

were affiliated with the School of Hygiene were also advocates of related reform policies. Not all of these other efforts have the same positive connotation as public health. Many health advocates, such as Peter Bryce and John Amyot, were also strong supporters of the Canadian eugenics and relate mental hygiene movements whose policies in the 1920s and 1930s are noted for their adherence to pseudoscientific beliefs and the bigotry of the practices they condoned. Racism, sexism, and elitism existed within and alongside the humanistic rhetoric and progressive practices of the crusade for public health. Top-down reforms grounded in middle-class values were often confronted by opposition from the public they were intended to serve. Bator notes parental objections to the compulsory vaccination of school-age children, for example. The School of Hygiene is a central character in the exploration of these contradictions which embrace public policies for the common good, which hopefully will be pursued in bolder studies.

The strength of this study lies in the presentation of the historical record and documentation. *Within Everyone's Reach* is, on the one hand, a factual history of the chronology of the school's record. It is also a potent resource for other researchers who are intent upon pursuing more provocative questions than the subject of this volume. More research is needed on the origins of the institutional frameworks which brought preventive health ideals into the lives of Canadians. We know little about the prerogatives in higher education and research circles which legitimated

public policies in the twentieth century. To the degree this work provides a resource for future studies, its contribution to Canadian social history will be substantial indeed.

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J.R. Miller, ed. *Sweet Promises: A Reader on Indian-White Relations in Canada*. Toronto: University of Toronto Press, 1991. Pp. xix, 468. \$24.95 paper.

J.R. Miller's *Sweet Promises: A Reader on Indian-White Relations in Canada* is intended as a companion volume to his earlier *Skyscrapers Hide the Heavens: A History of Indian-White Relations in Canada*. Like that survey, *Sweet Promises* will become a standard reference work for scholars and students. Miller selects essays from "sixty years of scholarship" to "illuminate the general pattern of native-newcomer relations in Canada."

Sweet Promises spans three thematic areas on this topic, beginning with pre-Confederation roots in Atlantic and St. Lawrence communities. Bruce Trigger's "The Jesuits and the Fur Trade," Cornelius Jaenen's "French Sovereignty and Native Nationhood during the French Regime," along with Olive Dickason's essay on Amerindians in Nova Scotia, and Leslie Upton's on Beothucks in Newfoundland, give interesting regional coverage. The juxtaposition

of Barbara Graymont's discussion of "The Six Nations Indians in the Revolutionary War" (1976) with George F. Stanley's "The Indians in the War of 1812" (1950) shows how historians' perspectives have changed. Stanley concentrates on male military activities. Graymont includes the role of women in Iroquois society.

J.R. Miller's choice of articles on the Western Canadian fur trade and settlement eras similarly ranges from classic to contemporary assessments. The genesis of Indian-White relations is discussed in E.E. Rich's "Trade Habits and Economic Motivation Among the Indians of North America," Sylvia Van Kirk's "The Impact of White Women on the Fur Trade," Robin Fisher's "Indian Control of the Maritime Fur Trade," and Jean Usher's "Duncan of Metlakatla." John Milloy's "The Early Indian Acts" (1983) serves as an important reminder of central Canadian pre-Confederation background to Indian history in the West, as does John Tobias's "An Outline History of Canada's Indian Policy" (1976). Tobias's "Canada's Subjugation of the Plains Cree" (1983) and John L. Taylor's "Canada's North-West Indian Policy in the 1870s" illustrate particular western developments. J.R. Miller's reprint of "The Northwest Rebellion of 1885" from his own *Skyscrapers Hide the Heavens* surveys the complexity of interpretation of that most particular western development. He rounds out the topic with A. Blair Stonechild's "The Indian View of the 1885 Uprising," based on oral as well as documentary research.

At the end of the fur trade and settlement section of the collection Miller puts two very recent articles. His own "Owen Glendower, Hotspur and Canadian Indian Policy," published in *Ethnohistory* in 1990, questions most historians' treatment of Indians "as objects rather than agents, victims rather than creators of their history." Sarah Carter's "Two Acres and a Cow: 'Peasant' Farming for the Indians of the Northwest, 1889-1897," from the *Canadian Historical Review* (1989), explores "the Indians' positive response to agriculture" in the years before 1889 and their protests over policies such as the pass system. She compares Ottawa treatment of the 1893 petition of the Pasqua and Muscowpetung bands with British colonial administrators' reception of African farmer initiatives in Kenya.

Essays in Miller's final thematic area, on the twentieth century, focus on Native rights, lands, and the environment. Stan Cuthand's "The Native Peoples of the Prairie Provinces in the 1920s and 1930s" discusses the contribution of World War I veterans and Protestant churches. Harold Cardinal's "Hat in Hand: The Long Fight to Organize" comments on the period up to 1969—the fumbling of bureaucrats, the involvement of the Roman Catholic Church, the efforts of the Indian-Eskimo Association. Miller reprints his own "Aboriginal Rights, Land Claims, and the Struggle to Survive," to cover the period 1940-80. He finishes off his survey of Indian-White relations with pieces by Donald Purich on Native self-government and by Diamond Jenness, The

Brundtland Report, and Peter Jull on Native peoples and the environment.

I was going to conclude this review with a statement parallel to that of Kenneth Coates in this journal's spring 1991 number regarding J.R. Miller's *Skyscrapers Hide the Heavens*. Coates said that with a few exceptions Miller had gone as far as the literature would permit and had indicated gaps for future historical research. But I cannot. Partly this is because Robin Fisher and Kenneth Coates' *Out of the Background: Readings on Canadian Native History* (1988) lay on my desk beside *Sweet Promises*. I had to compare the two books and determine what use they would be to my undergraduate history students. Both books were disappointing in their relative lack of discussion of Indian education history. This topic is not only interesting to students, but also historically significant, considering that Indian-White relations in most regions and time periods involved Indians meeting Whites via missions and schools. However, Miller's "Owen Glendower, Hotspur and Canadian Indian Policy" does highlight some recent work on missions and schools. The Fisher-Coates volume does have a list of further readings indicating that Jean Barman and her colleagues did publish a collection, *Indian Education in Canada, Volume 1: The Legacy*, in 1986.

I do not think it is unreasonable to expect that for \$24.95 paperback/\$60.00 cloth, *Sweet Promises* should also have had a list of further readings. In it, J.R. Miller, without doing his future publication on Indian education any harm, might have indi-

cated works available but not referenced in endnotes to articles he did select. Students and scholars, especially those new to Indian history, would appreciate having his directions to bibliographies and films, or to studies of Metis or regional history. They could benefit from Miller's knowledge of Native oral history and memoirs. They would enjoy his preliminary observations on Indian education history: on, for example, the essays of E. Brian Titley on government and church administration, and JoAnne Fiske on Native students and mission schools. The readers of this journal are familiar with Titley's work. JoAnne Fiske completed "'And Then We Prayed Again': Carrier Women, Colonialism and Mission Schools" as a master's thesis in Anthropology at the University of British Columbia in 1981.

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Andy Green. *Education and State Formation: The Rise of Education Systems in England, France and the U.S.A.* London: MacMillan, 1990. Pp. 353.

Andy Green's *Education and State Formation: The Rise of Education Systems in England, France and the U.S.A.* is a comparative study of the establishment and growth of educational systems in the three above-mentioned countries as well as Prussia,