

is "both marvelous and problematic" in that it is rich ethnographically but "eurocentric" in its interpretive categories. The implications of these categories, she says, are radical. "Because Indians are supposedly within the confines of a savage state, they remain 'superstitious' while civilized Europeans have 'great religions'." As a member of the editorial board that reviewed publication of Nelson's journal, LaRocque reviews questions "regarding ethics and balance in scholarship" (p. 202). She concludes with the positive observation that the religion, legends and myths discussed by Nelson were still being lived and recited in the community in which she grew up in the 1950s and 1960s. "Scholars," she concludes, "are not solely dependent on the problematic original sources . . . cultural information can be received and tested against the living knowledge of many native persons" (p. 201).

Stan Cuthand, a Cree who was also an Anglican priest at La Ronge in the 1940s, gives a similarly personal perspective. In contrast to the rote learning of his residential school training in the "precise factual world of the Anglican church," at home he experienced "the free and allegorical [Cree] world . . . peopled by the heroes of the plains and the mythic beings of Cree spirituality" (p. 189). Nelson's journal, he concludes, "shows a starker reality" than the harmony that is "the ideal we all strive for" (p. 197). "Story telling," he points out, "takes time. That kind of time is not available to many of us now and so it is necessary to commit some of those stories to paper as Nelson has done . . . His text may remind us of half forgotten tales, ideas and concepts, so that they can be saved for another generation" (p. 198).

Brown and Brightman have given us a sophisticated and multivocal reading of what may be at once one of the earliest and one of the most detailed written texts from the complex Northern Algonquian thoughtworld. Their book is lively and elegant. Their scholarship includes Native as well as non-Native critical perspectives. The tone of their book is nicely set by a colour plate showing a pictograph from northern Saskatchewan. It is both a good read and an essential reference work.

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Governments in Conflict? Provinces and Indian Nations in Canada, edited by J. Anthony Long and Menno Boldt. Toronto: University of Toronto Press, 1988.

This anthology surveys relations between provincial governments and Indian peoples in Canada, and includes contributions from senior government officials, Indian and non-Indian leaders, and prominent scholars in the field. The book is an updated and expanded version of the proceedings of a conference on Indian-Provincial Government Relations, sponsored by the Alberta Law

Foundation and the University of Lethbridge in April 1986. The proceedings, entitled *Indian-Provincial Government Relationships*, were edited by Boldt, Long and Leroy Little Bear.

The historic relationship of Indian peoples to the federal government, referred to in subsection 91(24) of the Constitution Act, 1867 (in which the federal government is awarded jurisdiction over "Indians and land reserved for the Indians"), is juxtaposed with the major theme of the book—that the federal government is attempting to transfer an increasingly large part of its responsibilities for Indian peoples to provincial governments. The role of the provinces in future Indian policy, the editors argue, was set in the Constitution Act, 1982, which gave provincial governments a central role in the development of future Indian policy. The effect is a move from bilateral to trilateral (federal, provincial and Indian) relations.

The readings are divided into six sections. The first addresses federal Indian policy and the provinces, and contains an article entitled "Native Indian Self-Government: Instrument of Autonomy or Assimilation?," Boldt and Long's major substantive contribution to the volume. It is a critical and hard-hitting analysis. The authors focus on the institutional assimilation of Indians, from "civilizing Indians" to the most recent effort of "self-government for Indians," which they characterize as municipal status within the framework of Canadian federalism. They regard the constitutional process as a federal government "side show," which holds the attention of Indian people while the real action takes place in the administrative arena, under the name of "community negotiations" for self-government. The objective of the federal government is to incorporate Indian collectives into provincial government structures and federal government line departments. Boldt and Long recommend that Indian people take a "grassroots approach," and bring their own governments into being by unilateral, collective acts of will at the band or tribal level. While the analysis is biting, the prescription is somewhat vague and less convincing.

The next two sections focus on the role of the provinces in the constitutional negotiations on aboriginal rights, and on provincial policy-making, structures and programs. In the latter section, Eric Gourdeau crafts a superb summary of Québec's experience, from the status of land claims to the Income Security Program of the James Bay and Northern Quebec Agreement. He also provides us with excellent examples of how provincial governments can affect policy in this field, as when, in 1980, the government of Québec renounced the federal distinction between status and non-status Indians in the application of provincial taxation.

Sections four and five examine provincial governments and Indian land claims. In the latter section, Douglas Sanders produces a superb summary of the

issues in an article entitled "The Constitution, the Provinces and Aboriginal Peoples."

The final section, on comparative perspectives on aboriginal peoples in federal systems, is perhaps the strongest. It is also, coincidentally, a part of the field most in need of solid work. David Getches writes on the American experience of tribal and state governments, and describes the challenge presented by the jurisdictional collage of three sovereignties: federal, state and Indian. Brad Morse describes the Australian experience, and analyses its implications for Canada. Gurston Dacks explores the relations between aboriginal peoples and the government of the Northwest Territories. In addition, this anthology includes appendices which provide an excellent selection of key documents on Indian-provincial government relations.

To sum up, the volume is a fine introduction to a subject area which has received little attention to date. The issues are well surveyed; the articles, while somewhat uneven, are knowledgeable and provocative; the comparative perspective is most welcome; and the appendices contain a useful collection of reference documents. *Governments in Conflict?* will find an eager readership among those interested in Native affairs, Canadian federalism and inter-governmental relations, and provincial governments.

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Continuity and Change Among Canadian Mennonite Brethren, by Peter M. Hamm. Waterloo: Wilfrid Laurier University Press, 1987.

Hamm has done an excellent job in this book of setting out the theoretical framework for his analysis, providing the historical background to the Canadian Mennonite Brethren Community for readers not familiar with the history, and analysing the material in the light of his hypothesis.

The author hypothesizes that the viability of a sectarian group can be examined by empirically measurable factors that contribute to the continuity of a movement. The analysis of the Canadian Mennonite Brethren becomes a case study. To explain the persistence of the sect, he analyses the process of sacralization within the Canadian Mennonite Brethren Church which ensures identity, and the process of secularization which erodes identity, boundaries and structure. Hamm concludes that secularization is not excessively disruptive nor sacralization only unifying. The balance between the two processes is important to a continued viability and even vitality in a sect. "It is this dialectic of integration and differentiation which accounts for the continued viability of the Canadian Mennonite Brethren."