were affiliated with the School of
Hygiene were also advocates of re-
lated 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 sup-
porters of the Canadian eugenics and
relate mental hygiene movements
whose policies in the 1920s and 1930s
are noted for their adherence to pseu-
doscientific 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 cen-
tury. To the degree this work provides
a resource for future studies, its con-
tribution 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
$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 na-
tive-newcomer relations in Canada.”

Sweet Promises spans three
thematic areas on this topic, beginning
with pre-Confederation roots in At-
lantic 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
erssay 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 era 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 Tobais’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 done 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 I: 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'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,