

Commemorating Canada: History, Heritage, and Memory, 1850s-1990s by Cecilia Morgan

Matthew Hayday

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(164), and that segregation involved the attempt to keep Indigenous TB patients from mixing with non-Indigenous TB patients by creating separate and distinct Indian hospitals. Instead, the analysis at times conflates these two concepts and thus weakens the broader analysis.

Although a thematic approach can be effective, in the case of Lux's work, it at times leads to a disjointed narrative and analysis. Closer attention to a chronological format might have made it easier for the reader to follow the evolution of the segregated health care system that Lux is attempting to chronicle. For example, Lux's examination of three on-reserve hospitals established in the 1920s, including the Six Nations' Lady Willingdon Hospital in Ontario, highlight various changes, incidences of negligence, and community activism that might be better contextualized had they been discussed in chronological order and in relation to changing regulations, policies, and personnel at specific times in this sixty-year study. Nevertheless, the themes of: making Indian hospitals, expanding bureaucracy, labour force, patient experiences, treaty rights, and getting out

of the hospital business does offer new and important perspectives on our traditional view of Canada's celebrated history of 'universal healthcare'.

The concluding chapter is insightful, progressive and forward-thinking. Lux skillfully outlines the limits of Canada's liberal democracy and the consequences of colonization which marginalized Indigenous Canadians and normalized health disparities as inevitable. Lux effortlessly weaves oral interviews into this work, which enriches her analysis and emphasizes the strength and resolve of Indigenous communities who are regularly viewed as 'subjects' of historical study rather than living, breathing human beings who have been impacted by disastrous colonial policies. Overall, *Separate Beds* is an important contribution to the fields of Canadian history, medical history, and Indigenous studies and raises important questions regarding the historic and present-day intersections of race, medicine and public policy.

Jane Thomas, PhD
Independent Scholar

Commemorating Canada: History, Heritage, and Memory, 1850s-1990s

by Cecilia Morgan

Toronto: University of Toronto Press, 2016. 224 pages. \$65.00 hardcover. ISBN 978-1-4426-4128-0, \$26.95 paperback. ISBN 978-1-4426-1061-3. \$26.95 ebook. ISBN 978-1-4875-1077-0.

Between the centennial of the First World War, the bicentennial of the war of 1812, and the 150th anniversary of Confederation, to name just three events, commemoration has been front and centre in the public consciousness recently. Cecilia Morgan's *Commemorating Canada*,

the latest entry in the Themes in Canadian History series from University of Toronto Press, is thus arriving at a very timely moment. Intended for use in courses on public history, historical commemoration and heritage preservation, this concise primer offers an overview of the many ways that

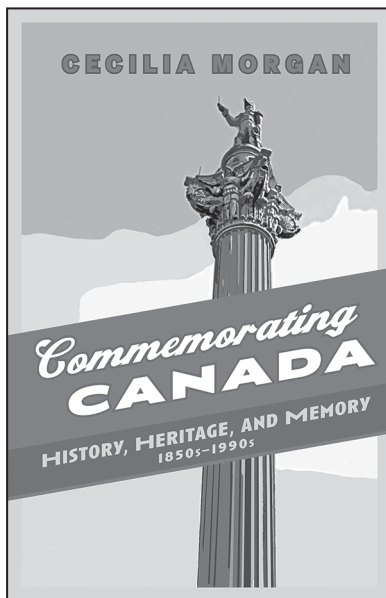
Canadians have crafted historical narratives about their country, its regions and localities, and the various forms that these depictions of the past have assumed. For those not already familiar with the burgeoning literature in the field, Morgan provides a snapshot portrait of many of the key themes and topics that have been investigated by historians of public memory, public history and heritage. This book will serve as a useful introduction to undergraduate audiences and those wishing an introduction to the complex debates surrounding heritage and public history.

Commemorating Canada covers a range of different ways that Canadians have crafted historical narratives, focusing on the period from the 1850s to the 1970s. Although the book's title suggests that the work goes to the 1990s, only one chapter, on remembrance of war and conflict, really touches on later decades. Early chapters consider historical writing, museums, exhibitions and parades, then move on to the "heyday of public commemoration" from the late-1870s-1920s and the mania for monuments and historical pageantry. More thematically-oriented chapters in the latter half of the book consider the commemoration of war, the linkages between tourism and public history, state-sponsored commemoration and historical preservation, and the role of school textbooks in shaping historical memory. Throughout her discussion Morgan returns to the central question of why these forms of history are worthy of study. She makes a compel-

ling case that commemorative activities can teach us much about questions of power and identity. Indeed, they often tell us less about the events and people that they purport to celebrate or remember, and much more about the concerns, insecurities and needs of the people and societies that were engaged in these activities. The decision to commemorate a given person or event in a particular manner can teach us much

about the social, cultural, political and intellectual histories of the period in which this occurred. As Morgan puts it, "we need to explore when, why, and for whom an understanding of the past has been important." (14) Analyzing commemorative activities and the creation of historical memory allows us to do this, and to consider how versions of the past have been put in the service of present-day concerns.

Morgan's chronicle of the field of commemoration and the crafting of



historical narratives does not attempt to be exhaustive, and she tends to focus on certain types of events by period (e.g. historical pageantry in the early 20th century; historical writing for popular audiences in the 19th century). While these choices in focus are driven partly by the current state of published scholarship, this does mean that the consideration of long-term patterns of continuities and change over time of approaches to commemoration and narrative formation is limited. The two chapters that deal explicitly with written forms of historical narratives—on nineteenth-century writing for broader audiences, and

on twentieth-century school textbooks—were a bit problematic for me in terms of content and fit. The former seemed to call out for consideration of more recently published populist works of history and the nation-building purposes they served (the many works of Pierre Berton or Léandre Bergeron's *Petit manuel d'histoire du Québec* leaped to mind). The latter chapter, focusing on formal education, although containing a number of important insights, seemed like a bit of an odd fit for a book that is otherwise about forms of history intended for popular consumption and leisure activities. Large parts of many chapters are devoted to serial summaries of key books and articles in the field. One might readily identify the work of Norman Knowles, H.V. Nelles, Ronald Rudin and Robert Cupido in the chapter on public commemoration, for example. This does provide for a quick encapsulation of key works, but it did leave me wondering how one might pick out articles or book chapters for students to read alongside this text, since the work of summarizing key arguments and points is already done here.

A clear effort has been made to incorporate diverse voices from the history of commemoration. Morgan draws examples from across Canada, from both English- and French-language communities, and with particular attention to First Nations/Indigenous communities and ethnic minorities, including African-Canadians and Asian-Canadians. This highlights the richness and breadth of forms of, and participants in, historical narrative-building and

commemoration. She rightly draws our attention to the central role played by women in crafting these narratives, as members of historical societies, writers of textbooks, collectors of folklore and many other contributions. But she rightly observes that this has been a field that reflects power structures, and the interests of white, upper- and middle-class men have often overshadowed the stories of the many other groups that make up Canada.

Commemorating Canada does a very good job of capturing the current state of research in the scholarly fields on which it draws. Given the pace at which this field is evolving and new publications are appearing, it is a book that will benefit from revised editions before too long, particularly to capture recent controversies surrounding historical memory and commemoration in Canada. Incorporating more of the recent past—and drawing connections between the types of commemoration discussed in the book and their contemporary manifestations—might provide more hooks for undergraduate students, and drive home the fact that these questions and issues are not only germane to the past, but ones with which Canadian society continues to wrestle. Morgan has provided a very useful introduction to many issues related to commemoration and the construction of historical memory, and her text will serve her intended audiences well.

Matthew Hayday
Department of History, University of
Guelph