

that would not only tolerate, but encourage both the subjective and the objective.

In writing this history, a history of the conflict over how history should be written, Hesketh's own method is inevitably scrutinized and compared to those of whom he writes. He recognizes this and claims to intentionally employ a "subtle" form of analysis through description, so that readers might find their own path. As such, his approach encompasses both the technique of the Rankeans, in its dependence upon archival sources and the historical record, and that of the historians who championed a "great men" method of history, with reliance on biographical detail.

This is a book concerned with parallels. Hesketh compares historians with leading scientists of the era; he compares historical method with scientific method and also with philosophical method. This is all part of his subtle analysis to let readers find their own way. But perhaps it prevents a way – does description and comparison without inference point in any obvious objective direction? If not, perhaps this is the author's purpose.

Regardless, this colorful and conflicted history of the battle between the art of history and the science of history is a welcome addition to the growing literature on nineteenth-century science and culture. Hesketh's contribution is of interest not only to Victorian scholars and intellectual historians, but to historians of all stripes in demonstrating the concerns of our predecessors in establishing the boundaries of our discipline, concerns that are still of relevance today.

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**Kristin Burnett, *Taking Medicine: Women's Healing Work and Colonial Contact in Southern Alberta, 1880-1930* (Vancouver: UBC Press, 2010).**

In *Taking Medicine: Women's Healing Work and Colonial Contact in Southern Alberta, 1880-1930*, Kristin Burnett considers the subverted roles of Aboriginal and settler women in domestic and increasingly institutionalized healing and nursing practices in the Treaty 7 contact zone. Noting "patterns of persistence, resistance, and change" in Aboriginal women's curative and caregiving work throughout these decades, Burnett argues that Aboriginal and settler women's vital therapeutic work in the late nineteenth and early twentieth centuries was displaced with the expansion of white settlement and that it struggled to persist through the Department of Indian Affairs' (DIA) internal colonial policies (4,14). By examining the convergence of colonialism, liberalism, positivism, and gender, Burnett sets out to challenge the predominance of the "medicine man" in historical documents and in traditional understandings of Aboriginal and settler healing practices.

In chapter one, Burnett provides a background of the Northwestern Plains in order to contextualize the “place of curative regimes” in the Treaty 7 region’s history and economy (17). Though rather exhaustive and repetitive in content for a book of 175 pages, for those unfamiliar with the field, chapter one offers a helpful introduction to the broad sweeps of colonial and Western Canadian history. Chapter two considers ethnographical and anthropological definitions of medicine and evidence of women’s work in the related records, while chapters three and four account for the uneven process of white settlement and the need for Aboriginal women’s healing work in the precarious state of new communities. In chapters five and six, Burnett traces the struggle for control over hospitals and school infirmaries between nuns, missionary wives, and formally trained nurses, emphasizing the complicated financial relationship between the federal government and the churches. She also outlines the gradual implementation of DIA programs that touted the link between European middle-class ideals of housekeeping and child rearing and the use of Western medicine (152). In chapter seven Burnett provides a valuable, well-crafted, and exemplary study of midwifery and contraception from 1900-1930, arguing that midwifery persisted throughout the period and is “emblematic of the resilience of Aboriginal culture and the importance of women’s knowledge and work in their communities” (156).

Unfortunately, chapter seven emerges as the exception to a generally underdeveloped work. Overall, *Taking Medicine* contributes a synthesis of, rather than the proposed challenge to, existing historical research on Aboriginal health and healing in the colonial project. Indeed, the thrust of Burnett’s central argument is that Aboriginal women were important, an assertion that is generally accepted in recent revisionist works. One reason for such a result is, as Burnett explains, that she did not conduct interviews for this study due to the “political and social climate of southern Alberta,” the “constant scrutiny of researchers,” and the lack of elders with living memory of the period prior to 1940 (12). She turns to oral history collections completed by other researchers to compensate for the gap in her research, allowing for the possibility to hear the voices of Treaty 7 Aboriginal peoples. However, without conducting original research or developing a new critical approach to this existing oral history record, Burnett allows secondary research to dominate her discussion of an exciting and promising area of research. Furthermore, charged with the task of examining the complexities of colonialism and gender, one would expect Burnett to develop a more effective use of the secondary research through an in-depth discussion of the applicable frameworks, theories, and historiography. Thus, while Burnett touches on important ideas, *Taking Medicine* only skims the surface of the complex historical and conceptual issues in crafting research in such a dynamic discipline. With *Taking Medicine*, Burnett takes advantage of the range of possibilities and popular themes, bringing attention to the traditionally subverted domain of Aboriginal

and settler women's healing work. Accessible and concise, this book is well suited for undergraduate students and non-scholars interested in broadening their perspectives of colonial history in Canada.

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**Benjamin Isitt, *From Victoria to Vladivostok: Canada's Siberian Expedition, 1917–19* (Vancouver: UBC Press, 2010).**

As Benjamin Isitt notes at the beginning of *From Victoria to Vladivostok: Canada's Siberian Expedition, 1917–19*, Canada's Siberian Expeditionary Force has traditionally been little more than a footnote in the history of the Great War (4). While Isitt is by no means the first historian to write about the expedition, he is the first to examine the ill-fated military intervention within the larger context of class relations in Canada, expansionist capitalism, and the labour revolt and its suppression. The result is a wide-ranging work that demonstrates the new insights that can be gleaned from old topics when the sometimes myopic fields of military and social history converge.

The Canadian Expeditionary Force Siberia (CEFS) was a Canadian led international military force mobilized in the summer of 1918 in response to the Russian Revolution of the previous November. Militarily it was a non-event: although 4,200 Canadian troops were dispatched to Siberia, only once (and briefly and without incident) did they come in contact with the Bolshevik forces they were sent to suppress. Perhaps for that reason, it has been somewhat neglected, generating only a few memoirs and military or political historical studies without much interest from the mainstream historical community.

Isitt uses the CEFS to call for a new dialogue between military and social historians as well as the importance of transnational history or, at the very least, the larger international context. (170) In casting the expedition as a Canadian attempt to simultaneously export western Capitalism while suppressing growing labour radicalism at home, Isitt calls into question the conventional nation-building narrative of the Great War. "From Victoria to Valdivostok," he argues, "the Canadian government had engaged in a battle against labour radicalism...the seething tensions and ambitions surrounding the Siberian Expedition—among Anglophone and francophone workers and farmers, Siberian peasants and partisans, White Russian soldiers and motley foreign troops, and Canadian financiers and the state—exposed the class basis of Canadian foreign policy. Canada lost in Siberia, its first foray as a world power, and then quietly ignored this history." (171) It is an argument which is supported by in-depth primary research into the contemporary newspaper and periodical