

Au final, la publication se veut une bonne introduction pour quiconque s'intéresse à l'histoire ouvrière canadienne. Espérons qu'elle saura susciter l'intérêt des chercheurs pour cette célébration bien particulière.

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Roberta Buchanan, Anne Hart, and Bryan Green, *The Woman Who Mapped Labrador: The Life and Expedition Diary of Mina Hubbard* (Montreal: McGill-Queen's University Press, 2005).

Mina Benson Hubbard Ellis (1870-1956) was born on a Canadian farm, and spent 10 years teaching school in Ontario before leaving Canada to study nursing in New York. There she met and married American journalist and amateur adventurer Leonidas Hubbard. Following Hubbard's 1903 death in the Labrador wilderness, Mina organized and led a Labrador expedition of her own. With the help of George Elson and in direct competition with Dillon Wallace (both of whom accompanied her husband in 1903), Mina successfully travelled by canoe from North West River to Ungava Bay in the summer of 1905. The personal diary and pioneering map of the George and Naskapi Rivers she produced on that trip are at the heart of this valuable collaboration. Introduced and annotated by Buchanan and Greene, the diary is entirely and carefully reproduced (including original corrections and errors), showing respect for Mina's voice. Hart treats the reader to a well-researched biography of its author, including her life after 1905. Combining primary document, secondary analysis, and biography makes this work interesting for general readers, but also valuable for historians of women's experience, relations between First Nations peoples and those of European decent, and middle-class encounters with "wilderness".

The volume opens with a series of short essays placing the diary in a context of gender, class and race relations, geography and landscape, history and biography. This material could have been strengthened through integration into a single introductory essay exploring connections between various elements and themes. The authors' treatment of the indigenous peoples, settlers, and landscape of Labrador is commendable, demonstrating the degree to which place shaped Mina's life and consciousness. Greene compares Mina's expedition with that of Wallace, contrasting personnel and encounter with the Labrador landscape: Mina's largely Native crew was chosen for "experience in the bush," Wallace preferred middle-class white men of "scientific expertise" (10). While Wallace felt a "sense of menace emanating from the land," Mina, informed by "Native values and sensitivities, rather than white paradigms" (as argued by Greene) wrote with "increasing awareness of beauty and harmony in the wilderness around her" (11). Unfortunately, by suggesting this awareness came from

being “shielded” from hardship by her crew (rather than from her own aesthetic), and by describing the journal as written “from the heart, not the head” while downplaying its scientific value (46), Greene perpetuated the kind of gender stereotyping criticized elsewhere by Buchanan. Interestingly, while Mina benefited “from both race and class privilege” (28), her willingness, as employer and expedition leader, to defer to Scots-Cree crewmember George Elson demonstrated how gender could sometimes trump race and class.

In terms of introduction and context, some additional discussion of the social and financial implications of widowhood was needed to better understand Mina’s motivations. Her use of racial stereotypes in the published *A Woman’s Way through Unknown Labrador* when her diary was “free from the worst aspects of the racial prejudices of her day” (25), for example, may have been an effort to boost sales and lecture bookings when she needed to be self-supporting. Mina’s rural upbringing also needed more attention. Studies of rural women’s experience suggest that traits the authors admired in Mina (her determination and practicality, her rejection of middle-class social conventions and, especially, her spiritual response to the Labrador landscape) were typical of women from her background. While Mina’s rural roots are referenced, one is left with an impression that being a “farm girl” was interpreted as a limitation to be overcome rather than a key part of her identity and character. Mina herself never lost sight of this, even after a socially and financially advantageous (if personally disappointing) second marriage. Hart described how during the 1940s English servant shortage an elderly Mina scrubbed the floor of her large London home, proclaiming, “I’m not a Canadian farmer’s daughter for nothing” (418). Readers may also want to explore recent work on the history of tourism, especially the urban middle-class American interest in “wilderness,” for insight into expedition culture.

The book seems disjointed at times, albeit with purpose. Along with the lack of integrated introduction, Hart’s biography is presented in two parts (pre- and post-1905) with the text of the diary sandwiched between. While flow may be compromised, the gesture of respect to Mina’s account of that summer, and the emphasis placed on the transformative nature of her Labrador experience, is worthwhile. The biography itself is well written and engaging, clearly sympathetic towards Mina without glossing over unappealing character traits such as intolerance and spite. In the end, we see Mina Hubbard as adventurer and survivor – not only of the Labrador wild – but also of the social roles, expectations, and limitations faced by a woman of her time.

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