fundamentalist evangelicalism to rationalize its mission; it withstood a barrage of anti-American rhetoric from a new generation of Canadian nationalists; it filtered the perennial schools' question; it employed that icon of Canadian law and order, the Royal Canadian Mounted Police.

In the conclusion, Pitsula presses the story to even further horizons. He insists that the story of the Klan in Saskatchewan is rooted in a global narrative of racialised objections to immigrants, whether in modern Western Europe, the United Kingdom or Southeast Asia. I thought that given the conclusion, and chapter segments throughout, that in some respect Pitsula protested too much. Yes, Woodsworth was racist, progressives embraced eugenics, W.L. Grant championed an "imperialism of peace" that privileged British immigrants (113), Darwinian science encouraged racialisation, and "women's leagues….expressed alarm at foreign immigration," (136) but the fact remains that the Klan was hate filled, paranoid and culturally myopic. But then perhaps this path of circumstantial evidence is the only way to capture the sentiment of members of a secret society who have not kept journals or who do not talk to neighbours. It is perhaps a history that by necessity is based on public speeches and newspaper articles.

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Donald Smith, *Mississauga Portraits: Ojibwe Voices from Nineteenth-Century Canada* Toronto: University of Toronto Press, 2013). 496 pp. $37.95 Paperback.

In *Mississauga Portraits: Ojibwe Voices from Nineteenth-Century Canada,* Donald Smith transports his readers to the north shore of what is now known as Lake Ontario. There readers meet eight Mississauga people – seven men and one woman – many of whom were intimately connected to Credit River.[1] Through Smith's eight biographic sketches, readers discover how "in a moment of social crisis [i.e. settler encroachment], namely the 1820s and 1830s, Methodism helped to see a number of Mississauga through until a new equilibrium was achieved" (286). The Anishinabeg of the north shore did not universally adopt Methodism. Readers meet individuals who adopted and adapted Christianity, and others who became disillusioned with Methodist mission work. Indeed, as Smith effectively argues, Anishinabeg men and women "reacted to Methodism in diverse ways…as they worked to create a better future for themselves, their families, and their communities" (xvii). This review offers a close reading of three chapters (and three people) that reflect the diverse responses – adoption, adaptation, and disillusionment – addressed by Smith.

Many of the individuals biographised (and hence reviewed) were social-

ly "different" from their home communities. John Sunday, George Henry and Peter Jacobs lived public lives. And so the question of "social authenticity" emerges. It is difficult to claim that these eight characters represent Mississauga responses to Euro-Canadian peoples and beliefs at large. However, they are reflective of an emergent social group – an Anishinabeg Methodist group – that used Christianity to manage (to varying degrees of success) settler encroachment.

John Sunday, or Shawundais (ca. 1795 - 1875), appears to have embraced Christianity to help secure Anishinabeg territories in present-day southern Ontario. In Genesis 1:28, Jehovah instructed Adam to farm. Given its scriptural foundation, many Christian Anglo-Canadians identified farming as an improvement to the land. Perhaps, more importantly for Sunday and his followers, Anglo-Canadians associated agricultural improvements with rightful occupation of the land. Sunday actively supported Christian agricultural ideals, encouraging his community members to break soil. Sunday adopted the Christian message to strengthen the Anishinabeg hold over ever-diminishing territories; his community occupied land in a manner recognisable to encroaching Anglo-Canadians. The Mississauga of Alderville ultimately benefited from Sunday's creative marriage of Methodist ideals and Anishinabeg territories, and they remained in the Rice Lake area.

By contrast, Smith argues that George Henry, or Maungwudaus (ca. 1805 – after 1877), blended Christianity with Anishinabeg traditions, becoming a syncretic religious type. While this chapter lacks the argumentative thrust of Smith's earlier sections, readers can delight in rollicking descriptions of Maungwudaus' life from adultery accusations to the tragic loss of his first wife and their children. And yet, I am uncertain that Maungwudaus used Methodism to manage social crisis in the way that Smith suggests. Readers are convinced that Maungwudaus "did not drink liquor, exempting moderate use of wine" (155). Is temperance proof of syncretism when alcohol avoidance made sound economic sense? With a heavy touring schedule and low profits, alcohol consumption by Maungwudaus and his troupe could have resulted in sluggish performances. I also wonder – given Maungwudaus' eventual transition into "Indian medicine" – if alcohol avoidance mirrored an adaptation of Anishinabeg dietary practices. "Medicine Men," as Maungwudaus later claimed to be, routinely fasted to enhance their personal powers (and performance).[2] Maungwudaus certainly used writing and organizational skills learned at the Credit Mission School to support his family, but skill acquisition need not reflect his adherence to a Christian value system. While Maungwudaus' biography does not clearly affirm Smith's overarching thesis, it highlights an important qualification made by Smith: "the crisis surmounted, many Mississauga, understandably followed, different paths" (286).

Peter Jacobs, of Pahtahsega (ca. 1810 - 1890), is used to exemplify "a

growing disenchantment with the wholesale acceptance of this alien [i.e. Christian] culture" (xix). Readers are hooked by almost insurmountable personal tragedy – Jacobs lost much of his family to alcohol or violence – within the first few pages. Jacobs finds solace with the Methodist church, progressing from student to exhorter, to translator, to assistant missionary, to ordained minister. Jacobs, however, distanced himself from the church in later life. Disillusionment correlates positively with Jacobs' failed proselytizing amongst Anishinabeg at Rainy Lake (in present day Ontario). After over a decade at Rainy Lake, Jacobs had yet to make a single conversion. An interesting sub-theme emerges here: heavy European settlement motivates Anishinabeg conversion (as seen in southern Ontario).

Despite reduced enthusiasm for Methodist mission work, Jacobs continued to believe in the benefits of a Christian education. Jacobs and his wife "wanted very much to see their children acquire the skills important to living within a European-based culture" (115). His attempts to finance a Western education made his relationship with the church problematic. Jacobs actively collected money on an American tour as a Missionary Indian without ministry support. Smith hypothesises that "[h]is drinking of wine, as well as his unauthorized fundraising in the United States, both undoubtedly contributed to his dismissal from the Methodist ministry in 1858" (124). Jacobs, the Missionary Indian, reinvented himself as a schoolteacher, merchant, and guide; he died following the "old ways" more closely than he had in his youth.

Mississauga Portraits is an exemplar of controlled speculation, and done with particular skill, leading to fruitful results. Smith constructs complex biographies by pulling together diverse written materials: original correspondence, autobiographical musings, and outsider observations. From these writings, Smith reveals how "Methodist Indians" used Christianity to support Anishinabeg socio-political goals. At times, however, controlled speculation is used to reconstruct personal motivations. For example, Henry is believed to have adopted Christianity to escape hell fire, which he may have associated with firewater. Smith writes, "A place of torment [the Christian concept of hell] rang true to Maungwudaus as he had seen the ravages of alcohol abuse" (130). Musing on the internal lives of these individuals, however, lacks the same punch as conclusions about their public lives. *Mississauga Portraits* is an essential read for upper-year and graduate students. It can be used to prompt discussions about method and it provides a model of controlled speculation for students and other scholars to emulate. Further, Smith openly discusses the archival challenges faced by historians of Indigenous Studies. For example, he expresses gratitude for Jacobs' well-documented life, highlighting that "Pahtahsega loved writing long and detailed letters in English" (98). He also revels in Jacobs' "very clear accessible handwriting" (102). Smith does not hide the work that goes into writing a book-length manuscript. Consequently, his book offers both a lesson in Indigenous

agency and historical processes.

NOTES

[1] Quoting Methodist minister Peter Jones, Donald Smith points out that a "common mistake is, that the Messissauga [sic] Indians are distinct from the Ojibways, whereas they are a part of that nation, and speak the same language" (Jones qtd. xvi). British Canadians applied the label "Mississauga" to Anishinabeg (or Ojibwe-speakers) living on the north shore of Lake Ontario in the eighteenth and nineteenth century. The misnomer – much like "Indian" itself – remains in circulation.
[2] Walter James Hoffman, *The Mide'wiwin or "Grand Medicine Society" of the Ojibwa: Seventh Annual Report of the Bureau of Ethnology to the Secretary of the Smithsonian Institution, 1885-1886* (Washington, DC: Government Printing Office, 1891), 157 – 58, 164 – 65, 237, 255.

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Bruce Erickson, *Canoe Nation: Nature, Race, and the Making of a Canadian Icon* (Vancouver: University of British Columbia Press, 2014). 252 pp. $32.95 Paperback.

Bruce Erickson's *Canoe Nation: Nature, Race, and the Making of a Canadian Icon* is a thorough exploration of the most mythologized vehicle in Canadian history. The canoe, so often touted as an embodiment of the nation itself, is stripped of its bark and thoroughly inspected. Erickson tracks the canoe from an Indigenous vehicle of necessity and ingenuity, through to sustained contact and its use in European economic and colonial subjugation. Once rendered obsolete by the steady march of capitalism, the canoe was reimagined as a recreational vehicle, and its role in the creation of Canada was fetishised to the extent that its inherent value became inextricably linked to its mythology.

It is this use of the canoe as a performance of nationhood that I find most compelling about Erickson's work. Nationhood, regardless of the reasons for its genesis, requires a certain amount of imagination to be sustained. (See: Benedict Anderson, *Imagined Communities*.) In any examination of a national identity—and we may want to put that prickly phrase in quotes—this is a given. In Canada, a country of absurdly large proportions and obversely minimal population, this is all we have. Since the idea of Canada has needed a carrier, that vehicle has been the canoe.

Erickson explores the nation via canoe in four chapters. The first examines pedagogical canoes and the often smoothed over versions of national histo-