

fully, the study will help to clear away much of the confusion, duplicity and chicanery of the last two centuries.

No doubt, Deloria and Wilkins will be criticized for their advocacy of the American Indian sovereignty point of view in this analysis but most American Indian people will applaud their effort as long overdue. While this book could have been a *jeremiad* on American Indian law, the authors chose to provide us with some guidelines on how to do things better in future and that makes this work a constructive and excellent study of federal Indian law.

Aside from its historical analysis of U. S. treaty relations, the Postscript of the book discusses two very important 1999 U.S. Supreme Court decisions, *Minnesota v. Mille Lac Band of Chippewa Indians* (119 S. Ct.1187) and *Puget Sound Shellfish Growers v. United States* (1999 U.S. Lexis 2504), which reaffirm the specific treaty rights Indian nations reserved to themselves in the 1800s. Deloria and Wilkins assert that these two cases, coming out of the conservative Rehnquist court, support their conclusion that the "treaty process is viable and ... [is] ... the clearest manner in which to identify and demarcate the rights of tribal nations" (p. 162).

Overall, this work gives the reader an excellent analysis of the treaty-making process and its historical relationship to the U.S. Constitution and its amendments. This book is interesting and yet challenging to read and quite informative for the general and specialized scholar. Essentially, this study is a significant contribution to the field and is a very useful theoretical work that will stimulate a lot of thought and debate on a most important topic for American Indian people. It is a must read for those interested in questions about American Indian rights and sovereignty.

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C. L. Higham. *Noble, Wretched, & Redeemable: Protestant Missionaries to the Indians in Canada and the United States, 1820-1900*. Albuquerque: University of New Mexico Press and Alberta: University of Calgary Press, 2000.

Reviewed by Roger L. Nichols, University of Arizona

This study focuses on the missionary activities of major Protestant Christian groups in the United States and Canada during the nineteenth century. An ambitious work, it analyzes the similarities and differences in the roles of missionary societies, national governments, and secular scholarly institutions as they dealt with tribal people. The author examines how these groups influenced the formation of images of the native people and how their labels for the Indians changed as the century progressed. She also considers what impact pressures from religious organizations and governments had on specific mission actions. In general the study concludes that despite differences in the two nations, the missionaries came to express similar ideas about their charges. The author's evidence supports her contention that religious workers among the Indians expressed nearly interchangeable ideas, and worked toward similar goals. Only the specifics of implementation made work in the two nations different, and, as the century wore on, even those variations tended to fade.

The narrative presents three distinct periods in missionary thought and action, 1820-50, 1850-80, and 1880-1900. By the 1820s religious groups in North America and Britain had developed corporate structures, and the actions of such groups as the American Board of Commissioners for Foreign Missions and the Royal Society of Canada support this contention. While a focus on these large organizations diverts attention from small missionary enterprises, the paucity of records for such groups makes the examination of the biggest missionary societies understandable. In both countries publicists used the stereotype of the noble savage to raise money for mission work during the first half of the century. This view presented the Indians positively, claiming that only their isolation had prevented them from being more "civilized." By the 1850s, however, the mission boards had begun to shift their resources to Africa and Asia where they got better results for their money. Desperate for funding the missionaries shifted their descriptions of Indians from noble savages to degraded wretches as they sought to justify their modest number of converts. By 1880 the author suggests that the missionaries blamed pioneers and national policies for their failure.

Differences between operations in the two countries ranged from specific, local issues to broad theoretical approaches. For example in Canada the missionaries tended to be single men, while in the U.S. families and even single women worked among the tribes. At the broadest level local actions differed because of opposing views of what should

come first—"civilization" or conversion. Canadian workers strove to convert their subjects, while in the U.S. efforts to teach the Indians English and give them reading skills usually preceded religious teaching. Basically the difference was over whether theology or behavior needed the most immediate attention. Canadian workers used syllabics based on the spoken languages while the Americans worked with the Roman alphabet and English literacy. While clergy in both countries faced some turmoil resulting from ever-growing frontier populations, in Canada until 1867 the Hudson's Bay Company kept much of the West relatively insulated compared to the situation south of the border. The opposite occurred in the American West where both the government and the citizens wanted the tribes pushed aside.

This study is well-planned and is based on thorough use of mission society records, the diaries and correspondence of individual missionaries, government reports, and related materials for each country. The prose is clear, although at times one tires of yet another encounter with the long names of sponsoring groups such as the American Board of Commissioners for Foreign Missions. Surely the widely-recognized acronym ABC might have been inserted occasionally. The author has a solid grasp of the scholarly literature related to her central issues, and combines that knowledge to present a broad framework based on her careful use of primary data. Her intentions are clear, the generalizations follow the data, and the conclusions are reasonable. This is a solid, pioneering work in the comparative religious history of Canada and the U.S. It analyzes the similarities and differences that occurred on the neighboring frontiers with care, and its conclusions make a worthy contribution to the growing field of comparative history in North America.

James F. Horning, ed. *Social and Environmental Impacts of the James Bay Hydroelectric Project*. Montreal/Kingston: McGill-Queen's University Press, 1999.

Reviewed by Peter M. Homenuck & Ron Mucklestone, York University.

Social and Environmental Impacts of the James Bay Hydroelectric Project