

farmers and residents for the purpose of taking advantage of the remarkable bounty of nature to provide a venue for local recreation. In 1960 the CCF government passed the Regional Parks Act, which provided provincial, financial assistance to local initiative in the development and operation of regional parks.

The guide contains maps identifying the location of each park. Each entry provides basic information for the park: where it is and how to get there, services offered, recreational facilities available, special events, postal address, phone and fax numbers. Many of the parks in the southwest and northwest are associated with the history of the region before the advent of settlement and the wheat economy. Most important of all, and taken together, they offer a firsthand experience with the incredible diversity of this vast province. Scholars of the Canadian Plains would do well to visit and become acquainted with them.

A guide of this kind deserves to be updated and reissued. In that connection, the authors and the CPRC should be encouraged to include a bibliography that provides the reader with references to the history and ecology of the regions within which the parks are located.

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Two Months in the Camp of Big Bear: The Life and Adventures of Theresa Gowanlock and Theresa Delaney, by Theresa Gowanlock and Theresa Delaney, with a scholarly introduction by Sarah Carter. Regina: Canadian Plains Research Center, 1999. Pp. 78, photographs, illustrations.

An 1885 edition of *Two Months in the Camp of Big Bear* is kept in the Special Collections department of the main library at the University of Regina. That means that it cannot leave the library. The slim brown volume is rather fragile, its pages yellowed and brittle with age, and it is a rather plain-looking book, overall. What lies between its covers, however, has none of the dullness of the book's exterior. For therein, and read by people the world over, are Theresa Delaney's and Theresa Gowanlock's stories about being captive in the Cree Chief Big Bear's camp.

Theresa Delaney (née Fulford, the paternal great-aunt of writer and journalist Robert Fulford) and Theresa Gowanlock gained notoriety in 1885 when, after their husbands were killed by Plains Cree, they were taken hostage. They were not alone in the Cree camp; in fact, they were among eighty hostages of diverse ancestry, taken and held for two months. Yet, most of the media focus was on them, and as a result, rumours about the women's harsh treatment and even of their deaths abounded. Soon after their departure from the Crees, Delaney and Gowanlock made public statements denouncing the rumours; in fact, they declared that they had been treated well and had even been protected by Big Bear and his men. A short time later, in what appears to be a complete change of mind, both Therasas published narratives very different from the first accounts they gave of their capture. Herein lies the mystery: Why did Theresa Delaney and Theresa Gowanlock change their stories?

No one may ever be able to answer this question to everyone's satisfaction and readers of the day must have been in a quandry about which version of the Therasas' stories to believe. In any case, it was the book version published by the Gowanlock brothers' Times Office that got most readers' attention. "Captivity narratives" were

very popular at the time so the book turned out to be a great success; in fact, it caused quite a stir around the world.

The problem with the original edition of *Two Months in the Camp of Big Bear*, however, is that the narratives lacked an objective context in which readers might situate and, therefore, better judge the veracity of the Therasas' conflicting accounts of what happened to them in captivity. In other words, there was no other voice in the original book to balance their rather sensational narratives. Readers left to determine where the truth lies were likely to have fallen under the influence of the more sensational texts.

The Canadian Plains Research Center's reprint of *Two Months in the Camp of Big Bear* is a welcome addition because it has added what was missing in the 1885 edition: a scholarly introduction. The current edition now has just that, an introduction by University of Calgary historian Sarah Carter. Carter doesn't completely solve the mystery about the women's changed stories, but she does provide the balance obtained through a close examination of the issues and attitudes central to that period in history. In fact, Carter's introduction sheds a good deal of light on the full range of influences that may have affected the Therasas' decisions: influences related to gender and race, and to the popularity and expectations of the genre known as the "captivity narrative." Out of the broad historical context that Carter provides as a backdrop to this curious story, emerge new and thought-provoking questions about why the two Therasas changed their stories.

Investigating what really happened to Theresa Delaney and Theresa Gowanlock in captivity, by the way, is not new research for Carter — in her 1990 book, *Capturing Women, The Manipulation of Cultural Imagery in Canada's Prairie West*, she explored in even greater depth, the confusing influences of the age, that may have had some impact on the way the stories appeared in the 1885 book. Those observations, however, are in another book. With the CPRC's reprint, readers now have ready access both to Carter's views about the capture of "Ontario's fair daughters" and to the original captivity narratives by Theresa Delaney and Theresa Gowanlock. Because Carter's careful reassessment of the period provides readers with a less one-sided and more complicated picture, her introduction is a welcome companion piece to those original narratives. It is all the more welcome for the new insights and clues Carter offers. Even so, readers still have to judge for themselves what they think happened.

The narrative portions by Theresa Delaney and Theresa Gowanlock in the 1999 edition are identical to those published in the 1885 edition, and the new edition, like the old, also includes the original photographs and illustrations by F.W. Sutherland. *Two Months in the Camp of Big Bear* is a relatively quick read because the women's changed stories are a mystery, and mysteries — this one is no exception — are always page-turners. The book, a mere seventy-eight pages long, can also be read in less than a day.

Sarah Carter's introduction is an important feature of the 1999 edition, because of the historical context Carter provides in it. Indeed, her introduction will be of particular interest to anyone who has already read *Two Months in the Camp of Big Bear*. Those who are not familiar with this period in history generally, may find this book leads them to want to read other works by Carter, because this is not her first investigation into the period or the story about the "two white women captives." All readers — those familiar with or new to the story about the two Therasas — will find themselves pondering Carter's thought-provoking insights into the period, that produced the influences that may have caused the Therasas to change their stories. Carter's speculations are persuasive, to say the least.

Recently, new books, examining the period in Canadian history known as the Northwest Rebellion or *Resistance*, have emerged to provide different versions of what happened during that confusing event. This reprint of *Two Months in the Camp of Big Bear* joins the growing body of research that is casting some doubt on accepted, one-sided versions of that history. And because Carter's introduction now accompanies the two Therasas' narratives, readers get more pieces of the puzzle between the covers of the same book. About the only thing that I as a reader wished had been included in an appendix, is a sample of one of the Therasas' statements to the press in which they announced they "had been subjected to no cruelties or indignities." It is a minor point, however, since it can be easily tracked down through Carter's footnotes. The 1999 edition of *Two Months in the Camp of Big Bear* is enriched by Carter's clearly written introduction, making the 1885 edition a more complete story than it has been for more than a century.

Related Reading

Carter, Sarah. *Capturing Women: The Manipulation of Cultural Imagery in Canada's Prairie West*. Montreal: McGill-Queen's University Press, 1997.

Carter, Sarah. *Lost Harvests: Prairie Indian Reserve Farmers and Government Policy*. Montreal: McGill-Queen's University Press, 1990.

Fulford, Robert. "Big Bear, Frog Lake and My Aunt Theresa." *Saturday Night* (June 1976): 9-10.

Stonechild, Blair and Bill Waiser. *Loyal Till Death: Indians and the North-West Rebellion*. Calgary: Fifth House Publishers, 1997.

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Warriors of the King: Prairie Indians in World War I, by L. James Dempsey. Regina: Canadian Plains Research Center, 1999. Pp. 123, photographs, tables.

In the 1990s, academics began to explore aboriginal veterans' experiences. The experiences of World War II Indian veterans has dominated the popular and academic treatment of aboriginal veterans. World War I Indian soldiers have received very little notice by popular writers, and even less from academics. L. James Dempsey is the only academic to examine World War I Canadian Indian soldiers' experiences; his new book *Warriors of the King: Prairie Indians in World War I* is the first monograph to be published in Canada about twentieth-century Canadian aboriginal soldiers.

Dempsey aims to examine the reasons western Canadian Indians enlisted in World War I. Prairie Indians enlisted in the war because of the continued existence of a warrior ethic. His argument, however, does not stand up, primarily because Dempsey does not clearly articulate what exactly he means by warrior. The closest he comes to a definition is when he states that an experienced Indian warrior was "a brave, intelligent, and resourceful fighting man, one who attributed his success in war to the power of his spiritual protector" (4). It seems that Dempsey believes that to be a warrior meant going to battle. Dempsey does concede that many Indians enlisted in the war to escape the poverty of the reserves and because they possessed a strong loyalty to the British Crown. However, for Dempsey, the warrior ethic becomes a catch-all phrase. If a man enlists to see the world, he has an sense of adventure. His sense of adventure is due to his warrior ethic. If a man enlists because his friends have enlisted, this is also due to the existence of the warrior ethic.