strategies are aimed at teaching children to juggle both an Auvergnat and a French identity. The Laviallois are, however, ambivalent about French identity and about the school as 'social form' " (p. 153).

Noel Dyck, *Differing Visions: Administering Indian Residential Schooling in Prince Albert, 1867-1995,* Halifax: Fernwood Publishing; Prince Albert: The Prince Albert Grand Council, 1997, 134 pages.

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Indian residential schooling is a hot topic in Canada these days, but most of the discussion has focussed on its role in child abuse and the suppression of Aboriginal culture and language, accompanied by a chorus of church and government *mea culpas* and hand-wringing for these wrongs. But there is much more to residential schooling than this. Over the past century the provision of residences for pupils was for many Aboriginal groups in northern Canada the only practical way of gaining access to formal education. Many Indian villages were too small to have their own fully equipped schools, integration into local non-Aboriginal schools, if such existed, involved barriers of prejudice, housing on reserves was seldom adequate to allow for home study and many of the parents were out on the trapline during most of the school season. I would argue that far more damage was done, for instance, to the Innu in Labrador because residential schools were *not* made available when they were settled in villages in the 1950s and 1960s. As a result, parents who were suddenly forced to send they children to day school had no other option but to stop hunting, undermining their self-respect and to a great extent leading to the devastating social problems that followed.

Noel Dyck, who has a long record of research and publication, much of it on Saskatchewan Indian politics and administration, has now published a detailed analysis of the administrative history of Indian residential schooling in Prince Albert, Saskatchewan. Among his findings, he shows that parents in the outlying communities understood the need for this kind of school, despite the heavy-handed paternalism and ethnocentric insensitivity of church and Indian Affairs authorities. They worked together with the urban Aboriginal community to confront the problems, first by pressing for, and later by themselves directly undertaking, reform, rather than, as occurred in some other places, abandoning the residential schooling idea.

Dyck's account, which for much of the book involves a three-cornered struggle between church, government and Indians, begins in 1866 with the arrival of church missions to the Indians in what was to become northern Saskatchewan, first, briefly, Presbyterian, followed by Anglican. The settlement and growth of Price Albert, where Emmanuel College began to train Native and non-Native missionaries in 1879, was in part linked to the administration of Indians, in which the Anglican Church and the Department of Indian Affairs became the key players. By 1890, with the active support of several important Cree leaders of the day, residential school facilities were added to the college, only to be closed in 1908. Despite the authoritarian approach adopted by the Department of Indian Affairs, which supplied the funding, Indian leaders and parents had managed to maintain an active interest in, if only limited influence over, the school.

After briefly surveying the intervening events of Indian education in the region, the author picks up the details of the story in 1944, when Indian residential schooling resumed at Prince Albert, following a fire at the residential school at Onion Lake. One factor in the politics of these and several other related Indian school openings and closures was competition with the Roman Catholic Church, a matter to which Dyck makes only passing reference. The account ends with the school's final closure in 1995, despite the wishes of the Indians. Dyck shows the remarkable degree to which, by the 1980s and 1990s, they had succeeded in their efforts to take control, changing educational policies to respond to community needs.

Dyck does not try to spice up his text with the kind of rhetorical hyperbole which often goes with this subject matter. Only a few first-hand accounts of pupil's experiences are given, but enough to show that they had most difficulty in those times when the funding and the future of the school was most uncertain. The author's main aim is to reveal the background administrative struggles from archival material, and to show how the important accomplishments in Indian control of education were gradually achieved. Although full success came only just before the last institution was closed, this phase of the study has important lessons regarding the more general issue of the practicalities of Aboriginal self-government.

As with many books dealing with administrative topics, this account takes several complex turns, with many individual participants and numerous institutions (each with an acronym, for which the author provides a handy list) to keep track of. There is a map of Saskatchewan giving the locations mentioned in the text, although a map of the localities in Prince Albert would also have been useful. Overall, the book is an important, accessible and definitive account of a significant but heretofore obscure part of Western Canadian Indian history.
