

and the occasional union or ethnic leader. As such, it is an important companion piece to many of the recent histories of immigration that focus on settlement trends and the relationships between and among local, ethnic and racial communities.

Those who teach Canadian history, political science, and law will find within this monograph a wealth of detailed information and a vast source of references to primary sources for further study. Researchers will benefit from the concise laying out of the historical overview of immigration policies. This monograph represents an example of comprehensive research and thoughtful analysis. Within contemporary debates on immigration and multiculturalism in Canada it serves as a critical reminder to Canadians of how acceptance and exclusion of immigrants and refugees have shaped the mosaic.

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Vera K. Fast, ed. *Companions of the Peace: Diaries and Letters of Monica Storrs, 1931-1939*. Toronto: University of Toronto Press, 1999. Pp. 243.

Delving into the history of British Columbia's Peace River region in the decade before World War II without encountering Anglican missionary Monica Storrs is a near-impossibility. Storrs and her seemingly bottomless supply of energy and commitment to spreading the Anglican gospel and through it, her own version of English culture and civilization, are constants. Often engaged in organizing Boy Scout and Girl Guide troops along with church services and functions, the equestrienne Storrs crossed and re-crossed the expansive north Peace country in the waning day of the settlement frontier before the war, the Alaska highway, and mid-century North American culture forever changed the last, best, west. And in completing an editorial project first undertaken by W.L. Morton in the late 1970s, Vera

Fast has provided a fitting close to a personal history of Storrs' maturation as a church and community worker, and one whose recollections also revealed intriguing glimpses of the personal histories enlivening British Columbia's north Peace.

When Monica Storrs first arrived in British Columbia's Peace River country in October 1929, she was a 41-year-old woman who had divided most of her life between caring for her aging parents and working within the Anglican Church. Released from familial duties with the passing of her mother in 1923 and father in 1928, Storrs sought out an opportunity to spread the gospel and she eventually found herself enroute to the Peace. And while she never wavered in her determination to Anglicize this particular frontier of the Empire, her labours soon included an ever-widening range of activities dedicated to the simple but continual task of improving the lives of settlers and their families. Her letters home to England were circulated not only to relate her efforts to friends and family but also to attract material and financial support for her work in the Peace. Since she was endeavouring to describe her life as well as the lives of those she encountered, the letters and diary entries form a layered account portraying insightful images of the north Peace, the people who settled there, and the notions that motivated Storrs in her vocation. Not surprisingly, her words often say as much about Storrs as they do about the Peace and its people. In making this source more accessible through her editorial labours, Fast has done a service to the Peace, its people, and settlement history of the region.

Unlike the original volume that covered the entire record for slightly over two years, Fast's edition is a heavily edited selection spanning November 1931 to November 1939. Admittedly, the space restrictions placed upon Fast have engendered a less satisfying product than what might have been hoped. In her introduction, written with Mary Kinnear, Fast states that a goodly proportion of that which has been excised concerned repetitious mundane daily duties and thus, their omission did not detract from the overall effect. Perhaps this is true but for those wishing to excavate the history of the north Peace, the additional edits are troubling. After all, Storrs

undoubtedly culled what went into these letters and diaries and then Fast weeded the text again. By the time it is in readers' hands, the portrait of the Peace has not only been edited, its been laundered. In what is otherwise a compelling volume, the limitations placed upon Fast and the consequent editorial trimming are, in the least, rather unfortunate.

A second concern also arises from the introduction provided by Fast and Kinnear. Although, taken as a whole, the two editors offer a number of interesting observations about women missionaries and the colonizing experience, there are a number of factual and interpretative problems. The railway did not reach Pouce Coupé, British Columbia, in 1924; that did not occur until 1930 (p. 6). Perhaps the editors were referring to Pouce Coupé prairie on the Alberta side of the provincial boundary but such details are important, especially when the effect of a railway in this agricultural setting is considered. Fast and Kinnear seem unaware of the fur trade origins of Fort St. John and fail to identify correctly its founding in 1794 (p.18), and their discussion of the census figures for the 1920s and 1930s is also incorrect. The great influx occurred in the 1920s and while the 1930s did witness the arrival of families fleeing the drought-stricken prairies, the actual numbers were nothing like the previous decade (p. 19).

Finally, Fast and Kinnear make a particular effort to address the issue of alcohol consumption in the north Peace since some have apparently suggested that Storrs gave scant attention to the issue in her letters and diaries. They conclude that her writings reflect the reality of the situation as she perceived it and the way she saw it closely approximated reality (pp. 26-27). In essence, because Storrs allegedly did not comment on alcohol consumption or problems relating to alcohol, either there were no problems or the drinking that did exist did not warrant comment. On this footing Fast and Kinnear could not be more incorrect. After all, one merely need read the first volume of Storrs' diary to encounter her thinly veiled disgust at the "turkey shoot" in November 1929 where almost all the men got drunk, including the local policeman. This is but one reference. In Fast's volume one can locate a number of observations about

alcohol and alcohol problems in the region. For example, in the entry for October 1932, Storrs noted that the Montney was particularly plagued with moonshiners and the bad influence of drink (p. 87). Drinking was a concern and Storrs never shied away from noting the problem while, at the same time, it's arguable that local drinkers were likely to give Storrs a wide berth and thus she probably did not see how widespread alcohol use and abuse really was. And there is no question about it; the provincial police records make it abundantly clear that alcohol was a public issue in the Peace as it was elsewhere in the province. For the editors to misstate the content of the Storrs record on this particular point, especially since they highlight it in their introduction, is, to say the least, unfortunate.

Even in light of these concerns, there is no question that Fast's completion of the Storrs record is long overdue and greatly welcome. As a representative of a type of individual who answered the call to spread the gospel in western Canada, Monica Storrs is intriguing. And for the light her observations and reflections cast upon those who turned to the Peace region in hope of finding the good life in the two decades before World War II, there are few sources that offer so much. That it took twenty years for the project to be completed is testament to Fast's perseverance and there is no question that those interested in the settlement history of western Canada will profit from the labour.

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Kathleen Gallagher. *Drama Education in the Lives of Girls: Imagining Possibilities*. Toronto: University of Toronto Press, 2001. Pp. 144.

In her book based on her doctoral research, Kathleen Gallagher asks whether a same-sex class could be the setting and drama the process whereby Grade 10 girls might more freely