

intended goals. Drawing from diverse disciplines including history, philosophy, psychology, and education, Curren and Dorn provide an insightful account of the aims, rationales, methods, and conceptions that have been featured in US patriotic education. Unfortunately, their comprehensive theory of civic education centred on the notion of virtuous patriotism fails to convincingly address previous critiques of patriotic education raised by citizenship educators. Wineburg's book is more of a compilation of his greatest hits than an original and comprehensive account of what history education can contribute to civic education in an information-infused society. His contention that history education should focus on nurturing the dispositions and abilities to help students differentiate fact from fiction offers an inadequate justification for learning history in the twenty-first century.

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Be Wise! Be Healthy! Morality and Citizenship in Canadian Public Health Campaigns

Vancouver: UBC Press, 2018. 308 pp.

This book chronicles the work of the Health League of Canada, a non-governmental health information agency that encouraged Canadians to engage in positive health behaviour through the middle decades of the twentieth century. Under the leadership of Toronto physician Gordon Bates, the league began as the Canadian National Council for Combatting Venereal Disease (1919), and then became the Canadian Social Hygiene Council (1921), before settling on the Health League of Canada in 1935. Rooted in eugenic-era ideas where health and morality intersected, the league was rarely able to shrug off the moralism in its health messaging. The focus on preventative health was part of the "new public health" of the early twentieth century that broadened health advocacy from addressing systemic factors (clean water, food safety, pollution) to dealing as well with infectious and chronic diseases that focused on individual responsibility for health. Carstairs, Philpott and Wilmshurst argue that the league's work represents health entrepreneurship, which placed the responsibility for health on the individual's shoulders. Its approach held generally bourgeois expectations, demonstrating a lack of appreciation for the structural challenges faced by the poor. The authors argue that this was the major approach of Canadian public health strategies throughout the period.

The Health League was certainly ambitious. Its work on venereal disease (VD), influenced by first-wave feminists, notably Emmeline Pankhurst, dismissed the sexual double standard and encouraged men to take responsibility for their part in prostitution and the spread of venereal diseases. From VD, the league moved into immunization, encouraging families to have their children "toxoided" against diphtheria

in the 1920s. Other campaigns included milk pasteurization, nutrition, and healthy exercise. The league's National Immunization Week and National Health Week activities through the 1940s to 1960s engaged professionals such as physicians and teachers to exhort Canadians to eat well. These efforts were bolstered through its *Health* magazine which, although it had a relatively low circulation, was sent to most physicians and so, the authors argue, many Canadians might have seen it while waiting in their doctors' offices (if they could afford doctor care).

The league faced political pushback in its advocacy of water fluoridation in the 1960s. Part of the resistance came through anti-fluoridation advocates who did not want to be forced to ingest "poison." Yet Bates's own outdated ideas about the relationship of tooth decay to ill-health also hindered the message. This campaign alienated the league from many donors, and caused it to be removed from the Toronto fundraising collective known as the United Welfare Fund (which became the United Way) because the league's perspective was considered damaging to the UWF's fundraising efforts.

The league did not age well. It came off as outdated during debates about the resurgence of venereal disease in the 1960s and 1970s. Despite penicillin, the birth control pill, and a significantly altered mindset on sexuality, Bates and the league framed the issue as one of moral living. The league's literature encouraged abstinence, and it circulated pre-Second World War VD films to be shown in schools. These were harbingers of the league's demise. It lost substantial funding when it was removed from the Toronto community fund, continued to stumble along after Bates's death in 1975, and then went dormant in the 1980s.

The book provides some good material for students of Canadian public health. It spends a good deal of time on the content of numerous health campaigns, often as reflected in the pages of *Health* and the League's own literature. The chapter on fluoridation is an excellent discussion of a contentious issue. The final chapter, "Circling the Drain," is also well done, including an examination of the league's advisory board that shows some good historical sleuthing.

Context is a challenge in several chapters. The reader is left wondering what other public health activities were being undertaken, and whether the league's work complemented or contrasted other health campaigns. The chapter on health information during the Second World War is well informed by Ian Mosby's work on wartime nutrition, but other chapters could be more firmly contextualized. Moreover, numerous times the authors talk about the success of the league's work but without any clear indication of how that success is being measured.

Some interpretations seem to lack sufficient grounding to be useful. Repeatedly, the authors interpret some aspect of the league's work with suppositions (prefaced by terms like "possibly," "perhaps," "likely," and "could be") that need evidence to be convincing. For example, a campaign for workplace health was designed to appeal to employers "likely because [the league] knew that employers had the resources to support the league" (114). However, the campaign could as easily have been designed around some general belief about the low intelligence of workers. Another section notes that *Health* ran only two articles about menopause; the authors speculate that

“perhaps this was because the trend of women living longer than men was already well established” or “it probably also had to do with the fact that women...were not generally seen to be productive” (137). Contextualization could provide a more substantial interpretation. Without any indication of whether menopause was being discussed in health literature of the time, the authors miss an opportunity to give a sense of the limits to women’s health information. Perhaps these two discussions of menopause were the only discussions of the topic in any popular health literature, which would make the league innovative, however guardedly so.

Be Wise! Be Healthy! presents an interesting look at the persistence of a specific view of health through much of the twentieth century. The history it examines connects to several major issues in health in the industrialized world, including sexually transmitted infections, nutritional campaigns, and early population health innovations such as fluoridation and national health insurance. The inability of the Health League of Canada to adapt to the times, and to escape entrenched ideas about health, can be taken beyond this single story and into further analyses of bias and black box thinking in ideas of public and individualized health. The morality in health exhortations needs more critical historical work and this book contributes to that emerging literature.

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Raymond B. Blake and Matthew Hayday, eds

Celebrating Canada, Volume 2: Commemorations, Anniversaries, and National Symbols

Toronto: University of Toronto Press, 2018. 392 pp.

In their latest edited book, on commemorations, anniversaries, and national symbols, Raymond Blake and Matthew Hayday offer a collection of twelve chapters by different authors, dedicated to “key historical moments that shaped Canada over the past hundred and fifty years or so” (5). In claiming the inclusion of moments as various and diverse as Canada itself, the authors seek to ensure a pan-Canadian analysis of subject matter, collective identities, and common events that celebrate Canada and ensure its uniqueness as a nation. In this second volume of *Celebrating Canada*, the authors seek to contribute to the burgeoning literature on commemoration to advance the scholarly debate about it, and national (and local and regional) identities. Blake and Hayday make clear how events and symbols play themselves out in policies since Confederation. The companion first volume, *Celebrating Canada, Volume 1*, focused on (as the subtitle says) *Holidays, National Days, and the Crafting of Identities*. The new volume now explores the historical impact events such as the Acadian and Loyalist conventions, the Charlottetown Conference, and the Diamond and Centennial celebrations of Confederation (to name a few), had on establishing