

West. There is only one article specifically about women and that is Veronica Strong Boag's article on Nellie McClung and her role in the rise and decline of the feminist movement in the 1920s. There is nothing on World War II but a good deal on Western alienation in the postwar period which was, of course, an important development in prairie history.

The reader will have concluded, rightly, that, despite some shortcomings, I am pleased with this book and I think it makes an important contribution to prairie history. If nothing else it brings together in a logical sequence a series of disparate but important articles on prairie history and makes them easily accessible. The articles are at times pedestrian but at other times incisive and provocative. The editors have not hesitated to include articles that have differing, even contrary, views, which will certainly alert the student to the fact that there is more than one way of interpreting our history. I am disappointed that the depression years on the prairies are covered only by two articles which deal with the rise of the CCF and the Social Credit party. I would like to see something on what it was like to live on the prairies during that awesome era of our history. I find it slightly disturbing to have some variation in population statistics cited by Paul Voisey and Alan Artibise in the section on the urbanization of the prairies, but I suppose this only shows that caution is necessary in dealing with statistics. In summation, then, this is a good book which should serve as an excellent introductory text.

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Yukon Wildlife: A Social History. ROBERT G. McCANDLESS. Edmonton: The University of Alberta Press, 1985. xvii, 200 p. illus. ISBN 0-88864-093-5 \$14.95.

I read *Yukon Wildlife* while studying trapping during a very cold week in February in a native community in northern Alberta. There is a history in that part of Alberta, as in the Yukon, of wildlife legislation and regulations designed to protect diverse interests, with the interests of the aboriginal users of wildlife — and sometimes even of the wildlife itself — not always considered to have been paramount. It seemed fitting to be reviewing Robert McCandless's book while pursuing contemporary research on the same subject.

McCandless intends to show how Yukon wildlife legislation has developed in response to various constraints and concerns defined by a broader social, political, and economic context. His book is based on a report which he prepared for the Yukon government in 1977. The theme of his study can be summed up in his statement that "the abundance and diversity of the Yukon's wildlife have absorbed the efforts made to manage it." (p. xi) His book is also very personal. He is a long-time Yukon resident, and his narrative contains many personal recollections. Indeed, the reader gets a sense that this information is in some ways a formal rendering of today's collective Yukon oral tradition about its recent past.

The author divides his study into five sections: an introduction to European wildlife law; an overview of Yukon game law; the history of big game hunting; the history of fur trapping; and a summary analytical chapter. He sets the stage for his analysis by tracing

the evolution of European wildlife law from the eleventh century to 1900, or the beginning of representative government in the Yukon. This unexpectedly broad and illuminating discussion outlines the development of attitudes concerning wildlife and the entrenchment of the particular attitudes of the upper classes in legislation, especially English wildlife law, and later in wildlife law in Britain's North American colonies. The twentieth-century Yukon legislation (and presumably that of other jurisdictions), he believes, is characterized by a conservation ethic and by a system of universal access, which allows non-natives to compete with traditional native users for game. Having established an ideological and regulatory framework, McCandless begins to trace wildlife law as it developed in the Yukon after 1900.

The Yukon Territory is an unusual, even unique part of Canada. Direct contact between Yukon Indians and Europeans dates only from the mid-nineteenth century. Furthermore, the Yukon experienced rapid growth of its non-native population and transportation infrastructure as a consequence of the Klondike gold rush and subsequent mining and wildlife-related activities. However, the territory remained relatively isolated from larger administrative centres until World War II. The Territorial Council was given control over Yukon wildlife when provision was made for elected representatives (1900), and the first Game Ordinance was passed in 1901. McCandless uses this Ordinance "as a weather vane of attitudes towards wildlife." (p. 33)

Information about the Yukon is often scant, especially for earlier years when records are fewer in number. McCandless has relied heavily on government archival records, most of which are located in the excellent collection of the Yukon Archives in Whitehorse. However, archival records available from the Public Archives of Canada on microfilm were not consulted (such as RG 10, Records of the Department of Indian Affairs), and evidently he was unable to consult other government records which are found only in the PAC. One reference to a source in RG 85, Records of the Northern Affairs Program, does appear in his chapter notes, but without inclusion in the bibliography. Copies of many PAC records have not yet been deposited in the Yukon Archives. This problem of distance underlines the importance of local access to government records about one's own region.

The author has also used a great deal of oral testimony of long-time Yukon residents, both native and non-native. He conducted three formal interviews, which are appended. He reminds the reader that just as English wildlife attitudes and law evolved over centuries, so too there are long traditions about wildlife among Yukon native peoples. However, he does not explore these traditions, nor does he discuss his methodology in using this sort of information. Rather, he uses the oral traditions to flesh out and to provide alternate interpretations to the conventional wisdom about the Yukon's history. His analysis is occasionally weakened by the lack of substantiation and documentation for some of this information. For instance, he includes a derogatory story about big game hunter Nevill A.D. Armstrong (p. 56), and he claims that both George Jeckell, a Yukon Commissioner, and R.A. Gibson, the Director of Lands, Forests and Parks in Ottawa, were unimaginative. (p. 69) I would like to know the grounds for these and many other claims.

McCandless turns first to big game hunting, documenting the development and importance of sports hunting and the related guiding industry, which continue today, and of market hunting and the sale of wild meat, which persisted until 1947. He contrasts the attitudes of residents and outsiders toward wildlife use, noting that sportsmen were

usually the people with money and political influence — although how this affected wildlife law is not clarified. This is followed by an examination of fur trapping and fur farming, an industry influenced by trends in the fashion industry.

McCandless also deals with the nature of the Yukon social community during this prewar period. He argues that until World War II there was a “homogeneous community” (p. 45), and “Because many families of mixed marriage acted as catalysts, the community was a culturally stable one with no deep economic disparity between its parts.” (p. 44) It would be easy to translate these statements into a Yukon “golden age,” although such a contention requires substantiation lacking here. This interpretation seems to be contradicted by his later discussion of the amendment to the Game Ordinance that deliberately discriminated against status Indians, preventing them from becoming Chief Guides unless they relinquished their Indian status. This section includes excellent discussions of Johnny Johns and George Johnson, two Yukon Indians affected by this legislative change.

The building of the Alaska Highway and the Canol pipeline during World War II were pivotal events that reshaped both the social community and legislation towards wildlife. During this period, events occurred which have engendered powerful themes for Yukoners, native and non-native alike. McCandless points out that the “building of the Highway was a repeat of the gold rush mythology, with a modern, technological twist.” (p. 75) While he elaborates on the events leading to the construction of the highway, there is no mention made of the Canol pipeline, an associated project with importance for other portions of the Yukon. An immediate consequence of highway construction was that in 1947, the Yukon Territorial Council allowed U.S. Army personnel and civilians to obtain resident hunter licenses. According to Yukon native oral tradition, these hunters slaughtered and wasted enormous amounts of game. This situation, combined with initiatives in Alaska, led to the establishment of the Kluane Game Sanctuary, which prohibited all native hunting and trapping on lands traditionally used by the southern Tutchone.

From a long-term perspective, World War II set in process secondary events that led to new relations between the Yukon and the “outside world.” The social community became dominated by newcomers, many of them from Alberta, who brought with them very different perceptions about wildlife and native peoples. McCandless analyzes the role of the Yukon Fish and Game Association from 1945-1950 in influencing new legislation and the hiring of wildlife officials. The association wanted to import Alberta species to the Yukon — buffalo, elk, and mule deer. It was instrumental in recruiting in Alberta the Yukon’s first Director of Game, who then established in the Yukon what McCandless calls “the myth of the ‘wolf menace’.” (p. 91) The result was a poisoning campaign through the 1950s and the adoption of an attitude which has persisted to the present. The strength of this myth can be seen in the recent campaign against wolves, even in the face of evidence pointing out that wolves are not responsible for reduced game populations. The Yukon Fish and Game Association lobbied for the abolition of market hunting (in 1947) and for the introduction of registered traplines. These were introduced at the same time as the collapse of the fur market. These developments, following the massive dislocations of the war, led within three years to poverty for Yukon Indians.

McCandless’s final chapter summarizes what he sees as four major periods in the Yukon’s history. It contains a curious argument. Although social, political, and economic

contexts have been important to his discussion, he now attributes the changes in legislation and attitudes to changes in means of communication, an interpretation not developed earlier. Hence, the logic of this conclusion is not evident.

A good social history of the Yukon Territory since the Klondike gold rush is long overdue. It should be based on an informed and careful blending of published materials, archival documents, and oral traditions. McCandless's book is a big step toward this goal, though there are some major gaps in the literature he cites. He omits, for instance, Julie Cruikshank's and Kenneth Coates's work on the impact of the Alaska Highway and Hugh Brody's masterful study of native trappers in northeastern British Columbia. It is important to note that he brings the perspective of a Yukoner to this work. This is a strength of the book, in that his writing reflects a sensitivity to time and place which "outsiders" often lack. It joins a growing literature which is gradually replacing the conventional wisdom about the Yukon with studies containing great insight and respect for the distinctiveness of the territory.

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A Fur Trader's Photographs: A.A. Chesterfield in the District of Ungava, 1901-4. WILLIAM C. JAMES. Kingston and Montreal: McGill-Queen's University Press, 1985. 113 p. illus. ISBN 0-7735-0593-8 \$24.95.

In *Archivaria* 12, William James, a professor of religion at Queen's University, published a short article entitled " 'Inuit in Church': Clearing Photographic Misattribution," in which he showed how a photograph widely attributed to Robert Flaherty had in fact been taken several years before Flaherty ever travelled in the north. He also showed how a supposed "political statement" made by Flaherty in the photograph was based on the erroneous assumption that the image was complete. In fact, the Flaherty photograph represented a cropped version of the original image. This article and a short follow-up notice, which were the result of a great deal of research in out-of-the-way places, promised an interesting study of the photography of fur trader Albert Chesterfield, who actually took the shot misattributed to Flaherty. Unfortunately, the outcome, as represented in the present book, has not completely fulfilled the promise.

Albert Alexander Chesterfield (1877-1959) was born in England and, when orphaned at the age of fifteen, was sent to stay with an uncle and aunt at Sweetsburg, Quebec. There he finished his schooling and, despite a chance to become an architect, joined the Hudson's Bay Company, working at Rigolet in Labrador. In late 1900 he left the service, but in 1901 rejoined and was sent first to Moose Factory and then, in 1902, to Great Whale River on Hudson Bay. There he stayed until 1904 when he appears to have definitively left the company's service. About 1910, he became a professional photographer in Montreal, later worked as a journalist, and then retired to a small town near Kingston, Ontario. According to the author, the main remaining records of Chesterfield's photographic career are the images he took while at Great Whale River. They are the basis of *A Fur Trader's Photographs*.

Over three hundred photographs by Chesterfield are available in the Queen's University Archives and the Hudson's Bay Company Archives. However, it is not clear how many of these are from his fur trading period, nor how many are duplicates of the