

“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

and confirming a collective national identity. Contributors to the volume point out that commemorations serve larger and extensive political, social, and cultural purposes, including, for example, the establishment of federal foreign aid-oriented programs, youth travel exchange programs, and unofficial anthems that define uniqueness amongst commonalities.

In a country as diverse and geographically extensive as Canada, selecting historical moments for a book such as Hayday and Blake's would obviously pose a challenge. As the authors explain, the chapters they included (and hence the moments they chose) belong primarily to scholars who attended a Social Sciences and Humanities Research Council of Canada (SSHRC) Connections Grant workshop at the Canadian Museum of History in 2014. Many of the contributors are new scholars, still in graduate school or new to the professoriate. All sought to show how celebrating particular historical events through annual anniversaries or commemorations has defined and shaped not only our collective Canadian identities, but also the conception of Canada and Canadians abroad. While the editors claim that the chapters focus on important years, the majority of them are dedicated to the celebrations of Confederation and resulting culture and heritage policy changes, such as the Official Languages Act of 1969, and the creation of the federal department of multiculturalism.

As is obvious from the collection's title, each chapter *does* celebrate Canada. Yet in an odd turn of the collection's focus, Blake and Hayday state that the chapters also link memory and commemoration to the idea of nation. This claim is followed by an extensive literature review of the relationship between nations and national identities, citing Anderson's *Imagined Communities* (1991), Gellner's *Nations and Nationalism* (1983), Hobsbawm and Ranger's *The Invention of Tradition* (1983), and Smith's article, "The Origins of Nations,"⁶ and his book *Nationalism and Modernism* (1998). However, there is no parallel review of the literature on the idea of nation in relationship to commemoration and memory. Chapters by and large do not explicitly clarify the link between memory and nation, so I was not convinced that Blake and Hayday are correct in claiming that the chapters point to a memory and commemoration-to-nation link. It takes more than one statement by the editors to stress such a link. The chapters tell more thoroughly the story of the local, regional, and national changes underscored as a result of the commemorations they examine. We never get a sense of the importance of the commemorations' relationship to memory and we lack a gauge for assessing how the events covered in the chapters are remembered or not.

There is a general absence in the chapters in this book of any critical consideration of how commemorations, anniversaries, and national symbols are exclusionary as they simultaneously attempt to be inclusive. Most notable is the near total absence of any discussion, inclusion, or consideration of Indigenous peoples, even as the political, social, and cultural policies of the commemorations the chapters describe would have impacted them. The lone exception is Hayday and Blake's brief commentary, in the concluding chapter, on the series of films completed in Canada's centennial year

6 Anthony D. Smith, "The Origins of Nations," *Ethnic and Racial Studies* 12, no. 3 (1989): 340–67.

where the filmmakers worked with First Nations. Hayday and Blake cite scholars who have written about how Indigenous peoples participated in Canada's Expo 67, and through that participation offered *alternative* versions of history. Ted Cogan also took up these films more directly in his chapter in this edited collection. He does not, however, cite these scholars in his chapter.

Hayday and Blake, in writing the conclusion, situate themselves as approaching the end of the sesquicentennial of Canadian Confederation. In 1967, centennial festivities that took place in Canada, with a population of little more than 20 million people, largely ignored Indigenous peoples, and blithely disregarded the momentum of Quebec sovereignty. Fifty years later, the earlier boosterism was absent. Present were stinging protests by Indigenous peoples, saying that the sesquicentennial was celebration not of nationhood, but of colonization. As historian Charlotte Gray noted of the Canada 150 celebrations, "anniversaries can be the enemy of good history."⁷ Discussion of the political, social, and cultural tensions facing Indigenous peoples of Canada today are absent from Hayday and Blake's book. Certainly, this is understandable, as chapters cover events ending in the early 1970s.

This book offers an interesting read on Canadian commemorations, albeit with a limited focus. We would do well to hope the study of how Canada is celebrated continues, but with a more critical stance toward issues of representation, identity politics, equity and social justice all within a decolonizing framework. This would allow for a more fair examination of the limitations of our commemorations, anniversaries, and national symbols. I hope to see such work in the future.

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7 Charlotte Gray, "Canada 150, doomed from the start, now ends with a whimper," *Globe and Mail*, 30 December 2017. <https://www.theglobeandmail.com/opinion/why-canada-150-was-doomed-from-the-start/article37441978/>