

lack of maps. Every work of introductory nature (and such is the stated objective of this volume) requires an extensive and firm geographical footing. In the case of aboriginal groups, given their frequent migrations, a set of maps is an absolute must. In this respect *Aboriginal Peoples of Canada: A Short Introduction* falls short of one's expectations.

In terms of its origins, purpose, and editorial methodology, the book is somewhat unorthodox. In 1999 the Multicultural History Society of Ontario together with the University of Toronto Press published a volume titled *Encyclopedia of Canada's Peoples*. According to the editor, the "size of the Encyclopedia (over 1,400 pages) and its price limited its accessibility". To find a larger audience, the editor decided to extract from the bulky volume all entries devoted to Canada's aboriginal peoples and publish them separately, under a new title. Hence the arrival of this book. Furthermore, according to the editor, next volumes should follow, also based upon the entries in the *Encyclopedia* and devoted to various other ethnic/national groups living in Canada (such as East Asians, Latin Americans, Muslims, Slavs, to name but a few). Much may be said for the value of making academic publications readily available to a broader audience, but whether reprinting sections of the *Encyclopedia* under new names is the most appropriate way to proceed remains doubtful. The financial support provided by the Canada Council for the Arts, the Ontario Arts Council, and the Book Publishing Industry Development Program could have been used more productively to facilitate publication of new, original manuscripts.

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Suzanne Morton — *At Odds: Gambling and Canadians, 1919–1969*. Toronto: University of Toronto Press, 2003. Pp. xi, 272.

This wonderful book comes at just the right time. It is about the history of gambling in Canada during the twentieth century, most particularly about that period of Canadian history when active efforts were being made to regulate or even prevent gambling on moral grounds.

There are at least two main themes to this admirable, meaty book. One is that moralistic legislation carries its own costs and dangers, and in the end does not work. If people want to gamble (or drink, or indulge other vices), they will find a way to do so. However, this reminds us that — for better or worse — there was a time in Canadian society when legislation was passed on moral, rather than economic or political, grounds. Today, we hesitate to impose a single morality on everyone. Nowhere is this clearer than in the debate about gay and lesbian marriage, but the same point could be made in reference to the marijuana debate or the recurring debates about capital punishment, imprisonment, abortion, animal rights, genetic engineering, and other issues involving fundamental rights to life and freedom.

As sociologist Emile Durkheim told us over a century ago, in his classic work *The Division of Labor in Society*, a large, diverse society cannot operate on a single

moral code. To attempt to do so is a recipe for continuing conflict. What is needed instead is a set of principles that permit the participation of diverse people with varied value systems. Needed also is a willingness to accept our interdependence, despite our differences.

The second main point of this book is to remind us that, in practice, when people attempt to enforce “moral standards” on behaviour — in this case, with respect to gambling — invariably they enforce their standards against “other” people, not people like themselves. This means, inevitably, that moralistic legislation and enforcement ends up being racist, sexist, ageist, classist, or otherwise biased against particular — usually powerless — members of the population. In Canadian history, we have tended to view recent immigrants — particularly people with ancestries that are not Anglo-Saxon, or at least northern European — as liable to immorality. They are thought to be most in need of our close scrutiny, control, and punishment, for their own good (of course). Working-class people are also less rational and less able to control their urges than middle-class people (like us). Working-class people, especially of non-Anglo-Saxon backgrounds, are thus most at risk for moralistic “finger-pointing”, blame, and stigmatization.

The author does not put forward a theory, at least not a simple theory, about whether the historic minority-bashing that occurred over gambling was due to a simple clash of values between the dominant (English) cultural group and the newcomers from distinctly different cultures. Alternatively, it may have represented just one part of a larger status war in which gambling was used, along with other behaviours, to demonstrate who held control in an increasingly multilingual, multicultural, multi-nuclear society. My own sense is that gambling represented one of the last of what sociologist Joseph Gusfield, in connection with the American Temperance Movement’s effort to impose Prohibition, called “symbolic crusades”. These were status wars between the traditional (native-born) small-townners and the upstart urban immigrants.

We all know who won. Today, Canada is open for business, every day in every way. That includes gambling business, with resultant gambling pathologies — especially in certain vulnerable subgroups of society. Morton ends her book with the following statement:

It is obvious that morality is difficult to inject into political debates in a pluralistic secular country.... The problem is that there may be some moral consequences of gambling that the current philosophy of common sense pragmatic utilitarianism denies. Rather than remaining silent on moral and ethical principles, we need to find a means to insert them ... into a vigorous and open public debate.... Issues such as gambling that touch public morality need to be discussed, even if the result is ambivalence. (p. 201)

This is an important conclusion, but it needs some qualification. First, it is not clear that the problem is an absence of morality in current debates. Perhaps the problem is an absence of discussion about any of the social consequences of gambling, moral or otherwise. Secondly, it is not clear that the cause of the problem is pragmatic utilitarianism, which would imply a systematic, hardheaded examination of possible outcomes and their relative practical value. Instead, we have seen a studied avoid-

ance of any discussion about the consequences of gambling, except on financial grounds. As Morton points out, gambling has always proved to be a great way for governments (and churches) to raise money for necessary services without imposing unpopular taxes.

As we are increasingly coming to realize, little is known about how we might apply the principle of “harm reduction” to popular vices — in this case, gambling — that cannot be prevented and cannot be stripped of all their potentially harmful consequences. Gambling researchers are still trying to measure and explain variations in gambling and problem gambling among people of different ages, classes, and ethnic groups. They are far from knowing what precisely causes normal gambling practices to shade into problematic practices in an individual or community. We are quickly coming to tolerate and promote practices such as Internet and casino gambling for which the human impact is far from known, much less under human control.

Morton’s study reminds us that this current problem has deep roots in our culture and society. We should not return to an earlier moralistic past, because it did not prevent gambling or reduce the harm of gambling. We should, as the author says, feel comfortable discussing the moral, social, and human consequences of gambling. We should work for “responsible gambling” and recognize that doing so is a communal and societal undertaking, but not necessarily a religious or spiritual one.

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Yoon K. Pak — *Wherever I Go, I Will Always Be a Loyal American: Schooling Seattle’s Japanese Americans during World War II*. New York and London: Routledge Falmer, 2002, Pp. xv, 204.

The title comes from a letter “Emiko” wrote from the Puyallup Assembly Centre where many Seattle area Japanese were gathered in the spring of 1942 before being moved inland. Although the subtitle implies a study of the entire war period, the book deals only with the first few months of the Pacific war and is limited to Washington Public School, a junior high, and Bailey Gatzert, its feeder elementary school. By juxtaposing a study of Seattle’s progressive curriculum with its emphasis on Americanization, citizenship, and character education against student writings (which are reproduced replete with their many spelling and grammatical errors), Yoon K. Pak promises to explore “the contradiction between the schools’ mission to educate for democracy and the forced incarceration” of Japanese Americans (p. xii). She refers to the schools as “sites where democracy and dissonance came into play” (p. 108) after Pearl Harbor (December 7, 1941), but the only real example is the quick halt that school officials put to Chinese students wearing “I am Chinese” badges.

Pak explains the situation in these Seattle schools well. Miss Ada Mahon, the long-time principal of Bailey Gatzert school in Japantown, encouraged both “Americanization” and “an environment of intercultural appreciation” (p. 40). A half cen-