Cecil King founded the Indian Teacher Education program (ITEP) at the University of Saskatchewan with the aim of helping Indigenous teachers to understand their role when instructing Indigenous and Métis children. The main philosophy of ITEP was that of success in education through revitalization of the cultural identity of Indigenous students, as well as improvement of the self-esteem of the Indigenous teacher trainees. He emphasized the need for all teachers to learn the culture of their students. The ITEP was rich in Indigenous knowledge, instead of being "watered down," as was the case in other teacher training programs. King also stressed the importance of the whole community becoming involved with their children's education.

At the end of his memoir, King summarizes what he has learned in his sixty years as an Indian educator about how to successfully teach Indigenous students. He learned to treat each student as an individual and to make a personal connection with each one, to maintain high expectations, make students feel confident that they can succeed, use examples from Indigenous cultures, and welcome different perspectives and different experiences in all subject areas. King ends his memoir with a challenge for educators to continue his work and for Indigenous peoples to recover their histories and stories so that their children can know who they are and where they come from.

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Rosalind Crone

Illiterate Inmates: Educating Criminals in Nineteenth Century England

Oxford University Press, 2022. 464 pp.

In history, as in life, everything is connected. Grasping connections is one of the cardinal objectives of scholarship. No one has the mental and emotional capacity to take the quest beyond a certain point. It is equally true that the numbers of those who might access and benefit from a complex analysis progressively dwindle until they constitute very small assembly. Special talents are required to source, construct and present such articles and books in an accessible fashion; even more to hold our attention. Rosalind Crone provides us with an excellent example of what true scholarship as well as skillful presentation can achieve. It is a matter of sadness that such books, always scarce, appear to have become rarer.

This history straddles two fascinating, always contentious, sectors of public administration and cultural life: education and punishment. The period is nineteenth-century England, which has a plausible claim in the economic and social spheres to have seen both the best and the worst of times. Guiding us with the true teacher's urgent insistence, Crone shows that education and punishment were in many ways not separate departments of public life and debates, that their ideas, institutions, problems and people intertwined, as did many of the prominent personages. She does indeed connect.

The work contains many examples of Crone's mastery of very different and sometimes obscure and fragile data sets and runs of statistics. Coming across lacunae, she rolled up her sleeves and carried out some very competent excavations. Most striking of these is a catalogue of every penal institution in the country, listing locations, names, dates, and functions. Given the decentralized nature of English public administration and the strictures — taboos — of constitutional doctrine, and consequently the multiplicity of policy-making and administrative bodies, this compilation was a challenging task. The work will be of lasting benefit to those who follow her paths.

The ebbs and flows of reformatory and counter-reformatory influences and concerns are well chronicled. Proper respect is paid to those rare souls who repaid fate for the benefits bestowed on them by the lottery of life in their work for the education of the poor and initiation of influential debates on the frequently cruel, always sad and sordid, institutions of punishment and social protection. Accounts of these usually impressive activists leaven what could otherwise be dry and abstract passages.

Alongside the great and the good are laid accounts of humble Dickensian roles and figures — schoolmasters and a handful of schoolmistresses struggling to interest their prisoner classes in the very basics of reading, writing, and arithmetic. The dream of some prisoners was that mastery of times' tables and possession of elementary multiplication skills might open a crack through which they could pass to some kind of a modest but stable job: a handhold on the lip of the pit.

Malnourished prisoners, many gripped by chronic ill-health and the ravages of lives of dissipation and deprivation, spirals of drunkenness, prostitution, and of chaos, were in some prisons allowed much less than an hour — sometimes as little as a few minutes — to attend instruction. Such little intervals came after hours of intentionally exhausting and mind-numbing penal labor. Those fleeting periods, gaslit in their cells or — luxury — a cellhouse landing or corridor, scarcely rose above that necessary to justify a mention in the institution's annual reports; certainly the learning was vestigial. The teachers' efforts were, as often as not, remunerated at the lowest rates the bottom end of the labor market for respectable employees could bear. And from all this there still came some flickers of hope and the larger notion that these too had some entitlement from state, county or borough.

Because of the historic connection between public life and the churches — given expression in the constitutional prerogatives of Anglicanism — there was a distinctive role, and just a little headroom, for the chaplaincy. One of the many services that Crone has rendered is to shift the office of prison chaplain from the margins of obscurity and ineffectuality to which many penal historians have confined it, to the more prominent place to which many chaplains are entitled to claim in accounts of penal and educational policy formation and administration.

There are also excellent and insightful passages on the teachings of the influential Oxford moral philosopher T. H. Green. Some of the students who passed through his hands to become senior civil servants and politicians, thought about the nature of the state in the latter part of the nineteenth century was at least partly wrestled away from the minimalist teachings of classic liberalism and political economists. More expansive obligations and possibilities became respectable to envisage: compassion

could be a weekday as well as a Sunday word. Diffusion of ideas in this roundabout manner is so expressive of English political instincts and cultural preferences that it deserves a much closer study.

Crone's *camera obscura* does not contemplate a static landscape and while the larger ideas of church and state are given proper attention, she draws us through the doors of the local schools and has much to say about the range of educational experiments, the philanthropic bodies, the stubborn (and sometimes grumpy) reactionaries and the perennial fretters about life's illusions and traps.

It is of course fitting that this engrossing study, telling us so much about institutional possibilities and walking us through such a gallery of individuals, should come from that remarkable seat of learning and improvement — the Open University. In the course of prison research and inspection visits over many years, inmates have occasionally told me of the hope that entered their lives through education. For those who could make the commitment, the Open University had a huge impact. Its pioneering remote study techniques, materials and assessment methods carried self-respect and a sense of achievement over the walls; its range of subjects opened windows and doors. A fragile thread connects us to Crone's locked-up men and women, stumbling though spelling-books and times' tables.

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Transforming Medical Education: Historical Case Studies of Teaching, Learning, and Belonging in Medicine

McGill-Queen's University Press, 2022. 608 pp.

Transforming Medical Education is an expansive but intentionally curated set of works on the history of medical education. When taken in its entirety, the book offers a compelling argument in favour of embedding the history of medicine within the medical curriculum. Pursuing a wide array of topics, set along different timelines, and generated from many historical perspectives, this work is both edited collection and Festschrift. The twenty-one scholarly case studies contribute new and significant insights into the history of medical education but are also offered up to celebrate the life work of Dr. Jacalyn Duffin, who taught the history of medicine in the Faculty of Medicine at Queen's University (Kingston, Ontario) for over three decades. As this work demonstrates, she left an indelible mark on her institution and her broader profession.

The historical scholarship is front and centre. The diverse case studies all work to underscore the need to research, historicize, and temporally situate medical education from a social-evolutionary perspective. Contributors explore themes of knowledge transmission, social justice, identity, pedagogy, and the way medical practice