the 1930s. He dies suddenly, again, on page 153.

The organization leaves even central questions with insufficient analysis. On the question of the meaning of the Gary plan for students, in relation to the "developing corporate capitalism" in whose shadow the school system, according to Cohen, developed, we get very little: it was "controversial" (p. 54) but we do not get a sense of the issues: who was against it? Wirt's successor, Herbert S. Jones, "would doggedly cling to the platoon plan" (p. 154) but we do not know why, nor why it was opposed. Again, when Superintendent Blankenship ended the system in the 1950s, some parents protested, arguing that "the Wirt system was 'tailored more to the individual,' while the present system is 'tailored more for the mass.'" (p. 233). We have no idea why they felt this way or whether Cohen agrees with them. The last sentence of the afterword offers only this frustrating note: "Perhaps a return to the old work-study-play plan would make the elementary schools at least more interesting, if not actually increasing the students' academic, cultural, and social skills. Perhaps." (p. 244).

There are two important stories embedded in this account of the Gary schools. One, prominent in the first three decades, involves Progressive educational innovation in a city developed and planned by a large corporation for an immigrant worker population. Because the corporation was Elbert Gary's U.S. Steel, at the very centre of U.S. corporate capitalism, because the city and the school system were built from scratch, because the innovations were so closely tied to Progressive educational networks, and because the system was so closely scrutinized and studied in its early years, Gary is fertile ground for the educational historian. But why, after a 1942 Purdue University study of the district advised the Gary schools to "settle down and be just yourselves" (quoted on p. 160) should we continue to be interested? Because—and this is the second story—the progressive Gary school system was assembled on a racist foundation, and the segregated system survived a series of liberal initiatives to integrate (including the first NAACP suit against a Northern school district for school segregation).

Unfortunately, filling in these two stories with the details of the ongoing development of the school system does little to deepen their analytical power or broaden the kinds of questions they would help us to answer. In fact, by pulling these stories over a chronological rack, Cohen stretches them thin rather than concentrating them.

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J.R. Miller. *Skyscrapers Hide the Heavens: A History of Indian-White Relations in Canada.* Toronto: University of Toronto Press, 1989. Pp. 330. $35.00 cloth, $19.95 paper.

When E. Palmer Patterson completed his survey, *The Canadian In-*

dian: A History Since 1500, in 1972, he was clearly working well in advance of the literature and the book revealed the gaps in the historical writing then available on Native people in Canada. Much has changed since that time. J.R. Miller had a much more substantial body of literature at his disposal. While like all survey texts *Skyscrapers Hide the Heavens* follows the strengths and weaknesses of the historiography, it is nonetheless an excellent piece of scholarship and an extremely useful contribution to the study of Native-white relations in Canada.

Miller has divided the history of contact in Canada into three periods. Part one, "Co-operation," covers the years from early contact through the establishment of the fur trade and eighteenth-century military alliances between European and indigenous nations. The second section, labelled "Coercion," describes the process by which Europeans relegated Native peoples to irrelevance through education, reserves, and military conquest. The final segment, "Confrontation," highlights the emergence of Native political organizations and the aboriginal rights and land claims movements. Within these divisions, chapters are devoted to the history of contact within specific regions, a much-needed recognition of the fact that there is no single pattern of Native-white relations in Canada.

The writing in *Skyscrapers Hide the Heavens* is pithy and forceful. Sufficient information is provided to illustrate main points and significant events, but the level of detail never overwhelms the interpretative thrust. Miller follows the literature very closely, and makes good use of the variety of exceptional work available in this field. As a work of careful, thoughtful analysis and summary, this is an exemplary study. A useful collection of maps, and a rather unremarkable collection of illustrations, are gathered together in the middle of the book.

Despite its considerable breadth, the book has some weaknesses and omissions, many of which reveal gaps in the historiography. The periodization is a bit forced, and tends to ignore the fact that all three elements—co-operation, coercion, and conflict—were in evidence in all time periods and across the country. Miller's attempts to cover all the regions of Canada is only partially successful. He describes early Micmac contact in considerable detail, but says little about them after the early nineteenth century. The Micmac do much better than Indians in the North, who are given remarkably little space. The lack of attention to sub-Arctic Indians, whose history after contact does not generally fit into the chronological model followed here, is most unfortunate. More serious, however, is the very limited coverage given to the twentieth century. In this, Miller was clearly hamstrung by the limited writing on this period which continues to be ignored by the historical profession.

Miller has also adopted a fairly narrow definition of "relations." In the chapters dealing with New France and the fur trade, following the particularly rich historiography in these areas, he offers a fairly comprehensive assessment of such issues as the intro-

duction of alcohol and the role of Native women. As the book progresses, however, we get far less of this, and the study turns increasingly to political issues. The comparative inattention to women and sex as a continuing feature of Native-white interaction is a most unfortunate omission, for the poor treatment of aboriginal women is one of the most persistent features of racial domination (as is demonstrated by the treatment of black women in the American south and Aboriginal women in Australia). The book could have done with less coverage of government policy (particularly the policy-making angle) and more emphasis on the local and personal experience of Natives and whites in contact.

Readers of this journal will be pleased with the coverage granted to the education of Native children. There is a thorough summary of nineteenth and twentieth-century educational offerings, placing the development of schools in the context of the much broader church and government attempt to assimilate the Indians. Miller gives considerable space to the many forms of aboriginal resistance to the operations of the schools, arguing convincingly that they were not helpless pawns in the hands of teachers and school administrators. Miller does not dwell on the negative effects of the schools, although he does identify them, but he documents the Indians' determination to gain a proper education for their children—without surrendering their nativeness.

If I have one personal disappointment with the book it is in the concluding comments. In a final chapter, "Do we learn anything from history," Miller summarizes the history of contact, offers a surprisingly mild (and policy-oriented) critique of non-Native attitudes, and ends with a sharp commentary on contemporary aboriginal rhetoric. "Ritualistic denunciations, oratorical hyperbole, and made-for-television histrionics," he argues, "have only a negative effect" (p. 284). He suggests, instead, that Native leaders should seek cooperation and understanding and try to re-establish "a mutually beneficial, interdependent relationship" (p. 285).

Native leaders can best answer Miller's suggestions concerning political tactics—although the rigidity of the governments of British Columbia and Alberta on land claims issues, the distressing poverty, and the shocking levels of violence and self-destruction evident in aboriginal communities suggests that there is ample justification for intense anger and frustration. There is clearly a great deal of historical naïvete in such an analysis, however, for it seems to ask the powerless to take primary responsibility for their relationship with the dominant society. The earlier beneficial relationship emerged in the early years of contact because the Indians had something—skills and labour—that the Europeans wanted. It is not clear just what Miller believes will form the basis of this new relationship, however nice it would be if one were achieved. Clearly the lesson of history, in Canada and elsewhere, is that European society is unrelenting in its assertion of cultural superiority and has yet to show any intention of seeking an accommoda-

tion with aboriginal cultures. It is, after all, only because of indigenous protests that Canadians, as a government and a people, have made even slight concessions in the field of aboriginal rights.

This is a minor criticism—more a difference of perspective than a reflection on scholarship. With only a few exceptions, Miller has gone as far as the literature would permit. The gaps that remain represent a challenge for the current generation of historians to shift away from well-covered ground and to look for those many topics, regions, and periods that remain essentially unstudied. J.R. Miller is to be congratulated for producing a first-rate survey of Native-white relations in Canada.

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John N. Miner. *The Grammar Schools of Medieval England: A.F. Leach in Historiographical Perspective.* Kingston and Montreal: McGill-Queen's University Press, 1990. Pp. 355. $42.50.

In the early 1960s the author of this book was one of only two supporters of the views of A.F. Leach—which had dominated the history of English schooling for decades—to defend these from strong criticism in the *British Journal of Educational Studies* (1955). This was seven years after the event but apparently encouraged a second, more general, defence of Leach's approach and interpretation by W.N. Chaplin, published in 1963. By that time, however, the criticism had gained influential support from historians at large which could be cited in a response that closed the matter. For the past quarter of a century, Leach's methodology and readings of English educational history have been set aside and there has been much new work, particularly on educational developments in the late fifteenth and sixteenth centuries. During these same years, by his own account, John Miner concentrated on studying Arthur Francis Leach (1851-1915), the man and his writings, as opportunity offered in the interstices of university lecturing.

This meant relinquishing an earlier study of Latin teaching in the later Middle Ages but two chapters in the present book could be devoted to the subject, with several illustrations, on the ground that Leach did little about this aspect. On the other hand, efforts were bent to listing every article he did publish, however slight. Otherwise the book is somewhat repetitive, alternating the author's exposition and criticism of Leach's writings rather than placing those in historical perspective. The first part surveys the subject's work as a whole, goes through two main books and discusses his employment from 1884 settling endowed schools for the charity commission; a task which did much to concentrate his attention on Latin grammar schools, leaving aside teaching in the vernacular and vocational training or apprenticeship, the pattern