the subject. Illustrations are well represented and well integrated. This is a solid work meant to last and sure to engage the interest of those who scan through its pages. We look forward to seeing its sister volumes emerge in the future, no doubt produced to the same high production values and standards, and with equally valuable content.

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The history of the book in Canadian Aboriginal communities is becoming a subject of concentrated interest as scholars such as Germaine Warkentin, Cornelius Jaenen, and Robert Bringhurst are exploring Aboriginal sign systems and oral forms of knowledge preservation. *Paper Talk* is an original and fine addition to this ongoing discussion.

*Paper Talk* surveys the history of libraries and print culture among Aboriginal peoples in Canada before 1960, and traces the motivations and effects of introducing book literacy into Aboriginal cultures. Edwards views libraries as intellectual, religious, and social institutions. He examines how Europeans and Euro-Canadians used them as colonizing instruments among Aboriginal people, while at the same time Aboriginal people used libraries and printed books to counter colonization and incorporated print culture into their methods of communication and knowledge and heritage preservation. The first chapter explores questions of Aboriginal literacy, the blurred boundaries between the written and the oral, and Aboriginal practices of inscribing symbols on material bases. Coverage of print materials in Aboriginal communities before 1800 is cursory, but Edwards hits his stride in the nineteenth century. He outlines how missionaries such as Thaddeus Osgood and James Evans introduced or reinforced the written word in the context of religious conversions, relying on translations of religious texts translated into invented writing systems for Aboriginal languages, and the efforts to teach Aboriginal people English or French, especially in residential schools. The thread is
continued in the next chapter, which looks at the federal government’s imposition of print culture on Aboriginal people in the first 25 years of the twentieth century. Yet, Edwards shows that in many cases the Department of Indian Affairs only began using books and libraries as assimilative agents after Aboriginal people, such as Charles A. Cooke, requested them. The fourth chapter examines community development, philanthropy, and educational neglect from 1930 to 1960, concluding with a description of the efforts of Angus McGill Mowat, former head of Public Libraries Branch of the Ontario Department of Education, to establish a large public library at Moose Factory for the Cree and Ojibwa living there.

*Paper Talk* provides a cohesive and richly detailed narrative that outlines general patterns among Aboriginal people combined with illustrations of specific examples in local contexts. Edwards balances solid primary research with careful integration of published works in the field. The book will be of interest to scholars of both Aboriginal peoples and the history of the book.

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Richard Davies admits that “a good portion” (xi) of his life was consumed by this long-awaited biography of the Nova Scotia writer, Thomas Chandler Haliburton. In fact, Davies has devoted his scholarly career to Haliburton studies. He is editor of the essay collection, *On Thomas Chandler Haliburton* (1979); *The Letters of Thomas Chandler Haliburton* (1988); and the proceedings of the 1996 Thomas Raddall Symposium, published as *The Haliburton Bi-centenary Chaplet* (1997). His deep knowledge of Haliburton’s life and work is evident in this biographical study, the first to follow V.L.O. Chittick’s earlier publication, *Thomas Chandler Haliburton (“Sam Slick”): A Study in Provincial Toryism* (1924).

Contemporary scholars and readers find Haliburton difficult. As Davies argues, “Haliburton’s books are filled with language that disturbs and offends” (6). Haliburton’s work is rife with racist views