basile's essay 'Reading P. K. Page in English/Italian; Or the Politics of Translating Modernist Gender'.

Given the in-depth analysis one finds in every single essay in this collection, the book well deserves the recognition it received. It was the winner, in 2009, of the Gabrielle Roy Prize for Literary Criticism.

Eleonora Rao, University of Salerno, Italy

Heidi Slettedahl Macpherson, *The Cambridge Introduction to Margaret Atwood* (Cambridge: Cambridge University Press, 2010), 156 pp. Cased. £40. ISBN 978-0-521-87298-0. Paper. £11.99. ISBN 978-0-521-69463-6.

As an Introduction to Atwood's life and works, to her cultural and historical contexts and the critical reception of her writing, this short book performs its function admirably. In fact, the list above itemises the four chapters of the book following the Cambridge series format, and within this structure Macpherson always manages to be entertaining and informative. Sometimes her enthusiasm for her subject transcends the limits of the format, notably in the first and last chapters. 'Life' covers familiar biographical material, signalling Atwood's generic range, her insistent experimentalism and her electronic debut with her 'LongPen' and her recent enthusiasm for blogging and tweeting. Macpherson introduces Atwood as international literary celebrity, then most engagingly she offers a personal glimpse of the woman's wit and humorous intelligence by quoting anecdotes from her own 2007 interview.

'Contexts' discusses Atwood's position as a Canadian woman writer, from her role in the construction of a distinctive English-Canadian literary canon in the 1970s to her present eminence as Canadian cultural export and critic of the government's proposals to cut funding for the arts. The chapter then segues into an analysis of Atwood's literary and cultural criticism, offering incisive summaries of her six non-fiction texts from *Survival* (1972) to *Curious Pursuits* (2005) and *Payback: Debt and the Shadow Side of Wealth*, based on her Massey lectures (2008). Macpherson also addresses debates around Atwood's position as a feminist writer, warning that critics need to be as discriminating as Atwood herself, for her writing combines engagement and critique of changing fashions within feminist politics. In 'Works', Macpherson faces a seemingly impossible task of discussing twelve novels, seven short story collections and fifteen books of poetry – all in ninety-five pages. Novels are given most space, where plot summaries are combined with key points relating to topics like thematics, style and narratology, genre and socio-cultural context. Inevitably, coverage of individual novels is brief, though any of these summaries would make a good basis for class discussion. (One misprint to note: Atwood describes her latest novel as a 'simultaneal', not 'simultaneouel', p. 82.) Atwood was a poet before she was a novelist and, frankly, I found the six-page overview of her poetry with its discussion of poetic craft rather more sophisticated than the section on novels.

In the final chapter, Macpherson shows herself an astute critical analyst in her detailed discussion of theoretical approaches to Atwood's writing. Divided into chronological periods from the 1970s to the present, the chapter provides an extremely useful guide to changing critical perspectives. Feminist criticism of the 1970s broadened in the 1980s and 1990s to embrace a variety of theoretical approaches such as postmodernism and postcolonialism, as in Colin Nicholson's first British-published anthology (1994). As Atwood's body of work has expanded, so has the critical industry, and since 2000 there have been major essay collections and important monographs by young British critics: Fiona Tolan, Macpherson herself and Ellen McWilliams. This book will reassure students and general readers that Atwood criticism, like Atwood herself, is alive and well.

Coral Ann Howells, University of London/University of Reading

Deanna Reder and Linda M. Morra (eds), *Troubling Tricksters: Revisioning Critical Conversations* (Waterloo, ON: Wilfrid Laurier University Press, 2010), 348 pp. Paper. \$34.95. ISBN 978-1-55458-181-8.

Troubling Tricksters: Revisioning Critical Conversations is a collection of nineteen pieces, divided into five sections, including both criticism and literary creation. In their two prefaces, Reder and Morra identify the 'trickster discourse' as the fundamental axis of all Indigenous literature.

The first section of *Troubling Tricksters* opens with the essay by Fagan, which functions as a sort of general introduction to the whole book and traces the critical map of the Trickster, demonstrating how its continual assimilation to comic contexts has largely limited its possibilities of reception. In the following contributions, two modalities are suggested. To reach the most authentic heart of Indigenous literature it is necessary to have a criticism with greater awareness (Sinclair) and the re-appropriation by the Natives of their cultural voice (Fee). A transfigured Trickster emerges from the analysis by Morra of three literary cases. The second part opens with an amusing story by Van Camp about the Raven, which introduces the concept of the 'writer-as-trickster' and its multiple implications from both the communicative and the interpretative perspectives. Kelly analyses Van Camp's story through this reference frame, and lists the possible pedagogical approaches to Raven stories in non-Native contexts. The necessity of reworking Raven's myth is also expressed in Morra's interview to Kientz and in Assu's essay: the recovery of the Trickster's essence, which consists in his capacities of adaptation and transformation and emerges in both the figurative (Assu) and the audiovisual (Kientz) context.

In the third section, three distinct Native perspectives (the Métis, the Blackfoot and the Cree) depict the Trickster in dynamic relationship with the social, cultural and political contexts from which it originated. Cariou, Yellowhorn and Reder show a brand new Trickster, embodiment of adaptation, creative abilities and salvation in harmony with man. The fourth part opens with two poems by King about Coyote, followed by the critical reflections of Archibald about the importance of combination and interrelation in the process of storytelling for educative purposes. Gerald Vizenor's criticism is implicated in the contributions of Johnston and Leggatt; if, on the one hand, Vizenor's critical approach to Indigenous literature invokes the consideration of the tribal-national specificity (Johnston), on the other hand the comic feature of the Trickster opens towards an unavoidable political dimension that pervades Native literature (Leggatt). Sinclair's contribution highlights the Trickster's role in Natives identity and life-experience.

The Trickster as 'shape-shifter' pervades the final section of the book. In the contribution by Carter, as a matter of fact, he meets, on the performative level, the problematic and controversial territory of the female body. In Kim's essay, Trickster's transformative abilities shift to the diasporic context. In the final piece of the collection, King shows individual experience as the source of inspiration for all told and/or written stories. The book closes with two 'Appendices'.

Troubling Tricksters is a far-reaching text, promoting an innovative critical approach to the 'trickster discourse', and also, because of the presence of essays by Native scholars, constitutes the first step towards a more faithful interpretation of Indigenous literature.

Giuseppina Botta, University of Salerno

Malcolm Lowry, edited by Nicholas Bradley, *Hear Us O Lord From Heaven Thy Dwelling Place* (Don Mills, ON: Oxford University Press Canada, 2009), 361 pp. Paper. \$21.95. ISBN 978-0-19-543006-6.

This collection of three novellas and four short stories was first published posthumously in Philadelphia by Lippincott in 1961 edited by Margerie Lowry. It won the Governor General's Award for fiction and earned strong critical praise as, for instance: 'a work of art – moving, noble, to be received with humility and gratitude ... from a good man and a writer of great, great talent' (Elizabeth Janeway's *New York Times* review, quoted on the 1969 Capricorn Books, New York, paperback reissue). Over the years it has been reissued by various publishers internationally, only once in Canada. This new edition in OUP Canada's 'Milestones in Canadian Literature' series makes this work available again in the country which provided a home for Lowry during a significant period of his life. The British Columbia landscape is setting and inspiration for some of the stories, profound symbol in others set in Rome, Pompeii or on a voyage through the Panama Canal.

Most readers come to Malcolm Lowry's work first through his masterpiece, the novel *Under the Volcano* (1947). That work is very different in conception and form from this set of linked stories, which Lowry thought of as a unit. Nicholas Bradley provides an introduction, a chronology of Malcolm Lowry, a select bibliography, a set of footnotes and a note on the text of the stories for which he uses the Lippincott edition. He omits that publisher's note and omits the music (the tune 'Peel Castle') to the Manx fisherman's hymn 'Hear Us O Lord ...', whose first line Lowry used for the title and which he specified should preface the work. One misses the background of song he intended as imaginative accompaniment to the collection. The footnotes are not intended to be exhaustive but they are thorough and comprehensive. They elucidate Lowry's many multilayered references, which might be unfamiliar to a new generation of readers. They cover Lowry's allusions to his own and other writings and include biographical and historical information. Together with the bibliography they provide an excellent starting point for further study.

Introducing the collection, Bradley discusses the structure of the book, summarises the stories and explains their potential part in a schema of linked works which Lowry envisaged. In discussing stories set in British Columbia such as the highly praised 'The Forest Path to the Spring', Bradley presents Lowry as 'essentially an English modernist who placed the Pacific Coast at the centre of his world' and whose 'literary representations of British Columbia ... are extraordinary' (p. 17). He links this 'enchantment with place' (p. 19) to Thoreau's and other 'wilderness' writings. Other aspects of the introduction are somewhat downbeat and there is little discussion of Lowry's work in relation to contemporary Canadian literature.

Readers happy with wild swimming might still dive first into the Lippincott edition, with 'Peel Castle' for glorious send-off – and then elucidate subsequent readings by reference to Nicholas Bradley's helpful explanatory footnotes.

Frankie Todd, Leeds

Valerie Alia, *The New Media Nation: Indigenous Peoples and Global Communication* (New York: Berghahn Books, 2010), 224 pp. 39 illustrations. Cased. £50. ISBN 978-1-84545-420-3.

Valerie Alia is an engaged academic. That is clear, for example, from the facts she presents about her own career, and from the Statement of Principles of the Native News Networks of Canada, of which she is the co-author, and which is reproduced as an appendix to this book. It is also clear in the indignation she manifests about the ill-treatment and oppression which has been inflicted on various indigenous minorities in different parts of the world.

The book ranges very widely: in addition to those minorities whose media experience one would expect to see discussed – the Inuit, the Australian Aborigines and the Sámi – attention is also given to significant minorities in Japan, Taiwan and elsewhere.

As far as enabling minorities to use modern media is concerned, Canada comes out of the discussion rather well; its willingness to spend money is tartly contrasted with the stinginess of the authorities south of the border in dealing with their own indigenous peoples. Alia describes her adopted homeland as having ‘long been the world leader in fostering broadcasting and film in remote communities, and by and for First Peoples’.

There is a lot of fascinating material in this book and it is striking that, the internet notwithstanding, radio remains central to indigenous media activity. Unfortunately, Alia’s desire to offer a comprehensive survey in one volume does lead to a certain scrappiness and unevenness: there are, for example, too many lists of projects, important people, keynote speakers at conferences and even signatories of declarations; eight – admittedly well illustrated – pages on the Sámi are followed by two-thirds of a page on community media in India.

The last chapter in the book is probably the best, for in it Alia argues a case at length – namely, that, although research she carried out in the 1980s in Nunavut and elsewhere suggested that ‘cultural genocide’ was underway, from the mid-1990s, ‘cultural genocide is far less pervasive and cultural resiliency and regeneration far more substantial than I had thought’ (p. 180).

Alia provides a very useful chronology which, although it starts in 11,000 BC, concentrates on developments in the last 100 years. There is also a filmography of indigenous films and videos, which includes some familiar titles such as *Atanarjuat (The Fast Runner)*, filmed in the Canadian Arctic, alongside many less-familiar ones – and some surprising ones, such as *Dances with Wolves*.

David Hutchison, Glasgow Caledonian University.

Anne Whitelaw, Brian Foss and Sandra Paikowsky (eds), *The Visual Arts in Canada: The Twentieth Century* (Don Mills, ON: University of Oxford Press Canada, 2010), 496 pp. 185 colour illustrations. Cased. \$85. ISBN 978-019-542125-5. Paper. \$60. ISBN 978-0-19-543459-9.

The present book is a collection of twenty short essays, each written by individual contributors selected from universities and museums in Canada. It is a handsome tome with most of the 185 images reproduced in colour; a useful picture and general index; and a list of resources that include contact addresses of Canadian museums and art galleries.

In the introduction the editors make three ambitious claims: first, ‘new essays’; second, ‘from across Canada’; and third, an ‘overview of developments in Canadian art from the late

19th century to the present ... in the most comprehensive survey ever published' (p. xiii). First, are the essays new? Hardly: many of the contributors, particularly the senior writers, cover familiar ground on which they have previously published in one form or another. The book would have been more accurately entitled 'Essays on Past and Current Research into Twentieth-century Canadian Visual Art'. Second, 'across Canada' is misleading as half the contributors have studied, taught or teach at Concordia University, Montreal. Seventeen of the twenty (thirteen female, seven male) are based in Quebec (eight) and Ontario (nine), with only one writer from each of Alberta, British Columbia and Nova Scotia. Third, the content is far from comprehensive and is selective. Painting and painters play an important role and comprise almost half the chapters, including three devoted to Canadian icons: Tom Thomson and the Group of Seven; Paul-Emile Borduas and the Automatistes; and Emily Carr.

Sculpture is treated in two chapters; the First Nations are addressed in three; and there are single chapters on design, photography, conceptual art, video, the role of art institutions and historiography. There are gaps and omissions: graphic arts, arts and crafts, pottery and ceramics have been overlooked. Visual arts and artists outside Quebec and Ontario receive passing notice. There is no attempt to define a Canadian identity through visual art.

The essayists were given *carte blanche* to develop their topics and methodology, yet most employ a conservative historical and chronological approach to people and events, not ideas. The chapters are structured similarly: information is summarised; critical reception is chronicled; and there is a list of basic texts for further reading. The chapters without any internal subdivisions have greater unity, fluidity and read better than those with many subheadings. The arrangement of chapters is also problematic. The three chapters (10, 17, 18) on First Nations would have been more effectively grouped together, as would the two on sculpture (12, 15). The final chapter on historiography, part of which was originally published in *Perspectives* in 2008, would have made a better introduction.

With the proliferation of publications on modern and contemporary art and artists in Canada during the last quarter of the twentieth century, is a survey really necessary? If so, for what readership is it intended? A survey is anachronistic. It will appeal to a general audience and undergraduate readership. However, in perpetuity, it will reveal more about the contributors and the time in which they interpreted visual art in twentieth-century Canada than the art itself.

J. Craig Stirling, Montreal