

THRUSH, Coll – *Indigenous London: Native Travelers at the Heart of Empire*. New Haven, Conn.: Yale University Press, 2016. Pp. 310.

Indigenous London, the author explains, “is a history of London framed through the experiences of Indigenous people who traveled there, willingly or otherwise, from places that became Canada, the United States, New Zealand, and Australia” (p. 3), beginning with the earliest documented instance in about 1501. Most Indigenous visitors were in the metropolis because it was the seat of empire, where the interrogation and entertainment of first peoples abetted England’s (later Great Britain’s) “settler colonialism,” in which European imperialists acquired Indigenous territory and jurisdiction over its inhabitants (pp. 15-16). The visitors often negotiated with imperial officials, even the reigning monarch, were exposed to English politics and culture, and often became celebrities. Visiting natives drew huge crowds everywhere.

Thrush concludes from the cumulative evidence (abundant in some cases, sparse in others) that London reshaped the lives of Indigenous visitors, while they, in turn, significantly influenced the great city’s evolution. The evidence in this engagingly written book supports the author’s first proposition: that visitors’ lives often changed demonstrably in subtle or profound ways or were terminated, often by unfamiliar (to them) illnesses, especially smallpox and measles. The second proposition, however, must partly be taken on faith. Although Thrush holds that transient Native Americans, First Nations Canadians, Maoris, and others influenced British colonialism, a lasting impact on imperial policy or attitudes towards Indigenous peoples or on London itself is hard to demonstrate. Indigenous visitors, most of them in the city for only a few weeks and often primarily as entertainers, left few permanent traces. As Thrush concedes about one group’s impact: “[W]e have to imagine it, because it is ultimately beyond the archival record” (p. 49).

Thrush relates the visitors’ stories through a predominantly chronological narrative, with digressions on London’s economic and social evolution and on its complex interactions with its disparate Indigenous guests. Among the descriptive-analytic chapters he disperses six innovative “interludes” of a few pages each that interrogate, often in verse, material objects relating to the Indigenous travellers’ experience; for example, a Mexican obsidian mirror that Dr John Dee, the sixteenth-century “wizard” who coined the term “British empire,” acquired; Nipmuc John Wampas’s petition for debt relief of 1676 to King Charles II; and a page from the diary of an Australian Aborigine, Anthony Fernando, in 1929. All the interludes are interesting and imaginative, but give little insight to Indigenous lives. Many of *Indigenous London*’s narrative segments will be familiar to North American readers: Pocahontas’s fatal visit in 1616-17; the embassy of four Mohawk and Mahican “Kings” in 1710; the Mohawk Joseph Brant (Thayendanegea)’s celebrated excursions in 1775-66 and 1786; the artist George Catlin’s contingent of Ojibwe performers in 1843; and the robust Lakota riders in Buffalo Bill’s itinerant Wild West shows from 1887 to 1914, especially the articulate Black Elk. Less familiar, perhaps, are London tours by Hawai’ian royalty in 1789, 1824,

and 1865-66, the Seneca runner Deerfoot's exploits in the early 1860s, and an Aboriginal Australian cricket team's struggles in the late 1860s. Perhaps only a few hundred Indigenous people visited London during more than five centuries, yet almost every generation of Londoners after about 1700 could confront people so outwardly unlike themselves.

Recently, widespread interest in ethnicity and the history of colonialism and a concomitant concern for Indigenous rights have brought new waves of visitors to the city—notably First Nations delegations to lobby for a voice in the Canadian constitution and contingents from several former colonial regions, especially North America, to honour much earlier Indigenous visitors, as in 2012, when Southwark Cathedral dedicated a carved stone from Connecticut to commemorate the Mohegan sachem Mahomet's burial there in 1736. Most Indigenous visitors who survived the experience returned to their homelands until, in the present century, a community of Maori settled on London's outskirts. As individuals or in small groups, Maori had appeared in London between 1805 and 1863, when 14 men and women gave Londoners a close look at Christianized Maori who exemplified missionary success among the Indigenous peoples of New Zealand and Australia, while another group, with no ties to the former, performed exotic war dances. In 1888, a team of Maori rugby players participated in 74 matches against English teams—winning more than half, to the consternation of many Britons. These and other Maori visitors unfailingly returned to their homelands, but in the late 1950s a Maori community began to form in London, initially in Putney, with both permanent and transient members. It has since grown and spread.

Thrush has used a wide range of secondary studies and modern editions of primary sources, but surprisingly few newspapers, despite their explosive growth in the eighteenth century and their fascination with visiting foreigners. Although many of the secondary works draw substantially on the London press, a fresh search might have uncovered additional visits. The book's many illustrations are well chosen, but most captions merely paraphrase information in the text. And some of the extensive endnotes (there is no bibliography) are incomplete or inconsistent. More important, *Indigenous London* tells us little that is new, especially in the book's first half, which is less thorough than earlier works. Instead, this volume's great virtue is its stylish and intelligent attempt to fit half a millennium of Indigenous visitors from many parts of the empire (though not Britain's entire colonial world) into a dynamic history of London. For readers who want to retrace Indigenous footsteps and influences in and near London, an appendix outlines a day's worth of brief tours—two by foot, one by boat. You would see, for example, various locations where an Inuit man and child were buried in the 1570s, where the Mohegan missionary Samson Occom preached in the 1760s, where several Hawai'ians viewed Royal Navy ships in the 1820s, where a group of Maori had their portraits painted in the 1860s, and where, in 2013, ceremonies honoured "Indigeneity in the Contemporary World" (p. 253). You would also see, in central London, the Covent Garden district, where many visitors lived and most attended the theatre at least once; the St Martin-in-the-Fields area, the site of additional theatres and burial places of other Indigenous travellers;

and Whitehall Palace's surviving Banqueting Hall and nearby Westminster Abbey and Westminster Palace (the Houses of Parliament, rebuilt after fire destroyed the original in 1834), where Indigenous visitors over many centuries witnessed or participated in Britain's ceremonies of state.

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WRIGHT, David – *SickKids: The History of The Hospital for Sick Children*. Toronto: University of Toronto Press, 2016. Pp. 480.

In this engaging study of Toronto's Hospital for Sick Children (commonly referred to as "SickKids"), David Wright chronicles its growth from a tiny charitable effort to an international enterprise. Using the hospital's development as a lens, Wright interweaves institutional politics, medical practice, gender inequality, and changing perceptions of children, as well as the structure's physical development, into a satisfying historical narrative. The author recognizes its failings, yet presents a largely positive vision of its role in helping shape modern paediatric care (please note, the hospital underwrote the publication).

Taking inspiration from London's pioneering children's hospital on Great Ormond Street, Elizabeth McMaster (niece-in-law of the William McMaster whose generosity created McMaster University on nearby Bloor Street) and her committee of moralistic, dedicated women created a children's hospital for Toronto in 1875. The institution's narrative mimics those of most of its North American counterparts. Professional, largely male medical staffs relatively quickly marginalized female founders. The hospital's reputation and acceptance by the middle class increased with new surgical successes flowing from the discovery of anaesthesia and the application of bacteriological procedures.

In the twentieth century, with the concept of the children's hospital established, SickKids hired non-medical, finance professionals to replace medical administrators, while ethical issues became more prominent, expensive medical technology drove up the cost of care, and new medical challenges, such as polio, replaced old ones, such as tuberculosis. SickKids also struggled with evolving financial structures, most dramatically the 1960s' creation of Canada's Medicare, whereby government funded health care.

Wright deftly integrates these larger themes into his narrative, reporting how SickKids' leaders and staff reacted. In some cases, personnel proved prescient, while in others, social biases and narrow vision limited their response. For instance, Wright explores the apparent murders of patients in the early 1980s, for which police charged nurse Susan Nettles, but the judge later threw out all the charges. Although the case damaged the hospital's reputation, and exposed poor administrative oversight of critical procedures, Wright, despite giving us perhaps excessive detail, fails to connect the case to a larger discourse on hospital and