

créée par le chroniqueur Arthur Buies en 1889; l'autre sur la route du cuivre, vaste circuit d'itinéraires gravitant autour de ladite chaîne. La deuxième partie, centrée sur les planches de 1656 et 1657, cherche à identifier chaque population dont Sanson a livré l'ethnonyme huron, dressant ainsi un aperçu de la situation géopolitique des Algonquins et de leurs voisins à l'époque. Enfin, la troisième partie renvoie au « terrain », c'est-à-dire aux activités commerciales et aux rassemblements (foires, festivités et pratiques cérémonielles) qui avaient cours en Algonquinie au XVII^e siècle, en terminant par l'organisation sociale qui régissait les rapports d'entraide et de coopération entre alliés. Les sections sont émaillées de descriptions diverses, par exemple sur les rituels de traite, sur les cérémonies funéraires et sur les techniques de chasse et de pêche, qui rendent l'ensemble vivant. L'ouvrage s'achève sur « L'amorce de la déconstruction sociale » (p. 214), sur les guerres et les épidémies qui firent des ravages dans cette partie de la Nouvelle-France, ébauchant un lien direct avec la tradition orale des Kitcisakininis, avec la façon dont ces derniers ont vécu les pandémies du XIX^e et du XX^e siècles et enfin avec des allusions aux pathologies sociales contemporaines, refermant la boucle ouverte dans les premières pages.

Les non-spécialistes trouveront sans doute ardu de suivre l'enchaînement du propos, malgré la rigueur du déroulement argumentatif. Chaque section recèle en effet beaucoup de détails, d'hypothèses et d'explications qui requièrent du lecteur une attention soutenue et un fonds de connaissances préalables. On regrettera parfois une certaine inconsistance dans la retranscription du vieux français. Les auteurs disent en effet avoir choisi de conserver le plus possible la typographie en vigueur au XVII^e siècle, mais outre que ce choix n'est pas toujours suivi, il n'est pas forcément heureux pour la restitution de certains termes, comme *Terontovs* qui doit être entendu comme *Terontous* et auquel l'on finit par attribuer une consonance peu appropriée. Nonobstant ce détail, *Terra incognita* fournit une vaste somme d'informations et de recoupements inédits qui apportent une contribution incontestable à la recherche amérindianiste.

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CHEN, Xiaobei — *Tending the Gardens of Citizenship: Child Saving in Toronto, 1880s–1920s*. Toronto: University of Toronto Press, 2005. Pp. 220.

It is fortunate that Xiaobei Chen's *Tending the Gardens of Citizenship: Child Saving in Toronto, 1880s–1920s*, which began as a doctoral thesis in the Faculty of Social Work at the University of Toronto, is now available to a much wider audience. It is an insightful, fine-grained analysis of the political dimensions of child protection. Assembling an impressive array of archival sources and drawing on the neo-Foucaultian governmentality literature, Chen persuasively shows how the aims and mechanisms of child-saving were inextricably intertwined with broader governmental goals of promoting a morally fit nation defined by middle-class norms of civility and progress.

The significance of this book extends far beyond contributing to the study of Canadian social history. Chen's work is a major contribution to the fields of sociology, social work, feminist studies, and political science, especially in relation to the sub-fields of public policy and public administration and the recent emphasis on the role of the voluntary sector in these fields. *Tending the Gardens* is a creative example of how to transcend successfully the dichotomies that pervade social scientific research, such as public-private, state-society, and government-economy. It is also a model for students interested in breaking down the micro-, meso-, and macro-level emphases so common in policy studies. In short, this book offers fresh empirical, analytical, and methodological insights that will be of interest to students from a wide range of intellectual and disciplinary traditions.

In chapter 1, Chen explains her genealogical approach to history as one focused on tracing contingencies and specificities as opposed to discerning the origins of child-saving. This form of historical analysis allows her to move beyond deterministic explanations of the emergence of child protection, such as socio-demographic changes, urbanization, the rise of bureaucratic modes of rule, or the imposition of the interests of a "ruling class". Chen treats these aspects as important to the context of her study, but her primary aim is to ascertain the effects of particular programmes and techniques aimed at protecting children from neglect and cruelty. To achieve this, she sets out two main analytical frames: rationalities and techniques. Rationalities are the explicit programme aims, and techniques are the practices deployed to achieve these goals. These two lenses are trained on her central focus on understanding how children became objects of official intervention and the mechanisms used to render children's lives governable. Chen convincingly demonstrates that child-saving was laden with assumptions about what constituted the ideal "citizen" — an ideal that invariably rendered working-class parents as threats to the health and well-being of the emerging Canadian nation. Readers unfamiliar with governmentality might have preferred that Chen tease out her approach to citizenship in more depth, for instance, by comparing it to liberal or communitarian accounts. The empirical data and analyses that follow, however, demonstrate her central point that citizenship is as much an issue of practices as it is a matter of legal entitlements.

Chapter 2 provides an in-depth elaboration of how child protection emerged in relation to "the twin evils of cruelty and neglect". Here, Chen shows the reader that child protection was not an inherently progressive endeavour. Rather, it was driven by fears of moral decline and in particular the role of "lowly classes" in precipitating this decline. Violence against children came to be defined as a threat to the development of society's moral strength. The gardening metaphor, taken up in chapter 3, captured the idea that children were works-in-progress who could be moulded and acted upon to ensure their development as civilized subjects. To ignore the plight of children was to leave them to forces that would invariably render them criminals and delinquents, threats to social order, public health, and morality. Quoting well-known Toronto "child-saver" J. J. Kelso, Chen shows how the gardening metaphor reflected the notion that children could be made to be "straight with ease" (p. 52). The aim of these gentler strategies was not "transparent humanitarianism and progression" (p. 68). Rather, "the primary objective was to govern children properly, so that they

[would] grow to be self-regulating individuals” (p. 68). To be self-regulating was to be aligned with the moral sensibilities that authorities hoped to engender.

In the next two chapters, Chen walks the reader through the practical dimensions of child-saving. Chapter 4 focuses on casework, reports, and visits as three techniques that constructed child-savers as the legitimate authorities on children’s well-being and simultaneously often de-legitimized the perceptions and experiences of the parents and the children themselves. Chapter 5 is a fascinating analysis of the children’s shelter. Institutionalization of children established a physical boundary between child-saving work and the external world, but it was a boundary that was well traversed and porous. The explicit goal of the shelter was to promote proper parents — in short, by removing children from the parental home as a punishment for their parents. However, parents often reframed the shelter’s purpose by using it as a form of child care when their own resources proved insufficient. At the same time, the shelter’s relationship with city and provincial officials was complex and varied, but nevertheless inextricably tied to the official political apparatus, which sanctioned, funded, and sometimes provided staffing to the shelter for its own aims. Challenges to established gender hierarchies cut across all of these dimensions. In this supposed apolitical, private domain of the shelter, women used their position in the day-to-day operations as children’s advocates to influence wider decision-making structures. In doing so, however, they paradoxically also reinforced the idea of domestic and care-giving work as an inherently female orientation, which in turn sanctioned subordinate roles for female workers *vis-à-vis* male child protection advocates and public authorities.

The detention room, taken up in chapter 6, served “as a custody facility for juvenile delinquents who were on arrest or remand from the court”. Stressing how this detention facility was tied to the larger child-saving apparatus, Chen exposes how child protection and the more sympathetic gardening orientations were quickly jettisoned once a child was labelled criminal. In the detention room, children “were merely locked up, fed, and left idle. Not a single person was employed to attend them” (p. 111). It is not that these children were wholly ignored. Rather, when children were perceived as having lost their innocence, by extension they lost their malleability in the gardens of child-saving and their entitlement to more gentle and attentive treatment.

In chapter 7, Chen takes up the question of foster care and its unsavoury beginnings as indentured adoption. This chapter will be of particular interest to students of the newly emerging field of adoption history. It shows how foster care linked child-saving efforts to broader attempts to promote “good” parenting, which in turn helped to define ideal parenting itself. Chen shows the class dimensions of foster care in relation to the children placed in care, but one is left wondering to what extent class shaped the relationships between the child-savers and the foster parents, many of whom no doubt saw care-giving as a vital source of income.

Chapter 8 concludes by tying the findings of the late nineteenth and early twentieth century to the more recent setting of late-twentieth-century Ontario. Chen’s central argument is that children are no longer seen as “in the making”, but rather as imbued with inherent rights to personal safety. While convincing in its account, the

chapter nevertheless raises many more questions than it answers because, unlike that of earlier chapters, the analysis is at a much higher level of abstraction. Clearly, the idea of citizenship as rights-based does not necessarily render micro-level practices more humanitarian and compassionate. Even the stark statistics on child poverty tell us that, as far as children are concerned, rights to safety do not necessarily coincide even with their access to basic necessities of life. This concluding chapter also leaves one wondering: what has happened in between? What were the key turning points of knowledge and practices? What genealogical moments shaped the more recent setting? What points of contestation and resistance did they encourage? This chapter is very much a call for more research to fill these gaps. In *Tending the Gardens*, Chen has provided researchers with powerful and innovative tools to build upon and extend this important contribution to knowledge.

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DAWSON, Michael — *Selling British Columbia: Tourism and Consumer Culture, 1890–1970*. Vancouver: University of British Columbia Press, 2004. Pp. 274.

With the academic year over, I figured I was due for a brief vacation before the summer research season began. I surfed the web and began to see what Canada could offer. I was soon inundated, regardless of region, with slogans such as “It’s All in Our Nature”, “Escape Everyday”, and other assorted promotions assuring me that nature, urban escape, and history were all packaged in only this (or that) destination. Even historical sites attempted to lure me with a combination of world-class re-creations of the fur trade and a rock concert featuring April Wine, Glass Tiger, and Honeymoon Suite. These were not the types of vacations I remember from childhood, or were they? They also begged the question: how often do we really think about the origin or reason for these advertisements and when did leisure become such a commodity?

In *Selling British Columbia: Tourism and Consumer Culture, 1890–1970*, Michael Dawson provides a stimulating exploration of exactly these questions in his examination of how tourism promotion in British Columbia developed between 1890 and 1970. The purpose of the book is simple, yet compelling: “examine and explain the transformation of tourism promotion from a specialized form of civic boosterism to an economic strategy geared to the provision of mass-produced goods and services that are fully enmeshed with a culture of consumption” (p. 10). Dawson’s exploration of trade magazines and the records of individuals and government agencies involved in tourism promotion goes beyond being a chronicle of an industry’s development to make a valuable contribution to the growing discourse on the culture of consumption and the commodification of leisure in Canada.

By means of introduction, Dawson provides an in-depth examination of both tourists and tourism promoters to demonstrate that, while tourism today is driven and measured by the amount of money spent, during the late nineteenth and early twentieth century its rationale was very different. Early tourism promotion, according to