

Comptes rendus / Book Reviews 305

changes in the modern world. Insisting that French Quebec failed to provide a system conducive to the changing world raises concerns. If we accept the assertion that the reduced role of the state separated Quebec educational development from that of other modern societies, then this argument would apply equally to Protestant schools, which were, in fact, the dissident schools. Implicitly, the author laments not the reduced role of the state, but the increased role of the Catholic Church. This subtle attack upon the Catholic Church, however, is not made explicit and thus not adequately dealt with.

The dawn of the twentieth century brought new challenges to which Magnuson believes Quebec schools, and especially the Catholic schools, were even slower to respond. Secondary schools were scarcely populated, higher education proceeded at a “sluggish” pace, and rural education was seen in an even more “lamentable state”. To a greater degree than other societies, Magnuson insists, “Quebec ideologically resisted the thrusts of modernity” (p. 121). The study does not detail the educational developments in other societies, however, and thus there is little on which the reader may base the comparison. Were other societies manipulating education in response to modernity? If so, in what ways? By not situating Quebec within a broader worldwide public school movement, the author makes it virtually impossible to see the contrast with which the development of education in Quebec should be lamented. Were Quebec educational leaders blind to changes in other societies, or did they simply ignore them? Did Quebec education develop in a vacuum? Such questions are left lingering.

Indeed, Quebec differed from most western societies in that its dual population insisted upon a dual school system. Magnuson’s evidence is replete with educational reformers demanding such a separated system, which put a strain on Quebec that most modern societies did not inherit. But in an era of educational experimentation, all societies faced strains peculiar to their particular circumstances. A challenging, divided system is too simple an answer to Quebec’s educational questions, and, considering the comparable systemic developments in neighbouring Ontario, it may be no answer at all. A discussion of the transnational dialogue among educational leaders who collectively collaborated and addressed the strains of school design would have allowed us to situate and assess Quebec’s involvement in, or resistance to, the development of modern school systems. The author has succeeded in providing a general educational history of Quebec to an English audience, but his study raises more questions than it answers concerning Quebec’s dual cultural dynamic, and begs for future scholarship. The call for future scholarship, however, should be the mark of a good introductory study.

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MEEHAN, John — *The Dominion and the Rising Sun: Canada Encounters Japan, 1929–1941*. Vancouver: University of British Columbia Press, 2004. Pp. 250.

Just in time for the seventy-fifth anniversary of formal diplomatic relations between Canada and Japan comes John Meehan’s *The Dominion and the Rising Sun*, a lively

account of the first period of relations between the two countries. Meehan's book exposes the paucity of works on Canada's dealings with Japan, despite a long history with our Pacific neighbour. Using the 1929 opening of the Tokyo legation as a starting point, this book explores the different aspects of the relationship until Canada's declaration of war against Japan after the surprise attack on Pearl Harbor on December 7, 1941.

Right from the start, with the official opening of the Tokyo Legation on Dominion Day 1929, Canada's first diplomatic presence in Asia was starved for attention. Few newspapers included the Dominion's bold new step on the world stage in their coverage. As Meehan notes, deciding Japan as the site of the third legation was, in the late 1920s, an obvious political choice, but one shrouded in secrecy as the matter was not debated in the House of Commons. Prime Minister Mackenzie King had been sympathetic to the Japanese since the 1907 Powell Street anti-Oriental riot in Vancouver. As Japan was Canada's fourth-largest customer by 1929, an industrialized country with a stable government and allied with Britain (and, by extension, Canada) under the Anglo-Japanese Treaty, the choice seemed natural to the pragmatic King. The legation, with the aristocratic Montrealer Herbert Marler as Canada's First Minister to Japan, would establish a "window on the Orient".

The maintenance of good trade relations emerges as a common theme throughout the book. No sooner had the Red Ensign first begun flapping in the Tokyo wind than trouble started brewing. The October stock market crash precipitating the Great Depression, violent turmoil in Japanese politics, and the Manchurian crisis of 1931 all tested the small staff in those first years. Still, despite these troubles, Canada maintained good economic relations, much to the efforts of Herbert Marler who, from the first day, sought to expand his diplomatic jurisdiction to China. The Manchurian crisis tested Canada and the League of Nations members and their resolve to stop aggression. King's Far Eastern foreign policy, adopted unwittingly by his successor, Conservative R. B. Bennett, was "to promote close and friendly ties with Japan" (p. 34). This vague but "optimistic" policy, appreciated in 1930 as the words of a young Dominion new to the world of international affairs, soon grew to be reviled by a Canadian public disgusted by Japanese aggression in the Sino-Japanese War (1937–1945).

When Mackenzie King returned to power in 1935, he soon faced his greatest foreign policy crisis. The Japanese staged an attack on the Chinese in July 1937 which led to the Sino-Japanese War. In his analysis, Meehan is very generous towards King's handling of the crucial opening phase. He states that the seasoned politician "steered" Canada towards "inaction" in the Sino-Japanese War, avoiding foreign (namely British) commitments (p. 148). While few of the world powers would have expected Canada to take a stand on the issue, none of them was as guileless as King in avoiding those feared commitments and maintaining "neutrality". He deliberately obfuscated, refused to give his League of Nations representative Raoul Dandurand instructions on a crucial vote, and forbade his legation staff from undertaking any activity that might be remotely construed as upsetting King's version of neutrality. If King was keen on preserving his 1930 policy of "close and friendly ties with Japan", he achieved it by appearing cowardly and indecisive rather than statesmanlike, which the word "steered" implies.

This is not just a book on diplomatic relations between the two countries. Meehan gives a voice to all the different segments of Canadian society, whether French or English, Anglo-Saxon or Asian, business, labour, or missionary. He provides a convincing picture of an interwar Canadian society far more interested in Japanese and Asian affairs than would be assumed. There were large numbers of missionaries, especially French-Canadian Catholics, and trade commissioners in Asia decades before the idea of establishing a legation ever germinated (pp. 22, 29). He tries his best to give a voice to ordinary Canadians and their impressions of Japan. Scholars could keep abreast of the Pacific region through the Institute of Pacific Relations, while religious circles published newsletters describing their missions' work in Asia. Newspapers also frequently published letters and essays by missionaries and other travellers to the Orient for the general readership. Although Meehan states that this is not a book on Japanese perceptions of Canada, he does nonetheless usefully include some Japanese opinion to Canadian activities in Japan. His frequent chapter-opening anecdotes on life in Japan are fascinating, and more of these episodes of cultural relations would be welcome. The experience of ordinary Canadians in Japan is a story worth examining.

Because of the book's inherent value to new readers in the field, a little more background information on Canada's trade relations with Japan prior to 1929 would have been appreciated. Trade commissioners are frequently mentioned, yet more information about them would be welcome. They were already present throughout China and Japan when the legation was established. Although the book nominally focuses on the relation between Canada and Japan, a study of the two in the turbulent 1930s cannot be easily isolated. Japan was a country in the vast geographical entity known as "the Orient", waging war and conquest in China during this decade. Conversely, Canada cannot be separated from the democratic bloc of nations. Meehan does a very good job of providing each of these countries with its appropriate voice, at the expense, however, of underscoring Canada's real importance to Japan.

These are minor quibbles in an otherwise excellent addition to our understanding of the beginnings of Canada's long but little-known involvement in Japan and East Asia. A well-written and well-researched book, *The Dominion and the Rising Sun* will be, for many years, the starting point of future studies on Canada-Japan and Canada-East Asia research. Meehan has scratched the surface, and his excellent annotated bibliography should provide inspiration for further studies. One hopes this will motivate more historians to examine our relation with our Pacific neighbour before the next anniversary arrives.

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MILLER, J. R. — *Reflections on Native-Newcomer Relations: Selected Essays*. Toronto: University of Toronto Press, 2004. Pp. 304.

J. R. Miller's new book is a collection of 12 essays, five of which have not been previously published. Written over the course of the last 15 (or so) years, these essays