

and the only port of entry open immediately following the disaster, benefited at the expense of the rival ports of Seward, Whittier and Valdez. These communities suffered great damage and have not recovered lost business ground. Other papers in this section deal with the impact of the earthquake on health, functional priorities and organizational change in Anchorage, Tsunami warning procedures in areas of California and Hawaii affected by the Alaska earthquake, and earthquake-related activities of the Russian Orthodox Church in five Pacific Eskimo communities.

Papers in the third section describe the work of the Federal Reconstruction and Development Planning Commission for Alaska. They deal with the federal government and its methods for establishing the general machinery to provide fiscal and other resources for coping with the earthquake. Perhaps the most significant paper in this group concerns the manner in which urban planning and reconstruction were initiated.

It is the fourth section that is likely to be of greatest interest to social scientists. Here the human responses to the catastrophe in Anchorage and other seriously affected communities in south central Alaska are examined. This information was obtained through formal and informal interviews with those directly involved by a team of five sociologists from the Disaster Research Center at Ohio State University who arrived in Anchorage less than 30 hours after the earthquake. Their work was expanded during the summer of 1964 and continued into 1965. The material is presented in the form of community studies of cities and towns including Anchorage, Kodiak, Whittier, Seward, Seldovia, Cordova and Valdez in the former category, and five native villages on Kodiak and Afognak islands along with one on Prince William Sound. These are fascinating and dramatic accounts of sudden disaster in remote settlements, of the hardships suffered and difficult decisions necessary before village and city residents were able to return to a normal life.

The 12 appendixes include an exhaustive hour by hour chronology of the events in Anchorage following the earthquake along with various economic, population and employment statistics. There are also radio and congressional speeches by Alaskan politicians, and copies of federal and state laws dealing with such disasters.

Those who read the entire contents of this bulky volume may feel that they have been told more about the Alaska earthquake than they care to know. The various reports

are intensely descriptive and generally lack a theoretical base. Nevertheless, many of the papers, including the general introduction, offer recommendations for well-informed responses to future disasters based on lessons learned through intensive study of the Alaska earthquake. In an era when large-scale man-made disasters are even more likely than their natural counterparts, such recommendations must not be ignored.

*James W. VanStone*

**LIFE WITH THE ESQUIMAUX.** BY CHARLES FRANCIS HALL. *Edmonton: M. G. Hurtig Ltd., 1970. 7½ x 5 inches. 547 pages, illustrated. \$8.95.*

Another in the series of books and narratives on early arctic voyagings being republished by M. G. Hurtig Ltd., Edmonton, Alberta.

George Swinton of the University of Manitoba has written a very revealing introduction to this new edition which does much to place Hall's writing in its proper frame. Swinton says "Charles Francis Hall — high school dropout, blacksmith, engraver, stationer, incipient publisher, explorer and indefatigable enthusiast — conducted three strange and adventurous arctic expeditions. Though these resulted in three books, probably none were actually written by him; they were, however, to a very large extent, based on his extensive notes, diaries and letters."

To give proper weight to this book, we must understand something of the man who wrote it, or at least supplied the material for its writing. Something of his time, his prejudices and his qualities, not least of which were his enthusiasm and his perseverance. Hall, like Stefansson, Freuchen, Rasmussen and many others, possessed that great scientific and reporting instrument, "the mark one eyeball". He reported what he saw and what he experienced. While he spoke the Eskimo tongue he was unable to understand their logic — his fanaticism, his sanctimoniousness got in the way.

If we, who read Hall's book, can disregard the discoloration of that "mark one eyeball" we can learn much of what and who the Eskimo was before we put him on welfare. Our governments are now much concerned with the plight of these people as are the anthropological and sociological communities of our universities. Much honest thought and much research is now being done in an effort to alleviate the conditions which now exist.

*Solutions to problems are seldom arrived*

at unless causes are understood. Hall's book deals with that period in the history of the Eskimaux when the influences and pressures of an advancing white predatory culture were just beginning to be felt.

A careful reading of Hall's book will help the scholar and the bureaucrat to chart where we lost the track.

Hurtig are to be congratulated for bringing to our attention a first-class account of Eskimo life in the 1860's. The book is also an excellent adventure story for those of us who do our sledging in an overstuffed easy chair and who can only stomach so much of the boob tube offerings.

O. C. S. Robertson

**NORTHERN REALITIES: THE FUTURE OF NORTHERN DEVELOPMENT IN CANADA.** BY JIM LOTZ. *Toronto: New Press, 1970. 5 x 8½ inches, 307 pages, 3 maps. \$8.00.*

"Historically, there have been two basic approaches to development, each with its own set of problems. The laissez-faire, private enterprise, individualistic attitude of the West has often resulted in basic human needs, the dignity of man and the care of the environment being subordinated to the quest for quick profit. On the other hand, the totally planned approach has shown that an attempt to forecast, regulate and control the future down to the smallest detail can result in the setting up of inflexible systems that allow men no freedom to deal with rapid change in a dynamic world. Both the 'top-down' approach to development and the 'bottom-up' approach have often squashed human beings in the middle, making them victims of the very systems intended to serve them."

In this book, Professor Jim Lotz, associate director of the Canadian Centre for Research in Anthropology at St. Paul University in Ottawa, attempts to evaluate the past, present, and future development of the Yukon Territory as a "microcosm" of the Canadian North. The author critically assesses the humanistic element in the 'top-down' and 'bottom-up' approach to development. He evaluates the role of the people involved at the local and federal level of government, involved in corporate enterprises, and the permanent white residents, the Indian and Eskimo, designated as the "squashed human beings," in the overall development process.

In assessing the humanistic element in the

development of the Yukon Territory, the author attempts to answer two questions:

1) What are the limits of the possible in the Territory?

2) What are the long-term possibilities for human development?

These two questions reflect the organization of the book.

In Part One, *What Is the North?*, the author discusses the two images that people have of the North. They are: 1) a harsh environment that is inhabited by an indigenous population and other assorted people; and 2) an environment that possesses a wealth of potential resources waiting to be capitalized on. He states that the North is neither of these images but it is rather an "enigma", and that both of the images "conceal the immense complexity and variety of the North, both inside the Territories and out". This immense complexity is brought out by the author as he compares the views of the Department of Indian Affairs and Northern Development and the local inhabitants on the development of the Yukon. These views are then visualized in light of the realistic criteria exhibited by the physical environment which represents the probable limits of development.

After indicating such limits, the author discusses the historical development of the Territory from an economic and constitutional point of view.

Part One concludes with an analysis of the resource base and the economy and how the social structure relates to the development of the Yukon.

In Part Two, *What is Northern Development?*, Professor Lotz discusses the politics of development by comparing the federal government's approach to that of the large corporate enterprises' approach. In both cases, he indicates that the human concern was not considered in the development process and that the "squashed human beings", the indigenous population, were the casualties. He concludes Part Two by raising the question of why the North should be developed, and appeals to the federal government to seek a more qualitative humanistic approach rather than a quantitative mechanistic one.

With the possible limits to development in the Yukon presented, the author in Part Three, *The Human Problems of the North*, attempts to evaluate the long-term possibilities for human development in the Territory.

He discusses the problem of social change created by technology. He indicates that the machine is a "central fact of social change" and that the key to northern development is