

Comptes rendus / Book Reviews 307

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

deal with Native-Newcomer relations in Canada (with some emphasis on the west) and cover the period from Confederation to the present day. The introduction describes the origins of each of the essays and the responses they received when they were first published or presented at conferences. The essays themselves are divided into topical sections dealing with historiography, methodology, policy, the Crown, and academe. The section on policy contains four essays while all the others have but two.

The essays on historiography trace the growth of the ethnohistorical method as a means of understanding, and writing about, Natives in Canada and show how the application of that method, along with other factors such as a decline in ethnocentrism, has brought the study of Native history in from the margins of Canadian history. Those same trends, along with the methods of “social historians”, have also led scholars to modify their thinking and writing about the rebellions in Western Canada in the late 1800s. The focus of scholarship has shifted from a view of the Métis and Louis Riel as obstacles to Canada’s growth to that of understanding Riel and the Métis as a people and trying to assess the implications of their mixed ancestry on their history and place among Canada’s First Nations. The section on methodology includes an essay dealing with the impact of new trends in the study of history, such as postmodernism, and their generally negative implications for academic freedom and the study of Native history, and another on the use of photographs as texts for “reading” the Native perspective into history, particularly that of Indians in residential schools. The latter piece is a case study in the application of the ethnohistorical approach of using multiple lines of inquiry and a variety of “sources” to recover the past of those who left few written records.

The section on policy includes Miller’s best-known pieces on federal policy towards Natives in Canada, including those dealing with the creation of residential schools, the tensions between the aims of the church and state for the schools, and both the problems the schools created for Indians and the ways in which Natives adapted to make them fit their aspirations. The problems created by federal policy regarding land rights, which ignored Native positions and led to such conflicts as those at Oka, Quebec, are explored in a third essay. This section also includes a survey, ideal for classroom use, of Canada’s assimilationist policy in the period from Confederation to the Great Depression.

The section on the Crown explores the complex symbolism and changing relationship between Natives and the Crown in treaties and negotiations dating from the numbered treaties of the 1800s to the present. Natives in Canada appealed to authorities in London as a last resort to deal with vexing problems in their relations with Canadian authorities. Despite the hope Natives held out for Crown support, their aspirations rarely met with success.

The last two essays, based on Miller’s experiences at the University of Saskatchewan, argue for a greater sensitivity to the lessons to be learned from Native history and culture and for better inclusion of Native perspectives and values in the academy. One can applaud the appeal for more Native scholars and the views their experiences can bring to research and university teaching. However, the argument

for looking to the League of the Iroquois as a potential model for university administration seems more than problematic and is based on a simplistic, to say the least, interpretation of the League and its working.

In the interest of full disclosure, let me state that I studied, for a brief time, at the University of Saskatchewan (although I never took a class from Miller) and I am sympathetic to collections of essays. Still, such collections can present dilemmas. On one hand, it is good to have the varied works of an original scholar in one handy collection. Yet serious students of the subject will almost invariably have read such work, either because they subscribe to the specialized journals in which the essays first appeared or because they read the piece in the library. Including unpublished papers in the collection makes it more attractive, but often there was a good reason why such material did not make it to press in the first place. Indeed, it seems that reviewers of the book manuscript took issue with the value of some of the previously unpublished pieces. We know this because, in the introduction to *Reflections*, Miller takes the unusual step of acknowledging the manuscript readers' critiques of several previously unpublished essays and makes a case for their inclusion in the book (pp. 6, 8). A collection of essays can show the evolution of thinking about a subject by a leading scholar in the field — and one who helped shaped the field — as does this group of essays by Miller, but cannot show the complete development of the scholar's thinking. Collections exclude the author's major monographs on the subject, which also reflect his or her maturing understanding, and may include "dated" pieces that reflected concerns or issues that may have been long since resolved. In fact, Miller acknowledges that one essay "reflects concerns of a decade ago" (p. 6).

In the end, then, collections of essays can present readers with as many disadvantages as advantages, and the ultimate decision about a collection's merit is almost as much about personal interest and ease of access as it is about scholarly contribution. If one is interested in the subject of Native-Newcomer relations in Canada, curious about how Miller came to write about the subject, wants to know what he thinks about the issues surrounding teaching Native history in a university setting, and wants all that in one handy volume, then one will welcome this collection.

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OTTERNESS, Philip — *Becoming German: The 1709 Palatine Migration to New York*. Ithaca and London: Cornell University Press, 2004, Pp. 235.

Identity, Philip Otterness explains, is a complex issue. *Becoming German*, the history of a 1709 migration across the Atlantic World, analyses the "Palatine" identity given to a disparate group of German-speaking immigrants upon their arrival in England. In one sense, Otterness demonstrates, their new identity was like a schoolyard nickname that the immigrants could not shake. In another sense, however, it was an identity the Palatines did not want to lose. The Palatines, who, Otterness argues, had a