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Seen But Not Seen: Influential Canadians and the First Nations from the 1840s to Today by Donald B. Smith

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ter... and merged educational practice with community engagement." (84) Chapters Four and Five look at experiences outside of classroom spaces, examining participant involvement in black liberation in Toronto in the 1960s and '70s and the women's liberation movement of the late 1970s and 1980s. Whether in response to the needs of their local communities, or as a result of being inspired by the growing unrest in the United States, "black women teachers helped to create and participated in social justice activism in ways that were unique to the city and its specific urban issues." (115) Most importantly, Aladejebi states that "education became one of the primary ways in which black Canadians, including many black women teachers, took political, and at times radical, action." (116)

While there are books and articles exploring the experiences of teachers in Canada, there is a dearth of literature, historical or contemporary that highlights the experiential realities of black educators. *Schooling The System* is a wonderful addition to the existing literature, providing insights into facets of black life that remain invisible, silent and underexplored. Aladejebi contributes a great deal to our understanding of the extent and significance of black female educators in shaping schooling in mid-twentieth century Ontario.

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Seen But Not Seen

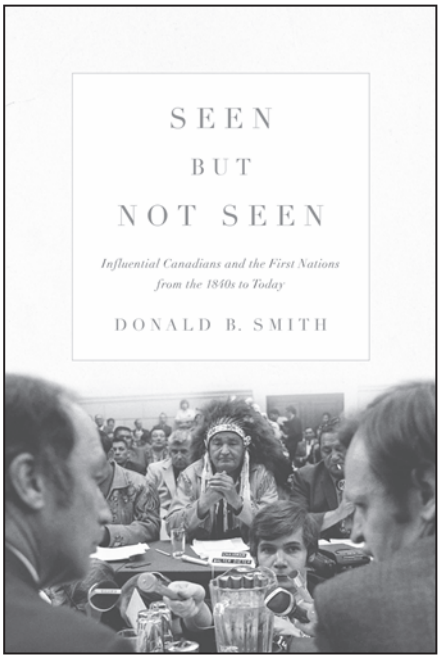
Influential Canadians and the First Nations from the 1840s to Today

By Donald B. Smith

Toronto, Ontario, University of Toronto Press, 2021. Xxxiii, 451 pages. $32.95 paperback. ISBN 978-1-4426-2770-3 (utorontopress.com)

Readers of *Ontario History* will be most familiar with Donald Smith's lifetime of work on the province's Indigenous peoples, particularly the Mississauga peoples of Southern Ontario. *Seen But Not Seen* represents an outstanding culmination of a lifetime of work as one of the first Canadian historians to enter the field of Indigenous history.

Drawing upon decades of research, Smith meticulously documents the marginalization of Indigenous people in Canada since the mid-nineteenth century. Smith traces settler Canadian ignorance and apathy towards Indigenous peoples through a uniquely biographical approach, examining sixteen prominent Canadians and their interactions with Indigenous peoples. Included in the pantheon of influential Canadians are obvious figures such as Prime Minister Sir John A. Macdonald and Deputy Superintendent of Indian Affairs Duncan Campbell Scott whose policies towards Indigenous peoples Smith describes as "ruthless" and often "vindicative." But Smith is also clear that even those who held favorable attitudes towards Indigenous peoples, such as Queen's University Principal George Munro Grant and Methodist missionary to the Stony Nakoda Cree, John McDougall, strongly supported assimilationist policies. Like many of their time, Smith argues, they believed that all societies followed a trajectory from barbarism to civilization and



that Indigenous peoples would be no different. Indigenous self-governance and cultural autonomy were never seriously contemplated. Instead, even sympathetic settler Canadians believed their best future was to "accept in full the mode of life of the remaining ninety-nine percent" of Canadian society. (244) Only in the latter chapters do we meet settler Canadians such as historians Paul Wallace and Hugh Dempsey, Quebec ethnologist Jacques Rousseau, and artist Emily Carr whose work began to change the dialog around Indigenous peoples to one of respect and inclusion. The book ends with a brief explanation of why Smith believes the dialogue surrounding Indigenous peoples in Canada has shifted from "indifference and ignorance" to a more "equitable and mutually beneficial relationship" with them. (272-73)

Given the current controversies surrounding their legacies, Smith's chapters on Sir John A. Macdonald and Duncan Campbell Scott will likely be of most interest to readers. In assessing those legacies, Smith incorporates current interpretations and perspectives, but he expressly wants to understand his subjects, both Indigenous and settler, in the "atmosphere and mentality of their age." (xxii) As result, Smith describes Macdonald's relationship with Indigenous peoples as "complex." (4) As a young lawyer, Smith notes that Macdonald often represented Indigenous people in court, including on treaty rights. Moreover, he argues that Macdonald believed that Indigenous peoples were "only" culturally, and not biologically, inferior. As such, Macdonald believed with the right education, Indigenous peoples could successfully assimilate into European Canadian society. In this regard he was, claims Smith, "a relatively tolerant person by the standards of his time." (9) These are significant caveats given the evidence that Smith then marshals against Macdonald's handling of the 1885 Northwest Resistance and its aftermath. Here Smith concludes based on recent interpretations that Macdonald was not only wholly negligent, but "ruthless[ly] repressive." Smith makes it clear that Macdonald was adamant that Indigenous peoples would not "be permitted to stand in the way of the advance of civilization on this continent." (13)

While Macdonald may have had some redeeming but limited perspectives on Indigenous peoples, Smith cannot say the same thing for Duncan Campbell Scott. In Smith's account, Duncan Campbell Scott comes off the worst of his sixteen subjects. Smith claims Scott was not only a "determined assimilationist," (117) but that he ruled Indian Affairs as a tyrant. Scott regularly demonstrated little if any respect for those he deemed his "wards." Smith makes these attitudes particularly evident in his account of Scott's vindictive campaign against Haudenosaunee and First World War veteran Fred Loft who challenged the government's Indigenous policies as leader

of the League of Indians of Canada.

Smith's mastery of the field is impressive as is evidenced by the 120 pages of notes. The volume is a treasure trove of information and analysis for both casual reader and expert alike. The first half of the book in which Smith concentrates whole chapters on particular individuals such as Macdonald, Grant, and Scott are the strongest and most focused. The latter half of the book which examines individuals who began to shift the dialogue towards respect and inclusion is highly interesting, but at times feels somewhat unfocussed and not as well contextualized in terms of how and why these shifts occurred. Smith pursues some of this analysis in his autobiographical prologue and in the epilogue where he notes that the change in attitudes was linked to the "erosion of European self-confidence" (267) in the aftermath of two brutal and dehumanizing wars. This line of argumentation would be worthwhile pursing in a little more depth. Instead, readers get a rather disappointing list of important events in settler Indigenous relations since the 1969 White Paper to conclude the volume. The other line of analysis that would be worth pursuing is how Indigenous Canadians refused to remain unseen even in the face of the ignorance and indifference of settler Canadians. How much did the courageous persistence of Indigenous people to refuse to be erased influence non-Indigenous Canadians to shift their perspectives? The brief introduction of Harold Cardinal in the final chapter hints at these influences, but this line of analysis awaits future scholars to investigate more fully.

Overall, *Seen Not Seen* is an impressive and fitting coda to Smith's decades of first rate scholarship in the field. Despite its focus on individuals, *Seen not Seen* reminds settler Canadians of their collective responsibility in the treatment of Indigenous peoples as well as their commitment to reconciliation to repair decades of determined and purposeful erasure.

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Undressed Toronto

From the Swimming Hole to Sunnyside, How a City Learned to Love the Beach, 1850-1935

By Dale Barbour

Winnipeg, Manitoba: University of Manitoba Press, 2021. 328 pages. $27.95
Paper, ISBN: 978-0-88755-947-1 (uofmpress.ca)

Dale Barbour's *Undressed Toronto* is a fascinating and thorough overview of Toronto's relationship with public bathing between 1850 and 1935. This time frame is important as it is the era surrounding the transition from vernacular bathing, what the author explains being able to bathe without being restricted by certain rules whilst following community knowledge of the area, and to public bathing spaces, with all the restrictions and changes that would bring. The author is no stranger to the social history surrounding our relationship with bathing, as he previously explored Winnipeg's relationship with the beach in *Winnipeg Beach: Leisure and Courtship*