Left History 14_2 ready to go to printer 8/6/10 12:57 PM Page 113

helped lay the foundation for the rise of the welfare state. Apart from telling us little about the social and cultural history of Vancouver's longshoremen after the 1935 strike, Parnaby does not appear to consider the possibility that, instead of underwriting state expansion, the labourist ideals he sees at the heart of the longshoremen's political culture might indeed have privileged the anti-statist possibilities of working class autonomy and independence. This is, however, a book that suggests fruitful conversation on any one of a number of historical questions; the link between the longshoremen's sense of citizenship and the emergence of Canada's welfare state is only one. *Citizen Docker* is an important book. It deserves a wide readership.

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John Douglas Belshaw, *Becoming British Columbia: A Population History* (Vancouver: UBC Press, 2009).

John Douglas Belshaw's *Becoming British Columbia: A Population History* is an essential work for anyone exploring the history of the colonial project in BC and beyond. This history of British Columbia examines the importance of demographics in the construction of the historical narrative. Belshaw's focus is to investigate the measurement of mortality, fertility, nuptuality, and immigration within the context of BC history using Marxist and feminist theories. He argues that a narrative that does not consider the role of demographics lacks substance and maintains such a history is built upon an ill prepared foundation (4). In the case of BC, he contends the "Portland cement" missing from most histories is acknowledgement that the "*demographic project* was constructed within a dichotomy between the growth of the European population and its competition with Aboriginal and Asian peoples" (9). This isn't the end of the sentence in the quote?

Belshaw initiates his discussion with a detailed examination of death, particularly in relation to Aboriginal cultures. He asserts most histories of BC are "characterized by substantial and sustained growth… a tale of victory, of the triumph of a particular imperial and/or national goal." (13) According to him, this type of history ignores the cost extracted from Aboriginal peoples in the construction of BC. He maintains that recent histories focus on the impact of impersonal diseases while "the conscious efforts of European intruders to destroy Aboriginal British Columbians have skulked out of the spotlight." (28). Further, he states, "development, a euphemism for capitalism, is both an economic program and a cultural artifact" (15). Thus, histories based on the theme of progress and development, integral components in this tale of growth and victory, provide a celebration of capitalism rather than an examination of the

Left History 14_2 ready to go to printer 8/6/10 12:57 PM Page 114

cause of fluctuation in the population. Belshaw carries this perspective throughout the text as he questions how the demographic narrative of BC was constructed and why it has not been previously scrutinized.

Belshaw then shifts to a discussion of the immigrant population. He notes even the vocabulary of most triumphant histories record immigrants as "settlers," whereas they should actually be considered as workers (14). Immigration was not random, but rather was a response to real or perceived economic prospects in the province. This point is integral to Belshaw's argument as he builds upon comparisons of the employment prospects in various regions in the province. For example, he examines how marriage and fertility rates among immigrant coal miners on Vancouver Island, largely recruited in England, differed both from other immigrant groups as well as from their cohort who remained at home (122-4). This devise allows Belshaw to clearly argue that BC presents a vital, and often overlooked, laboratory for demographic study.

Although Belshaw exhorts historians to consider population studies, he advocates a critical examination of any demographic data for both validity and reliability (10). He notes that concepts such as marriage and family have shifted radically since the Victorian era (7) While death and birth initially appear as constants, he reports that many life events may not have been recorded at certain times and among some groups of people (8,172-3, 180). Most importantly, he situates the census not as an impartial measure of population, but rather as an inaccurate tool of the colonial project (9). Although these inconsistencies may seem to contradict his insistence on the inclusion of demographics, Belshaw deconstructs the problematic aspects of the data and skillfully uses them as tools to dismantle the narrative of the colonial project.

As well as including numerous charts and graphs, Belshaw provides technical sidebars to both demystify the mathematics behind his demographic arguments, and to illustrate how statistics are used. For example, he carefully explains the difference between terms such as age-specific fertility rate and total fertility rate (130-1). This type of information permits Belshaw to compare expansion in BC to that within specific provinces and to Canada. He also includes helpful appendices to illustrate many of the points made in the text. Appendix A lists the leading settlements in BC from 1871-1951. Although the population as a "running total" increased, many settlements appeared and disappeared over time (195-200). Most significantly, he tracks the change in sex ratios from 1891 to 2001 in what was often known as a "man's province" (202-10).

In *Becoming British Columbia,* Belshaw presents a convincing case for the inclusion of demographic data in historical discourse. He presents a plethora of information that at times seems overwhelming, yet remains logical and consistent. Although those who do not agree with his philosophy may find fault with his argument, this does not diminish the success of his objective - to encourage all historians, not just those who study BC, to critically examine demographic

Left History 14_2 ready to go to printer 8/6/10 12:57 PM Page 115

data before they include it in their works. Belshaw does not present his work as either exhaustive or definitive, rather he offers "A, not *The, Population History* of BC" (5). This is not a textbook on how to construct demographic studies, but rather an extensive discussion on the significance of demographic discourse using British Columbia as its focus.

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Sharon Wall, ***The Nurture of Nature: Childhood, Antimodernism, and Ontario Summer Camps, 1920-55*** **(Vancouver: UBC Press. 2009).**

Summer camping for children in the United States and Canada is one of features of twentieth century childrearing. Summer camps could only develop when urban-dwellers were far enough removed from "the countryside" as a site of agricultural production and hard work, and it could be seen, increasingly as a site of leisure and self-development. Historians have begun to turn their attention to these institutions both as educational sites and as prisms though which we can understand how adults expressed their own cultural goals, aspirations, and ambivalences through for children's' development away from the day-to-day life of the city.

Sharon Wall has framed this book about the summer camps of Ontario, as they expressed an increasing unease with urban life. The framework she uses throughout the book is the seeming contradiction of a rural (or wilderness) ideal as an expression of both *modernity*, and a disquiet with that very *modernity*. This disquiet, or *antimodernism* was one of the key features of all the camps she examines.

The first group whose unease with the culture they themselves had created, was the urban upper-middle class. Like in the US, well-to-do Canadians mourned the loss of rugged self-reliance among their boys, now spending so much of their time in schools, and watching their fathers go to work in offices. This group promoted summer camps with a focus on making these elite boys more rugged. (Wall mentions that with the creation of some elite summer camps, parents of boarding school boys wouldn't have to ever be around their children for long periods of time).

Soon a second, very different group of summer camps was developed as part of the concern among social reformers with the "unhealthy" qualities of childhood among the poor and working classes. Although many of the activities were similar, the job of these "fresh air camps" was to cure working class children of socially disruptive behaviour they learned from living in the city, in families either over-worked or vulnerable to poverty, if they were not. Like the elite camps, these camps emphasized activities like canoeing and learning to swim, but also were notable for the care taken to provide good food (sometimes in short supply at home) and regular physical examinations. If the children gained weight while at camp, their experiences were deemed a success.