

Native women in Toronto. It includes book reviews and some primary data in the form of letters describing health and medical care among two groups of Natives in 1926.

It is a virtual smorgasbord of good tastes that provides for many different appetites in a way that is pleasing to the imagination and intellect. As a result, the wide range of current anthropological research on Native Canadian health is uncritically included. I prefer a plate prepared by the chef offering a choice selection of foods that are deliciously compatible and aesthetically arranged.

I would like to have seen a critical introduction and conclusion which would have raised questions about such essential matters as the definition of Native people. Most especially here I would like to have seen attention paid to the question of whether Native people are best understood as sharing culture or as belonging to diverse cultural groups.

I also miss an overview piece, which would have located each article in terms of a description of the "sample/population" included (and, of course, excluded), as well as a theoretical piece which would have placed the papers in a broader framework. Absent also is a reflexive examination of various methodological issues such as validity, reliability or the relationship of researcher to research subjects.

Yet, as a report on a conference which brought researchers together to discuss an area in need of further research, this volume is an excellent offering that makes a promising beginning to more critical and systematic understanding.

Health Care in Saskatoon's Inner City: A Comparative Study of Native and Non-Native Utilization Patterns

James B. Waldram and Mellisa M. Layman

Winnipeg, Manitoba: University of Winnipeg, Institute of Urban Studies, 1989.
vi + 52 pp.

Reviewer: David H. Styneist
University of Manitoba

This is a well-crafted and informative survey of patterns of health-care utilization among Native and non-Native residents in the west core area of Saskatoon. Undertaken with the co-operation of the Westside Clinic-Friendship Inn, the work sets out to examine a commonly held perception that urban Native people underutilize or inappropriately utilize available health-care facilities. The study's findings present evidence to the contrary: core-area residents, Native and non-Native alike, are similar in their health-care choices and orientations. The existing profile of health-care utilization is rooted more in socio-economic than in cultural factors, being influenced by poverty and economic marginality, rather than by simple ethnicity. Thus, while visits to emergency departments were slightly higher for Native people, the non-Native sector of the core area's population also made considerable use of those facilities. Many of these visits were occasioned by traumatic injury, and in this there appears to be little difference between Natives and non-Natives, reflecting, it is suggested, certain common realities of urban poverty in Canada today.

Perhaps the most interesting and vital section of this report concerns itself with attitudes toward traditional Native medicine. There is a widespread belief in the ef-

ficacy of traditional healing practices, especially among those whose first language was neither English nor French. These practices are seen as superior to those of Western-trained physicians in treating spiritual, emotional or psychological disorders, but it is also recognized that conventional medicine may be superior in other ways. The majority of Native respondents expressed a desire to see traditional medicine incorporated into the health-care system, suggesting the possibility of a fruitful co-operation between traditional and scientific medical systems, and the need for further research into traditional healing and its continued importance for many Native people.

Human Nature: Darwin's View

Alexander Alland, Jr.

New York: Columbia University Press, 1985. x + 242 pp. \$25.00 (cloth)

Reviewer: Anne C. Zeller

University of Waterloo

Alexander Alland's intent in compiling this book was to extract Darwin's thoughts on human nature from three of his major publications. Although Darwin described his encounters with non-Western (savage) man in his 1845 *Journal of Researches*, he purposely downplayed the effects of evolution on human development in his famous *Origin of Species* (1859), in order not to prejudice the reception of his theory by evoking a negative emotional response. In fact, his more theoretical writings on humans, *The Descent of Man* and *The Expression of the Emotions in Men and Animals*, were not published until very late in his life.

In the Preface of this book, Alland notes that Darwin's ideas expressed in the *Journal of Researches*, *The Descent of Man* and *The Expression of the Emotions in Men and Animals* were derived from three sources: (a) Darwin's own observations; (b) the writings of others; and (c) the exigencies of Darwin's theory of natural selection. Alland's Introduction emphasizes that Darwin's skills as an observer were usually superior to those of his contemporaries, but suggests that Darwin undervalued his own perceptions and accepted the accounts of others, though sometimes noting that his own observations disagreed with them. Darwin's theory of natural selection led him to postulate a monogenic origin for humans, and then to rely on environmental adaptation, Lamarckian evolution and sexual selection to account for the wide range of variation expressed in humans. Due to his emphasis on adaptive and sexual selection as the source of development, and perhaps as Alland suggests, to the paucity of fossil hominids, Darwin eventually accepted the idea that "savage races" were evolutionary intermediaries between prehuman ancestors and civilized humans. Darwin's difficulties with this concept are demonstrated by his generalized statements regarding the low level of culture, rude language and the simplistic political organization of "savage races," which he then contrasts with his personal knowledge of the intelligence, sensitivity, moral improvement and good character of the Tierra del Fuegians who accompanied him on the *Beagle*. The imperceptible gradations in morphology, behaviour and morals between the many peoples Darwin encountered around the world convinced him that the "principle of continuity" applied to humans as well as to the development of animal