the United States, which would be especially valuable to Canadian readers. Nonetheless, Dyck has assembled an excellent array of case studies which, when combined with his own introduction and conclusion, make a important contribution to the field.

James B. Waldram


Second Nature, which grew from a series of programs produced by Alan Herscovici for CBC Radio program, Ideas, is an important, if not unflawed, contribution to a body of literature concerned not with animal rights pro or neutral, but with the real and potential negative effects the movement has had at several strata of Canadian society. While not explicitly about Canadian Native experiences, be they Inuit, Dene or Cree, Herscovici presents some of his most powerful material in specific relation to the animal rights movement and those cultures least often thought about in Canada.

The book is divided into three principal sections covering the theory, the practice and, essentially, the future of Western society in relation to animal rights. Herscovici, originally approaching the question as a journalist, covers the basics of his subject clearly and plainly. Beginning with a statement of the problem, Herscovici attempts to delve first into the philosophical and epistemological roots of the animal rights controversy. He does this through a review of the religious and non-theoretical arguments which have been advanced as justifications by both pro- and anti-animal rights spokespersons regarding their respective positions. In this section, the author to some degree hoists both sides on their own words, especially through the device of ending the theoretical section with a portrait of the human-animal universe as recognized by the Cree. In so
doing, some of the shabbiness of both sides of the Western argument about animals is exposed.

Part Two concerns itself with the recent history and practice of both sides of the controversy, especially as they have been drawn regarding what have become quintessential issues in Canada: sealing, both Inuit and non-aboriginal, and the leghold trap debate. It is in this section, as well, that Herscovici paints portraits of recent important actors, Greenpeace, Inuit, Cree and Dene, the Canadian Government, European parliamentarians, the scientific community, and the news media. And it is in this section that some of the subtlety found in his introduction is lost. Here the author begins to identify much of the animal rights establishment as villains, while not differentiating between the callous and the ideologue, much to the detriment of his overall thesis. At times it becomes difficult to tell when individuals are being attacked because of the position they represent or because their stance on one side or the other of the issue has not been well understood by the author.

The strongest parts of this section, by far, are Herscovici's documentation of the "seal wars" fought off the coast of Newfoundland and in the Gulf of St. Lawrence and the subsections touching upon Inuit and other aboriginal peoples' use of their resources. In contrast, his vignette about the 1983 meeting of the Convention on International Trade in Endangered Species held in Botswana is somewhat embarrassing, at least to me, because of its tone and superficiality.

The final section, "Building a New Relationship with Nature," is, for me, too preachy at times, specious (no pun intended) at others. For all Canadians, whether original citizens or, like most us, recent immigrants, the need to arrive at a new awareness of our environment, to "build a new relationship," is critical. In this section, the author neglects to discuss, or at times mention, some of the most serious architects concerned with the future, such as Tom Regan and J. Lister-Kaye.
In some respects, Second Nature is the antidote to Farley Mowat's Sea of Slaughter. While this may seem too damning with faint praise, by this I mean that Alan Herscovici has produced a timely and readable book. It is not and does not pretend to be scholarly. For much of its length, it provides a good and, in the Native peoples sections, excellent overview of events and effects. Because it is not scholarly in intent (although it definitely will find use in ethics, philosophy and anthropology-sociology forums and classes), the problems of weak bibliography, manner of referencing, and heavy reliance on personal communications can be absorbed. One thing that might be noted, however, is that it is my understanding that the author received some material support during the writing stage of Second Nature from the Fur Institute of Canada. If this is true, it is nowhere acknowledged in the book's preface. Beyond this, I believe that the author has provided us with a work that deserves a wide readership from all sides of the question.

George W. Wenzel


When I heard that Driben's 1975 thesis on an Alberta Metis colony was to be published, I had hoped that he would have taken the opportunity to update his material, or at least inform his readers of the many significant changes that have taken place in the Metis communities since he visited the colonies in 1970. However, except for the addition of an index, the thesis has been reprinted without change. The unfortunate result is that opening this book thrusts the reader into a sort of time-warp, with few indications that this is happening.

The time-warp operates on at least two levels: the theoretical framework is hopelessly out of date and irrelevant (it is based in part on a refutation of the Social Darwinist ideas of...