

portraits with great insights. This comes out again when he tries to gauge student reactions to the revolutionary thoughts and theories of the period, including Darwinism.

Women receive much more than the usual token paragraph or footnote. Not surprisingly, this is most obvious in the sections dealing with students. McKillop gives female students "equal time" as he systematically discusses the experiences of both sexes in detail throughout. He makes good use of insights provided in other contexts to enlighten English-Canadian student relations between the sexes. Overall, the author brings together "under one roof" a wide range of research conducted in other more specialized studies, both published and unpublished, in the area of higher education history—studies conducted in the Canadian context but also in American and British settings. This allows him to evaluate to what extent Ontario universities conformed to international trends in higher education and to identify distinctly Ontarian developments. His plentiful footnotes provide useful references for those interested in pursuing research in the various areas addressed. One can only regret that these references were not collated in a bibliography.

For specialists in the field, *Matters of Mind* provides a much-needed general account of the development of higher education in Ontario up to the fifties. For a wider audience, it offers a timely reminder of what university environments were like when they were more subject to government intervention. As Brian McKillop's study confirms, it took a long time to establish publicly funded institutions free to pursue "matters of mind."

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Gordon Darroch and Lee Soltow. *Property and Inequality in Victorian Ontario: Structural Patterns and Cultural Communities in the 1871 Census*. Toronto: University of Toronto Press, 1994. Pp. xvi, 280. Can\$19.95 paper, Can\$45.00 cloth.

In an effort to examine patterns of inequality in the ownership of landed property in Victorian Ontario, the authors of this very detailed study subjected the data about a sample of 5,699 individuals drawn from the film manuscript 1871 census to a barrage of statistical tests. The sample is composed of adult male and female heads of households (there were only 313 of the latter) and males over twenty years of age.

The distributions of the ownership and occupancy of land, of the possession of a house and of enough real estate to be considered "securely propertied," and of literacy and illiteracy are charted in terms of age, ethnicity, religion, and place of birth. The authors examine briefly the characteristics of some Canadian emigrants to the United States and attempt an analysis of the degree of concentration of wealth in the province. An appendix presents a general demographic profile of the sample population.

Darroch and Soltow argue that access to land was quite open in Ontario, certainly in comparison to conditions in contemporary Britain, and that relatively few farmers were tenants. About 54 percent of all male heads of households occupied some land for cultivation. Of the "farmers" in the sample, 62.6 percent were returned as owners, but the authors suggest that about half of the non-owners were farmers' sons who might expect to inherit, putting the rural propertyless male population at about 16 percent of the total. The single most important characteristic separating those who owned land from those who did not was age, and assuming (dubiously, it seems to me) no structural change over time, about 3 percent of men in the sample would become owners in any given year. By implication, at least, the authors reject the contention made in Canadian working-class history that a process of proletarianization was underway.

Looking at home ownership and economic security again reveals a property distribution the authors see as characterized by both broad access and substantial inequalities. About half of all adult men owned a house, but 9 percent of men owned almost 40 percent of all houses. On the other hand, whereas 29 percent of the sampled men could be considered to be "securely propertied," 39 percent were virtually propertyless—98 percent of the latter were not heads of households. Property relations differed sharply in cities and towns in comparison to rural parts of the province, with a substantial impoverished male labouring population present in the former. These findings must be qualified by the absence of an estimate of the value of real property and by the lack of information about other forms of property ownership.

Before turning to the chapter of this book of most relevance to educational historians, it is interesting to note Darroch and Soltow's original demonstration that the foreign-born among their sample were far more likely to be propertied and literate than were their Canadian-born counterparts, and of all ethnic groups the Irish were most likely to be property owners.

The book's chapter on illiteracy, which takes inability to write as its measure, provides useful confirmations of much of what Ontario educational historians know or suspect already. It demonstrates a sharp Protestant/Catholic divide in literacy rates, with more than a quarter of Catholic men unable to write, whereas only 7 percent of Protestant men were unable to do so. More-

over, illiteracy rates were remarkably high for Francophone Catholics, and extremely low for the members of evangelical Protestant sects.

The authors provide somewhat lukewarm support for Graff's critique of the "literacy myth"—that literacy did not have a determining effect on property ownership. Rates of landownership were only about 10 percent less for illiterate than for literate men, although the illiterate were much less likely to own substantial amounts of property. Among native-born persons, illiteracy rates rose with age, and this tells us something of the practical effects of mass schooling.

An intriguing finding that the authors do not pursue in this chapter is the observation of higher rates of illiteracy among female as compared to male heads of households. Given higher rates of female common school attendance, one would expect the opposite, but here as elsewhere, from the choice of the sample, women receive less attention than do men. It would be most interesting to be able to compare illiteracy rates for all adult women to those of all adult men, but only female heads of households were chosen for the sample. Another intriguing finding which is not pursued is the demonstration, in tabular form, of a decreasing gap over time between the rates of reading and writing abilities.

This book is the first of its kind to attempt a systematic cross-sectional analysis of the distribution of property in Ontario in 1871. Anyone who has worked with manuscript census data must be impressed with the meticulous and painstaking analysis undertaken here, and Darroch and Soltow have clearly staked out a position for themselves in the literature. The book's findings are potentially useful and instructive, and the authors make a serious attempt to connect their work to issues in several fields. But I cannot say I enjoyed reading this book. Numbers and narratives do not seem to like one another. It seems to me one of those turgid tomes one has to endure if one is interested in the literature.

Two related critical points seem worth making about census artifacts and the matter of gender. Darroch and Soltow are clear that the enumeration practice of attaching property to heads of households means that adult men appear as property owners. They suggest, with some justification, that this is a codification of relations of gender inequality in the nineteenth century. Still, they are prepared to assume that adult men who share the surnames of the heads of farming households will inherit land and are thus not really propertyless. This assumption is made, as far as I can see, in the absence of any investigation of inheritance patterns, and, in arguing that about 3 percent of men could expect to become propertied in any given year, they go so far as to suggest that their cross-sectional study is actually longitudinal. The census simply cannot tell us much about the value of distributed property, about the

gendered distribution of property, certainly nothing about inheritance patterns, although, as an ideological practice, census-taking attached property to adult men. But the book is an important contribution to ongoing debates and will likely encourage further investigation into inheritance practices and into the distribution of property values.

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Katherine Pettipas. *Severing the Ties that Bind: Government Repression of Indigenous Religious Ceremonies on the Prairies* (Manitoba Studies in Native History, No. 7). Winnipeg: University of Manitoba Press, 1994. Pp. xiv, 304. Can\$18.95 paper, Can\$39.95 cloth.

Until the middle of the present century the Canadian Department of Indian Affairs (DIA) was committed to undermining indigenous forms of economic, political and cultural organization through systematic ceremonial repression. This is the first study to analyze in detail both the administrative aspects of this formidable dossier of repression, and the Aboriginal responses to these efforts. Beginning with an 1885 amendment to the Indian Act to ban the potlatch, a central institution of people of the northwest coast, the DIA implemented a series of amendments designed to eliminate religious expression and custom such as the Sun Dance and giveaway ceremonies of the prairies, and the Midewiwin of the woodland peoples. This study focusses on the experiences of the Plains Cree, who lived in the midst of the agricultural settlement belt and felt the full brunt of the combined efforts of government and church officials, as well as of the police.

The book begins with the story of Chief Piapot, a distinguished hunter, trader, warrior, linguist, peace negotiator, spiritual leader, and healer. For fulfilling his sacred vow to perform the Thirst Dance on his reserve in south-central Saskatchewan in the late 1890s, Piapot was arrested, prosecuted, incarcerated, and removed from his official position as chief. Piapot's story introduces and highlights two major themes of the book—the extent to which authorities were prepared to go to undermine indigenous institutions, and the determination of the people to continue to practise religion and traditions in the face of government regulations. Pettipas argues that there were many layers of rationale for these coercive measures, but at their core was the recognition of a direct connection between the ceremonial life and the political, economic, social, and cultural integrity of indigenous societies. These mea-