

Book proposal

Working title: “Nothing to Write Home About: British Imperial Family Correspondence and the Everyday Foundations of Settler Colonialism in British Columbia”

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This book examines British family letters sent between the United Kingdom and British Columbia between 1858 and 1914 in order to tell a new history of settler colonialism. In these years, British Columbia was radically reconfigured by the foundations of a settler colonial order that continues to structure the province today. Key to this process was the long-term settlement of white Britons, their work towards the dispossession and marginalization of Indigenous people, their assertion of sovereignty over Indigenous land, and their establishment of new political and social structures that distinguished and privileged themselves in contrast to Indigenous people and non-Indigenous people of colour. Family letters were among the most widely produced and circulated settler sources on this formative period. Archived in the thousands, these letters shed light on a diverse but privileged range of Britons’ experiences and understandings as they and their families contributed to the making of settler British Columbia. However, this correspondence is marked by a prevailing disregard of the topics that have dominated the scholarship on settler colonialism, notably Indigenous-settler relations, race, land and immigration policy, colonial violence, settler anxiety, and Indigenous resistance. Instead, letter-writers focused almost exclusively on other elements of their everyday lives and their relationships with distant relatives, while ignoring their privileged place in a colonial project of dispossession, marginalization, violence, and exclusion. So, this book asks, what might historians make of these widespread settler sources, which reflect a pivotal period for British Columbia but which remain largely silent on the topics that drive the existing scholarship?

Responding to this question, the book is propelled by the contention that the content and silences of family correspondence – what needed to be said, what could not be said, and what could go without saying – mattered in the foundations of settler colonial British Columbia. In this spirit, it investigates: how did letters represent the settler everyday and the trans-imperial family? What was

the relationship between these common concerns and letters' accompanying erasure of other topics? In the interplay between content and silence, what did correspondence render understandable or possible for British families engaged with British Columbia? And what do letters thus reveal about how Britons built, sustained, and made sense of the settler colonial project during its foundational years? Each chapter approaches these questions by analyzing correspondence through a different thematic lens. The result is a diverse reading of the content, contexts, and uses of family letters, ranging from the broad structures and generic parameters of postal communication to individual emotional descriptions of British Columbia as astonishing or boring; from epistolary expressions of family love to heated conflicts over family property; and from banal, detailed descriptions of settlers' everyday meals to their refusal to explain major facets of their lives and work in a colonial place.

Through this discussion, the book calls attention to the dual significance of the everyday and the trans-imperial family in the history of settler colonialism. These were key routes through which Britons came to take for granted their power, comfort, and belonging as settlers – a necessary element at the very foundations of dispossession and resettlement in British Columbia. More specifically, I argue, family correspondence supported and reflected the normalization of a settler colonial order in two main and interconnected ways. First, letters served as the medium of ongoing relationships for separated relatives. Although not all Britons wrote, the absence of letters meant the absence of active connections, and confined families to memory and imagination. Those who did write used the post to express feelings, perform duties, negotiate conflicts, and share materials and capital that together constituted and sustained the trans-imperial family. In so doing, they made separation an ordinary part of their relationships and enabled distant relatives to maintain a significant emotional and material place in settler lives. Second, letters operated as a key vehicle through which Britons produced and circulated knowledge about British Columbia, a place otherwise on the limits of metropolitan imperial attention and understanding. Typically disregarding points of anxiety or vulnerability, letter-writers instead constructed tenacious representations of settler lives as banal and unchallenged. In other words, I argue, Britons used the post to navigate the personal separations integral to their migration and settlement, and at the same time to produce and entrench shared understandings of British Columbia as an unremarkable settler place. As they re-wrote British Columbia as a familiar and familial home, their letters formed a powerful part of the settler colonial project of dispossession, marginalization, and erasure.

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Introduction – This chapter introduces the book’s overall purpose, arguments, analytical frameworks, and significance. Positioning the book in existing scholarly conversations, it first explains how the primary questions and arguments intervene in settler colonial studies and Canadian colonial historiography. It then outlines key contributions to the scholarship on empire and families in nineteenth-century Britain and British Columbia, and introduces the historical contexts in question. Finally, it discusses sources and methodology, and briefly explains the chapter structure.

PART I – With chapters moving from the general to the particular, the book first focuses on the broad structures and family uses of the post that connected Britain and British Columbia.

Chapter 1 – “Bind the Empire”: the postal system, family letters, and British Columbia in the British Empire – This chapter offers a social history of the postal systems that connected and helped to make the United Kingdom and British Columbia. It outlines the changing postal structures that moved mail between the two places; introduces the contours of family letters; and investigates how the post and

letters worked together to shape a key ingredient of British Columbia – the migration and settlement of white British people. It argues that developing postal structures and these familial uses worked together to fashion the foundations of British Columbia as part of the British Empire.

Chapter 2 – “Affection can overstep distance”: the letter as trans-imperial family – Turning to focus on the content and uses of letters in more detail, this chapter examines how relatives used the post to develop and maintain long-distance relationships and, simultaneously, to comment on what they understood the family to entail. It argues that Britons both struggled against distance and incorporated it into their relationships, ultimately defining letter-writing and the trans-imperial family as mutually constitutive. Through this process, I show, correspondence facilitated the ongoing material and emotional place of metropolitan relatives in settler lives.

PART II – Next, the book examines patterns and variations in the specific content of letters, and considers their role in crafting family forms of colonial knowledge about British Columbia.

Chapter 3 – “Absolutely nothing going on”: epistolary emotion and unremarkable colonial knowledge – This chapter examines emotional description as a site for colonial knowledge production and circulation about British Columbia. It traces the arc of epistolary emotion as settlers moved from initial declarations of astonishment to prevailing representations of tedium. It argues that the shift from fascination to boredom reflected Britons’ ability to understand and sustain settler lives as unremarkable. As I conclude, these families’ power to claim boredom was also the power to disregard settler violence, anxiety, or vulnerability in the colonial project in British Columbia.

Chapter 4 – “A dreadful little glutton”: settler food practices and the epistolary everyday – This chapter examines food as a common lens onto settlers’ epistolary representations of their lives in British Columbia. As they described procuring, preparing, and eating food, the chapter argues, letter-writers constructed meanings for the settler everyday not in contrast to the denigrated practices of locally racialized “others,” but in trans-imperial comparison to familiar British metropolitan “others.” These descriptions contributed to trans-imperial family knowledge about British Columbia by constructing shared understandings of a different but relatable everyday in which settlers belonged, Indigenous people were disregarded, and their contesting claims were erased.

PART III – The final two chapters flesh out the contours of epistolary rupture, conflict, or secrecy, and their significance for the production of colonial knowledge and trans-imperial families.

Chapter 5 – “Irreparable loss”: family rupture and reconfiguration in letters about death – This chapter investigates how relatives used the post to navigate death and its aftermath. Focusing on several case studies, it examines how relatives moved information about a death, claimed collective grief, and redistributed property. It argues that, through epistolary mourning and conflict, Britons reconfigured families in the context of change, crisis, and continued distance. As these cases show, trans-imperial families were defined by fracture as well as the everyday, hostility as well as affection, and individual material interests in colonial places as well as emotional claims to connection between them.

Chapter 6 – “Say nothing”: epistolary gossip, silence, and the strategic limits of intimacy – In the book’s narrowest and deepest study, this chapter examines letters about one family: English settler Michael Phillipps, his Ktunaxa wife Rowena David Phillipps, and their children. Tracing what correspondents said and did not say about the family, the chapter argues that gossip and silence were significant epistolary strategies in circumstances in which colonial and metropolitan lives, and families of origin and marriage, seemed otherwise irreconcilable. Letter-writers strategically managed information about the family in order to shape knowledge and relationships, and in the process, revealed divergent ideas about race, gender, family, and power in a critical local colonial moment.

Conclusion – Weaving together these chapters, the conclusion reiterates the book’s overall arguments, intentions, and contributions. It also considers the enduring implications of everyday and affective settler colonialism in British Columbia and Canada today.

Contributions to the Scholarship

This book will be the first substantial study of family correspondence as a widely produced, circulated, and influential body of sources linked to the making of western Canada. It builds on the analytical insights and approaches of a large scholarship on letter-writing, especially the work that has demonstrated a close relationship between family correspondence, migration, and colonial processes. Within this wider international field, Ryan Eyford’s article on the Taylor sisters and Jean Barman’s *Sojourning Sisters* on McQueen family have pointed to the rich potential of letters for casting new light on the particular history of settler colonialism in western Canada.¹ Picking up these

¹ Ryan C. Eyford, “‘Close Together, Though Miles and Miles Apart’: Family, Distance, and Emotion in the Letters of the Taylor Sisters, 1881-1921,” *Histoire Sociale / Social History* 48, 96 (2015): 67-86; and Jean Barman, *Sojourning Sisters: The Lives and Letters of Jessie and Annie McQueen* (Toronto: University of Toronto Press, 2003). See also David Fitzpatrick, *Oceans of Consolation: Personal Accounts of Irish Migration to Australia* (Cork: Cork University Press, 1994); Bruce S. Elliott, David A. Gerber and Suzanne M. Sinke, eds., *Letters Across Borders: The Epistolary Practices of International Migrants* (Basingstoke: Palgrave Macmillan, 2006); David A. Gerber, *Authors of their Lives: The Personal Correspondence of British Immigrants to North America in the Nineteenth Century* (New York: New York University Press, 2006); Sarah M.S. Pearsall,

threads, I expand beyond their case studies to investigate a wider range of people, relationships, and letter-writing practices as these contributed to the foundations of settler colonial British Columbia.

By examining family correspondence, the book's primary purpose is to intervene in the distinct but overlapping fields of settler colonial studies and Canadian colonial historiography. Settler colonial studies is a burgeoning interdisciplinary field, which seeks to theorize and historicize settler colonialism as a specific form of colonialism. This work tends to focus on Indigenous-settler relations, with an emphasis on settler state efforts to dispossess and eliminate Indigenous peoples, to exclude and exploit newcomers of colour, and to assert settler sovereignty and establish new political structures.² In the Canadian context, this work builds on a longer tradition of historical research on colonialism. Some of the recent scholarship in this area speaks to the theoretical and analytical approaches of settler colonial studies, although not all historians affiliate with this specific field. Either way, the Canadian scholarship similarly positions Indigenous-settler relations and race as the primary prisms through which to investigate histories of colonialism. Within this framing, the existing research – including in British Columbia-focused studies – has concentrated on the connections between race, gender, sexuality, and space; racialized settler laws, policies, and practices related to land or immigration; the exercise of physical and non-physical colonial violence; settler anxiety or vulnerability; and the continuation and impact of Indigenous resistance to settler regimes. In all of these ways, the field has shed critical light on the historical trajectories of racialization, dispossession, resettlement, and white supremacy in Canada.³

This book tells a different history of settler colonialism, which complements and extends the existing work in these fields. As I suggest, Indigenous-settler relations, race, and the other existing foci of the scholarship were indeed fundamentally important in the history of settler colonialism, but on their own, these cannot explain how and why Britons actually settled in British Columbia. In the

Atlantic Families: Lives and Letters in the Later Eighteenth Century (Oxford: Oxford University Press, 2008); Charlotte Macdonald, "Intimacy of the Envelope: Fiction, Commerce, and Empire in the Correspondence of Friends Mary Taylor and Charlotte Brontë, c. 1845-55," in *Moving Subjects: Gender, Mobility, and Intimacy in an Age of Global Empire*, eds. Tony Ballantyne and Antoinette Burton (Urbana: University of Illinois Press, 2009); Elizabeth Jane Errington, *Emigrant Worlds and Transatlantic Communities: Migration to Upper Canada in the First Half of the Nineteenth Century* (Kingston and Montreal: McGill-Queen's University Press, 2007); Konstantin Dierks, *In My Power: Letter Writing and Communications in Early America* (Philadelphia: University of Pennsylvania Press, 2009); and Cassandra A. Good, *Founding Friendships: Friendships between Men and Women in the Early American Republic* (Oxford: Oxford University Press, 2015), chapter five.

² For example, Patrick Wolfe, "Settler Colonialism and the Elimination of the Native," *Journal of Genocide Research* 8, 4 (2006): 387-409; Tracey Banivanua Mar and Penelope Edmonds, eds., *Making Settler Colonial Space: Perspectives on Race, Place and Identity* (Basingstoke: Palgrave Macmillan, 2010); Lorenzo Veracini, *Settler Colonialism: A Theoretical Overview* (Basingstoke: Palgrave Macmillan, 2010); Scott Lauria Morgensen, *Spaces Between Us: Queer Settler Colonialism and Indigenous Decolonization* (Minneapolis: University of Minnesota Press, 2011); Edward Cavanagh, *Settler Colonialism and Land Rights in South Africa: Possession and Dispossession on the Orange River* (Basingstoke: Palgrave Macmillan, 2013); Emma Battell Lowman and Adam J. Barker, *Settler: Identity and Colonialism in 21st Century Canada* (Halifax: Fernwood, 2015); and Edward Cavanagh and Lorenzo Veracini, eds., *Routledge Handbook on the History of Settler Colonialism* (New York: Routledge, 2017)

nineteenth century, the nascent settler project depended on the migration of white British people who individually and collectively planned to stay into an indefinite future. Without these people's commitments to leaving former homes, living familial separations, and making new homes, an enduring settler society could have been neither constructed nor sustained in these years. To understand this point, I contend that it is necessary to examine the personal and trans-imperial priorities through which Britons refracted broader settler colonial ideologies in order to remake and normalize British Columbia as their home. Exploring this point, the book joins a small body of scholarship on colonialism that connects the often-distinct historiographies of British Columbia, Canada, and the British Empire. Like recent work by Penelope Edmonds, Adele Perry, and Kenton Storey, it contends that settler colonialism in nineteenth-century British Columbia cannot be fully understood without attention to the wider British imperial context.⁴ In particular, I add, we must

³ Work on British Columbia includes Adele Perry, *On the Edge of Empire: Gender, Race, and the Making of British Columbia, 1849-1871* (Toronto: University of Toronto Press, 2001); R. Cole Harris, *Making Native Space: Colonialism, Resistance, and Reserves in British Columbia* (Vancouver: University of British Columbia Press, 2002); R.W. Sandwell, *Contesting Rural Space: Land Policy and Practices of Resettlement on Saltspring Island, 1859-1891* (Montreal and Kingston: McGill-Queen's University Press, 2005); Renisa Mawani, *Colonial Proximities: Crossracial Encounters and Juridical Truths in British Columbia, 1871-1921* (Vancouver: University of British Columbia Press, 2009); Penelope Edmonds, *Urbanizing Frontiers: Indigenous Peoples and Settlers in 19th-Century Pacific Rim Cities* (Vancouver: University of British Columbia Press, 2010); Robert Hogg, *Men and Manliness on the Frontier: Queensland and British Columbia in the Mid-Nineteenth Century* (Basingstoke: Palgrave Macmillan, 2012); Jean Barman, *French Canadians, Furs, and Indigenous Women in the Pacific Northwest* (Vancouver: University of British Columbia Press, 2014); Adele Perry, *Colonial Relations: The Douglas-Connolly Family and the Nineteenth-Century Imperial World* (Cambridge: Cambridge University Press, 2015); and Kenton Storey, *Settler Anxiety at the Outposts of Empire: Colonial Relations, Humanitarian Discourses, and the Imperial Press* (Vancouver: University of British Columbia Press, 2016). Beyond British Columbia, the Canadian field includes Sarah Carter, *The Importance of Being Monogamous: Marriage and Nation Building in Western Canada to 1915* (Edmonton: University of Alberta Press, 2008); Lesley Erickson, *Westward Bound: Sex, Violence, the Law, and the Making of a Settler Society* (Vancouver: University of British Columbia Press, 2011); and Ryan Eyford, *White Settler Reserve: New Iceland and the Colonization of the Canadian West* (Vancouver: University of British Columbia Press, 2016).

⁴ Edmonds, *Urbanizing Frontiers*; Perry, *Colonial Relations*; and Storey, *Settler Anxiety*. See also Adele Perry, "Canada and the Empires of the Past," *History Compass* 1, 1 (2003): 1-4; and Lisa Chilton, "Canada and the British Empire: A Review Essay," *Canadian Historical Review* 89, 1 (March 2008): 89-95.

understand British migration and settlement as a fundamentally trans-imperial, personal, and everyday process at the heart of the colonial project.

By emphasizing that personal histories were political in this settler colonial context, this book also speaks to a body of scholarship that positions the family as central to empire. Over the past two decades, this field has investigated intimacy as a key site in which colonial constructions of race, gender, sexuality, and difference were defined, reproduced, and rendered powerful in the lives of so-called colonizing and colonized peoples.⁵ In British Columbia, related research has focused on the regulation and practice of sexual relationships (especially those crossing boundaries of race or heterosexual marital monogamy), the development and imposition of settler law related to family, and biographies of individual families. This work has traced how sex, marriage, child-rearing, and other intimate relationships were subject to state regulation and social sanction in the nineteenth century, as settler governments and communities intervened in family lives in an attempt to craft a respectable and self-reproducing white settler society. While this work has revealed much about the gendered and intimate nature of settler colonialism, it has largely focused on relationships in proximity – within households, nuclear families, and the borders of British Columbia.⁶ Barman's *Sojourning Sisters* and Adele Perry's study of the Douglas-Connolly family remain the primary exceptions to this. Expanding from their case studies, my book speaks to the analytical concerns of the field, underscoring the critical importance of family to colonialism, while offering a new, widely scoped lens onto the specific place and significance of long-distance families in the making of British Columbia. In short, it demonstrates, the personal was political in the settler colonial project in British Columbia – and this personal was trans-imperial, too.

Finally, while its primary focus is on British Columbia, the book suggests that these trans-imperial families mattered in the United Kingdom too. In this respect, it builds on a field broadly termed the “new” imperial history. This is a large and diverse body of scholarship that generally

⁵ See Esmé Cleall, Laura Ishiguro, and Emily Manktelow, “Imperial Relations: Histories of Family in the British Empire,” *Journal of Colonialism and Commonwealth History* 14, 1 (Spring 2013): web. Key examples include Ann Laura Stoler, *Carnal Knowledge and Imperial Power: Race and the Intimate in Colonial Rule* (Berkeley: University of California Press, 2002); Elizabeth Buettner, *Empire Families: Britons and Late Imperial India* (Oxford: Oxford University Press, 2004); Durba Ghosh, *Sex and the Family in Colonial India: The Making of Empire* (Cambridge: Cambridge University Press, 2006); Tony Ballantyne and Antoinette Burton, eds., *Moving Subjects: Gender, Mobility, and Intimacy in an Age of Global Empire* (Urbana: University of Illinois Press, 2009); Anne F. Hyde, *Empires, Nations, and Families: A History of the North American West, 1800-1860* (Lincoln: University of Nebraska Press, 2011); and Emma Rothschild, *The Inner Life of Empires: An Eighteenth-Century History* (Princeton: Princeton University Press, 2011).

⁶ For example, Kathryn Bridge, *Henry & Self: The Private Life of Sarah Crease 1826-1922* (Victoria: Sono Nis, 1996); Perry, *On the Edge of Empire*; Chris Clarkson, *Domestic Reforms: Political Visions and Family Regulation in British Columbia, 1862-1940* (Vancouver: University of British Columbia Press, 2007); and Richard Phillips, “Settler Colonialism and the Nuclear Family,” *Canadian Geographer* 53, 2 (Summer 2009): 239-53.

centres race, gender, and sexuality; considers culture, emotion, intimacy, and the everyday as critical sites of imperial power and resistance; and examines the networks, webs, or flows among imperial metropolises and colonial sites.⁷ Exploring similar conceptual concerns, my book supports the position that the empire did indeed matter at “home” – a contentious argument of the new imperial history, as other British historians have argued that the empire did not have a significant impact on metropolitan society or consciousness.⁸ Here, I call specific attention to the overlooked metropolitan significance of family correspondence from the imperial margins. For the millions of Britons who had relatives abroad in the nineteenth century, correspondence was a powerful way that the empire came home, rather than remaining something that merely happened “out there” beyond their attention and familiarity. While most of the new imperial history focuses on major sites of empire like India, I see family letters as an important route by which metropolitan residents also came to understand and connect with lesser-known places like British Columbia. Through correspondence, I suggest, British Columbia penetrated and reconfigured metropolitan Britons’ daily lives, knowledge, and relationships – not as a mere margin but as an intimate part of both family and empire.

Relationship to the UBC Press Catalogue

This work is positioned to complement and extend several areas of existing strength in the UBC Press catalogue. First, in its focus on trans-imperial British families, it joins recent comparative colonial and trans-imperial publications from the press including Kenton Storey, *Settler Anxiety at the Outposts of Empire: Colonial Relations, Humanitarian Discourses, and the Imperial Press* (2016); Tony Ballantyne, *Webs of Empire: Locating New Zealand’s Colonial Past* (2015); and Penelope Edmonds, *Urbanizing Frontiers: Indigenous Peoples and Settlers in 19th-Century Pacific Rim Cities* (2010). Unlike *Settler Anxiety* and *Urbanizing Frontiers*, this manuscript does not take a comparative perspective, although it

⁷ Major texts in this field include Ann Laura Stoler and Frederick Cooper, “Between Metropole and Colony: Rethinking a Research Agenda,” in *Tensions of Empire: Colonial Cultures in a Bourgeois World*, eds. Frederick Cooper and Ann Laura Stoler (Berkeley: University of California Press, 1997); Catherine Hall, ed., *Cultures of Empire, A Reader: Colonisers in Britain and the Empire in the Nineteenth and Twentieth Centuries* (Manchester: Manchester University Press, 2000); Alan Lester, *Imperial Networks: Creating Identities in Nineteenth-Century South Africa and Britain* (London: Routledge, 2001); Catherine Hall, *Civilising Subjects: Metropole and Colony in the English Imagination, 1830-1867* (Chicago: University of Chicago Press, 2002); Tony Ballantyne, *Orientalism and Race: Aryanism in the British Empire* (Basingstoke: Palgrave Macmillan, 2002); Kathleen Wilson, ed., *A New Imperial History: Culture, Identity and Modernity in Britain and the Empire, 1660-1840* (Cambridge: Cambridge University Press, 2004); Zoë Laidlaw, *Colonial Connections 1815-45: Patronage, the Information Revolution and Colonial Government* (Manchester: Manchester University Press, 2005); Catherine Hall and Sonya O. Rose, eds., *At Home with the Empire: Metropolitan Culture and the Imperial World* (Cambridge: Cambridge University Press, 2006); Stephen Howe, ed., *The New Imperial Histories Reader* (London: Routledge, 2009); and Antoinette Burton, *Empire in Question: Reading, Writing, and Teaching British Imperialism* (Durham: Duke University Press, 2011).

⁸ Most notably Bernard Porter, *The Absent-Minded Imperialists: What the British Really Thought About Empire* (Oxford: Oxford University Press, 2004).

similarly contends that British Columbia's settler colonial history is intimately linked with the wider British imperial world. More akin to Ballantyne's approach in his history of New Zealand, it considers trans-imperial networks of communication to investigate how British Columbia was shaped by active connections to places beyond its borders.

More broadly, the manuscript fits in the press's rich tradition of publications on nineteenth-century British Columbia, and particularly social and cultural histories of colonialism in this context. Recent publications in this area include Lynne Marks, *Infidels and the Damn Churches: Irreligion and Religion in Settler British Columbia* (forthcoming); Shelly D. Ikebuchi, *From Slave Girls to Salvation: Gender, Race, and Victoria's Chinese Rescue Home, 1886-1923* (2016); and Jean Barman, *French Canadians, Furs, and Indigenous Women in the Making of the Pacific Northwest* (2015). It also speaks to recent critical histories of settler colonialism elsewhere in nineteenth-century Canada, most notably Ryan Eyford's *White Settler Reserve: New Iceland and the Colonization of the Canadian West* (2016). Like these books, my manuscript investigates the experiences, ideas, and priorities of a specific group of settlers in order to understand their role in a formative colonial period in western Canada. While much of this recent work has focused on people of colour (for example, Ikebuchi) or marginalized groups of white settlers (for example, Eyford), my work re-examines white British settlers as those who were most involved in and privileged by the emergent colonial order. While these people were the traditional subjects of historical studies, I contend that we have not yet grappled with the everyday, affective, and trans-imperial foundations of their power in western Canada – work that I undertake here.

Finally, while the book is focused specifically on a critical analysis of white settlers, I also understand it as speaking alongside and in recognition of the scholarship on Indigenous-settler relations in Canada – one of the longstanding strengths of UBC Press. Recent publications in this large field include Amanda Nettelbeck, Russell Smandych, and Louis A. Knafla, *Fragile Settlements: Aboriginal Peoples, Law, and Resistance in South-West Australia and Prairie Canada* (2016); Emilie Cameron, *Far Off Metal River: Inuit Lands, Settler Stories, and the Making of the Contemporary Arctic* (2016); and Tolly Bradford and Chelsea Horton, *Mixed Blessings: Indigenous Encounters with Christianity in Canada* (2016). Grappling with sources that largely ignore or silence the concerns in this field, my book argues for the significance of a critical and uninvestigated element of settler colonialism: the affective, familial, personal lives of settlers who disregarded Indigenous people and took for granted colonial power. Rather than a challenge to this field's analyses of Indigenous-settler relations, my discussion is intended as a connected complement to this work. Read in conversation with this field, the manuscript can shed new light on the social configurations of settler colonial power and silence.

Primary Audiences

I anticipate a number of primary academic audiences for this scholarly monograph. Its main audience will likely include scholars and students interested in British Columbia or Canada, especially those who work on social or cultural histories of the nineteenth century, or histories of colonialism. Scholars and students working in settler colonial studies will constitute a related international and interdisciplinary audience. In addition, I expect that scholars and students working on histories of imperialism will form another audience. This will include clusters in the United Kingdom, the United States, Canada, Australia, and New Zealand as particular centres of the new imperial history. I also anticipate that scholars and students working on letter-writing – in History, Literary Studies, or other disciplinary settings – will be interested in this work. Finally, there could be some course use or public interest in addition to these primary academic audiences. For instance, the book addresses several common topics in History curricula in Canadian universities, including the following:

- *Graduate seminars on Canadian and/or settler colonial history*, such as University of Toronto, HIS 1117, Canada: Colonialism/Postcolonialism; or University of Western Ontario, HIST 9718, Race and Gender on Imperial Frontiers.
- *Courses on British Columbia*, such as UVic, HSTR 324B, British Columbia, 1849-1900.
- *Courses on Canada's relationship with the British Empire or the world*, such as University of Manitoba, HIST 3250, Canada and the World.
- *Courses on Canadian social or cultural history*, such as McGill, HIST 414, Canadian Cultural History.
- *Courses on Canadian migration history*, such as University of Prince Edward Island, HIST 327, Migrations to Canada I.
- *Courses on Canadian family history*, such as University of the Fraser Valley, HIST 329, Canadian Family History; or University of Winnipeg, HIST 3579, The Family in Canadian History.

Given a surging public interest in family history research and Canadian settler colonialism, there could also be some non-academic readership, especially in British Columbia. In recognition of this point, while the scholarly apparatus and contributions are important components of the book, I am also endeavouring to keep the text reasonably accessible and engaging for a wider audience.

Genesis as a Thesis

This book manuscript emerges from my doctoral dissertation, “Relative Distances: Family and Empire between Britain, British Columbia, and India, 1858-1901,” which I completed at

University College London in November 2011. Catherine Hall was my primary supervisor, and Michael Collins my secondary supervisor. Zoë Laidlaw (Royal Holloway, University of London) and Elizabeth Buettner (University of York) were the examiners. Since my defense, I have made significant revisions to the project, and the book manuscript now differs substantially from the dissertation. The largest change comes in the topic and scope, and through these, the argument and purpose. The doctoral project was a comparative study of British family correspondence from British Columbia and India. For the book, I have cut the South Asian material. Instead of developing a comparative analysis, I have expanded and honed the focus on British Columbia in order to make an argument about the particular contours and stakes of settler colonialism in this place. As a result, the book is positioned differently in the scholarship. Both the dissertation and the book engage with scholarship on Britain, British Columbia, and empire, and the constitutive connections forged among these by family networks. However, the book is now also better able to intervene in the burgeoning scholarship on settler colonialism, which was not included in the dissertation but which is now one of the major motors of the project. I have also extended the time period from 1901 to to 1914, which is a more fitting marker of the foundational period of the settler project and a more logical endpoint for a study focused on British Columbia. Finally, though the book manuscript continues to draw primarily from the archival work that I conducted for the dissertation, I often analyze these sources in new ways. I have also conducted additional research, including in several archives that I had not previously used. As a result of these changes, I have made a number of revisions to the structure and content, which can be summarized as follows:

- There are two entirely new chapters (chapters three and six).
- Three chapters were comparative or multi-sited in the dissertation, and are now focused only on British Columbia (chapters two, four, and five). To make these revisions, I have added new research and significantly revised the chapters' arguments, analyses, and content.
- Chapter one has been developed from the dissertation's contextual and concluding chapters, as well as new primary and secondary research. In the process, I have re-crafted the analysis and developed a sharper, more original argument that advances the book's larger purpose rather than the original use of this material, which was mostly to provide background.
- The introduction and conclusion have been substantially revised in order to reflect the book's new focus, structure, and scholarly interventions.
- Finally, I have also generally worked to translate the dissertation apparatus and form into a style more appropriate for a book. This includes cutting discursive and digressive footnotes,

and if necessary and suitable, integrating their points into the main text; making sharper and more concise historiographical points in the text; and expanding and asserting my own analytical voice, while paring down any excessive quotations or summaries of others' work.

Previously Published Material

- About two paragraphs of chapter two draw from “Material girls: daughters, dress, and distance in the trans-imperial family,” in *Colonial Girlhood in Literature, Culture and History, 1840-1950*, eds. Kristine Moruzi and Michelle J. Smith (Basingstoke: Palgrave Macmillan, 2014), 214-227. This will constitute less than 1% of the book manuscript in total.
- About a third of chapter five draws from “How I wish I might be near: distance and the epistolary family in late nineteenth-century condolence letters,” in *Within and Without the Nation: Canadian History as Transnational History*, eds. Adele Perry, Karen Dubinsky, and Henry Yu (Toronto: University of Toronto Press, 2015), 212-227. This will constitute no more than 5% of the book.
- Finally, I have an article under revision for publication in the *Canadian Historical Review*, which draws from about a third of chapter four. This will constitute no more than 5% of the book.
- Given that the manuscript contains comparatively little published material so far, I would be interested in submitting one more article from its research. I will not move forward with this step until I hear from UBC Press and consult with the editor to ensure that it will not overstep the limits for material published elsewhere.

Timeline

The manuscript can be ready to send to UBC Press by March 2017.

Word Count and Apparatus

I anticipate that the manuscript will be approximately 85,000 words including notes.

I would like to include at least one map of British Columbia. This will be especially useful for readers – for example, scholars who focus on Britain or elsewhere in the empire – who may be less familiar with British Columbia. A map of the United Kingdom could be similarly useful for other readers, although it will be less critical for understanding the book's argument and evidence. Pending archival permission, I would also like to include at least one photograph of a letter to illustrate and support my description of the material forms of correspondence in chapter one.