

territories gained in 1772 and 1793. The Polish Commission originally advocated the radical step of a common elementary school for all social classes, but this policy was abandoned already by 1783. Property seized from the disbanded Jesuit order was expended mostly on secondary education, with the government relying on noble and clerical patrons for what expansion occurred in the number of elementary schools. In contrast, Prussian officials devoted more attention to the creation of new elementary schools, especially on the royal domains. Existing schools were not significantly transformed, and, as Harzheim notes, there was no effort to Germanize the population through the elimination of Polish from the schools.

The other two contributions have less to offer. Heinz Lingenberg provides little more than an outline of the history of educational institutions in Danzig until 1900, with a particular focus on secondary schools for boys. Lieselotte Kunigk-Helbing examines the schools for the Polish minority in Ermland, an ethnically mixed section of East Prussia that remained part of Germany after a plebiscite in 1920. She notes that although the Polish minority in Germany, in contrast to the German minority in reconstituted Poland, did not have its rights guaranteed by the Versailles Treaty, the constitution of the Weimar Republic did grant all minorities the right to use their mother tongues in school and the courts. Although, under the Nazis, graduates of the Polish-language schools increasingly had difficulty obtaining jobs, a new Polish secondary school was founded

in the town of Marienwerder as late as 1937—only to be closed in the week before Hitler's attack on Poland in 1939.

No contribution to the anthology examines the more thoroughly explored period of persecution of the Polish minority during the Second Empire. Readers interested in this might turn to the summary in Karl Schleunes's *Schooling and Society: The Politics of Education in Prussia and Bavaria, 1750-1900* (1989) or to the more detailed study by John Kulczycki, *School Strikes in Prussian Poland, 1901-1907* (1981).

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Basil H. Johnston. *Indian School Days*. Toronto: Key Porter Books, 1988. Pp. 250, \$24.95 cloth.

The literature on the history of native education in Canada is sparse at best. Most of the work done to date focuses on residential institutions, examining their operations from the perspectives of missionaries and government officials. Basil Johnston's *Indian School Days* adds another dimension—that of the children who underwent the often terrifying experience of the white man's schooling.

St. Peter Claver's Indian Residential School (known as Garnier after 1945), located in the village of Spanish on the northern shore of Lake Huron, was run by the Jesuit Fathers with the help of subsidies from the federal Department of Indian Affairs.

A girls' school, St. Joseph's, was nearby. Both institutions were generally known as "Spanish"—a name that struck terror into the hearts of young Indians living in the Great Lakes area.

When Basil Johnston was growing up on the Cape Croker Reserve during the Second World War, his parents were divorced and it was upon this pretext that the Indian agent sentenced him to Spanish. He became "No. 43," had his head sheared and body scrubbed, dressed in the regulation grey uniform, and plunged into the rigid routine of the school.

Spanish was a hive of industrial activity where the boys spent much of their time on manual tasks in workshops and on the farm. The production of food and clothing was supposed to result in self-sufficiency for the institution while at the same time transforming the inmates into efficient tradesmen.

Johnston describes the numbing school routine with humour and pathos. Free time was minimized to reduce mischief and there was constant surveillance—a complete absence of privacy. The boys resented being treated like felons and they resisted as best they could. They dawdled and dragged their feet when subject to tedious chores. And they devised pranks such as sneaking out at night to ride horses in order to relieve the monotony. Some ran away, never to return; others were tracked down while making their escape and dragged back to face thrashings and latrine duties. The odd letter from home arrived—but it was a rare event since few parents had the skills to write.

Such letters were treasured and were passed around for all to read; they brought glimmers of hope—fragile threads of contact with an increasingly strange world.

The boys were expected to stay in Spanish until the age of sixteen or until parents could persuade the agent to release them. The day of freedom came for Johnston at the end of the war. He returned to Cape Croker where he attempted to make a living by trapping and woodcutting. It proved to be unsatisfactory and when he heard that a high school programme had been established at Spanish, he returned voluntarily to the once-dreaded institution in the autumn of 1947.

His second stay was more pleasant than his first, for the high-schoolers were treated with more dignity than the younger inmates. There were still chores to be done, but the boys now had a fully fledged academic programme to contend with along with lessons on table manners, ballroom dancing, and the dangers of "concupiscence." In June 1950, Spanish produced its first class of high school graduates and Johnston was among them. Most went on to further studies, the electronics programme at Ryerson being a particularly popular choice.

All of this is recounted in a lively and informative manner but the book comes to an abrupt halt with the graduation ceremony. Some general assessment of this educational experience would have been valuable. Was its overall effect positive or negative? What impact did it have on relations between the younger and older generations of Indians, upon

native language and culture, upon self-concept? Were there advantages to the segregated programme at Spanish when compared with prevailing "integrated" programmes? Johnston avoids any evaluation or analysis. This is unfortunate, but he does tell a good story.

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J.A. Mangan, ed. "Benefits Bestowed?": Education and British Imperialism. Manchester: Manchester University Press, 1988. Pp. 251.

In this collection of eleven essays every author but one considers the significance, for the development and maintenance of the British empire, of a particular aspect of formal education during the late nineteenth and early twentieth centuries. One author seems to have been caught in a time-warp and writes only of Newfoundland in the early 1820s.

The first essay (by Richard Aldrich) provides a fitting overture as it notes the rejection a little over a century ago of "literary" and "scientific" modes of historiography in favour of history-with-a-persuasive-message. Starting with J.R. Seeley's *The Expansion of England*, he traces the growth of a large corpus of historical writing which, in schools, universities, and homes, insinuated its message of imperialism into the minds of the people—especially those who really mattered. Scarcely disapproving,

Aldrich provides a closing discussion of ways in which history teachers of today might "explain" decolonization and conciliation.

Curriculum is also the focus of the second study, which highlights imperialist rhetoric in the work of the elementary schools of metropolitan Britain. In it, Pamela Horn traces imperialist fervour in Education Department directives to Her Majesty's Inspectors, textbooks, adventure stories, and especially to the zealous efforts of the Earl of Meath. Three studies examine the imperialist roles of certain annexes of the English public school, namely, the preparatory school (Donald Leinster-Mackay), the network of freemasonry lodges in metropole and empire associated with public schools (Paul J. Rich), and a Colonial College which prepared public school boys for a life in the overseas dominions (Patrick A. Dunae).

There are five regional studies which focus, respectively, on Irish National schools (John Coolahan); missionary schooling in Newfoundland (W.P. McCann); patriotism in New Zealand primary schools (R. Openshaw); empire loyalty in Australian "corporate" schools (Geoffrey Sherington and Mark Connellan) and the education of black girls in South African mission schools (Deborah Gaitskell). A final chapter examines British education policy for the empire but pays particular regard to the African colonies (Clive Whitehead).

The purposes and parameters of the work are set out in the editor's introduction where he notes the