

Callihoo, John Tootosis, and Malcolm Norris. Gladstone was an early leader in the Indian Association of Alberta (IAA). Dempsey's accounts give valuable information about the efforts to create and sustain the IAA.

The story of Indian organizations in the era of Indian rebirth, the 1970s, has been much recorded. The earlier decades need much more attention. This work is a contribution to the history of Indian organizations as the period of the 1940s through 1960s is explored.

The Gladstone of this biography is, however, not only a public figure. We are given some picture of his private personality and family life as well. As a member of the Gladstone family, Dempsey is especially qualified to provide these insights. Nevertheless, special pleading and hero worship are avoided. This biography of James Gladstone is a welcome contribution to Canadian Indian history and to the study of one of Canada's major mid-twentieth century Indian figures.

E.P. Patterson

William R. Morrison: *Showing the Flag: The Mounted Police and Canadian Sovereignty in the North, 1894-1925*. Vancouver: University of British Columbia Press, 1985.

Showing the Flag is an excellent study of the role of the Mounties in the Canadian North from 1894 to 1925. It focuses on the force as the great agent of metropolitanism. The Mounties transmitted an Ottawa-based image of law and authority. Because of federal neglect, parsimony and waffling, however, the police were left to their own initiatives and thus often suggested and even initiated policy. Nevertheless, it was southern policy, determined by late-Victorian southern values. Except during the boom in the Yukon, the Mounties

were sparsely placed and over-extended; they were hardly able to enforce law throughout the vastness of what Ottawa saw as their domain. Frequently their presence was little more than symbolic. In the far north, their role was often just to be there, to assert Canadian sovereignty by mere existence - even if it meant at times depending for supplies and even lodgings on the very whalers and traders whom they were supposed to be supervising and restraining.

The book does consider the relationship between the Mounties and the diverse aboriginal peoples of the North, but this is not its primary concern. Morrison also admits that the attitude of most officers, toward especially the Indians, was "not enlightened" and gave evidence of "Social Darwinism typical of their era." This was apparent from the first arrival of Constantine in the Yukon when he clashed with Bishop Bompas who was ever solicitous, if paternalistic, of Indian well-being. Constantine thought the Indians were "a lazy shiftless lot." "Although the police prided themselves on their reputation as the great friend of the Plains Indians," the author notes, "they were not sympathetic to the plight of the Yukon Indians." Why this difference existed is not, unfortunately, made totally clear. The admission is healthy, but the author at times relegates Indian society to that of backdrop. Given recent writings and research, one might question his assertion that "not much is known of the history of the Yukon Indians prior to the gold rush" or his repeated description of their majority as leading a "nomadic way of life" or as "nomads" until after 1945."

About forty percent of the book is devoted to describing and analysing the role of the Mounties in the Yukon interior from 1894 through the gold rush and its aftermath. The story then shifts to their relations with whalers, beginning in 1903, near Herschel Island in the Western Arctic and near northern Hudson Bay

and beyond in the Eastern Arctic. The great and famous patrols are examined, including Inspector Fitzgerald's "Lost Patrol" and the various exploits of Inspector Pelletier.

Chapter 11 is entitled "the Police and the Native Peoples of the Northern Frontier" and concentrates on police attitudes to and relations with both the Inuit and the far northern Indians. Morrison convincingly asserts that wherever they were in the Arctic, the Mounties attempted to operate a rather benign, unprogressive police state, but by their very presence, the Mounties were helping to undermine a way of life. The federal government, however, refused to accept any of the costly responsibilities which went along with Canada's concern for sovereignty. Native people were often the casualties. Individual Inuit in trouble were frequently helped. But the Dene and northern Cree were often treated with "contempt" laced with Calvinish conviction. In return, the Dene apparently did not much like the Mounties. After 1914, the Mounties attitudes even toward the Inuit hardened.

This hardening, asserts Morrison, was partly related to three great cases involving attempts to bring Inuit to justice for committing acts of homicide. It was generally agreed that Radford and Stuart, by their aggressive behaviour were largely responsible in 1912 for their own murders, but it took six years to track down the perpetrators only to have them discharged. Meanwhile, it took four years, 1913-17, to catch and deliver the killers of Fathers Rouviere and the provocative LeRoux to justice in Edmonton. The acquittal first of Sinnisiak for the murder of Rouviere and then the release two years after conviction and sentencing to death of Sinnisiek and Ulusuk for the murder of LeRoux caused great indignation and unease throughout the force. In 1922, an Inuit murdered a

member of the force itself, Corp. Doak. Two Inuit (Alikomiak and Tatamigana) were arrested, tried in the North on Herchel Island, and in 1924, were hanged with great publicity. This time it was southern liberal voices who expressed distress.

During the early twenties, the Mounties far northern work expanded rather dramatically, again in response to external challenges. These arose particularly from hunting incursions from Greenland (especially for Muskox) to Ellesmere which were promoted by assertive rumblings from America, Knud Rasmusson and especially by D.B. MacMillan. Part of the response was the Craig-Bernier voyage which led to the Mounties establishing posts at Pond Inlet, Craig Harbour and Pangnurtung.

The author claims that as a result of these developments and the arrival of the airplane, this "frontier period" in the North was drawing "to a close" and the focus of the Mounties, now the RCMP, shifted southward. Many might challenge this assertion, but the issue is largely one of semantics concerning the word "frontier," which the author does not precisely define. His conclusion that the force's "gentler or at least more gradual imposition of metropolitan control" over the North, in contrast to the old Northwest, was the direct result of Canada's lack of purpose or plan for the North is true as far as it goes. It leaves without detailed examination and analysis the nature and long term significance of the relationship over several decades between the Mounted Police and diverse northern aboriginal communities. Nevertheless, Showing the Flag is an important, well-written volume which will long hold our attention.

Bruce W. Hodgins