

service in rehabilitating the memory of Dr. T.A. Patrick, one of those young men who heeded the advice to come West and then helped shape the institutions of the new country.

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One Century Later: Western Canadian Reserve Indians Since Treaty 7, edited by Ian A.L. Getty and Donald B. Smith. Vancouver: University of British Columbia Press, 1978, Pp. xvii, 153, illus., map.

This book is a collection of the papers given at the ninth annual Western Canadian Studies Conference held in Calgary in 1977. The conference was called to examine one hundred years of Indian history in Western Canada since the signing of Treaty Seven by the Blackfoot, Blood, Peigan, Sarcee and Stoney Indians. The conference was innovative in that it drew together academics and laymen, Indians and Europeans, to bring their varied expertise to bear on the single theme. This interesting mix is reflected in the nature of the papers.

Most of the Indians indicate that they are prepared, in the words of Chief John Snow, to commemorate, but not to celebrate, the signing of Treaty Seven and the one hundred years that have followed. That said, however, there is considerable diversity in the tone and content of the statements that they make. Some, like Stan Cuthand in his paper on "The Native Peoples of the Prairie Provinces in the 1920's and 1930's" and Marie Smallface Marule who discusses "The Canadian Government's Termination Policy: From 1969 to the Present Day," are vigorous, even strident, in their criticism of government policies and European treatment of Indians. Others see some positive signs and emphasise the need for accommodation. Harold Cardinal gave the banquet address at the conference and both his language and his views are somewhat more moderate than those in his earlier writings. He exhorts Indians to overcome their divisions and, in unison, to look for solutions for the future rather than dwelling on the problems of the past. That, of course, is easier said than done. Historic grievances keenly, and not unreasonably, felt by Indians are not easily laid aside, and historians, by definition, cannot forget the past. In a number of the papers the historical profession was urged to make more use of Indian oral tradition in their efforts to understand the past. Perhaps an object lesson on the point is presented in this volume, for it seems to me that Cardinal's speech loses much of its eloquence and force in the translation into print. Cardinal also calls for a renewed emphasis to be placed on the traditional knowledge and wisdom of native peoples, particularly as expressed and passed on by the elders. This point is echoed,

although in a different way, by Joseph E. Couture in his paper on the "Philosophy and Psychology of Native Education." But Couture's work is less than convincing. It is replete with the sententious jargon of the social scientist and contains generalisations about white culture of a kind that would be rejected out of hand if a European scholar had made them about Indians.

The more academic papers in this volume also present a variety of subjects and approaches. Arthur Ray's essay on "Fur Trade History as an Aspect of Native History" reflects the direction of much recent research on the fur trade by emphasising the active role of the Indians. Ray argues (correctly, I think), that the Indians played a crucial role in the early contact period and responded to the fur trade in a dynamic and innovative way. While the Indians certainly had less room to manoeuvre with the coming of the settlement frontier, we should not assume that white domination necessarily precluded creative Indian responses. Hugh A. Dempsey describes some of the difficulties that have faced the Indians during "One Hundred Years of Treaty Seven," and, in his paper, E. Palmer Patterson II uses the career of Andrew Paull as an effective vehicle for elucidating the development of Indian protest in British Columbia. It is interesting to note that the Indians of British Columbia, most of whom did not sign treaties, seem to have organised more effective forms of political protest earlier than the prairie Indians. George F.G. Stanley's essay on the Sioux in Canada, since it deals with a subject that is somewhat peripheral and because it tells us little that is new, could have been cut down by the editors. It does not deserve to be twice as long as any other paper.

Along with those papers written by Indians that suggest the need for accommodation with white society, the work of two social scientists provides some evidence that there exists a reciprocal desire on the part of those of European background on the prairies. While not denying the potential for further conflict, Roger Gibbins and J. Rick Ponting reveal through an analysis of opinion surveys that the non-Indian public is perhaps "receptive to Indians working out new accommodations with Canadian society" (page 99). This volume suggests, then, that one century later there is a mutual desire for accommodation between Indians and Europeans, but that the methods have yet to be discovered. Gibbins and Ponting's research also indicates that there is little relationship between the level of personal contact with Indians and the perceptions that prairie Canadians have of them. This finding surprises the authors and they attempt to explain it in various ways. Perhaps, however, the problem lies in their initial assumption that the degree of contact will affect attitudes towards other groups. Historians of race relations have long understood that perceptions of other cultures often remain unmodified in the face of contradictory evidence provided by personal experience. This negative factor could continue

to mitigate the positive desire for accommodation between Indian and European.

It is never easy to re-view a collection of essays in which the subject, style and quality of each contribution are so different. It is not possible to do justice to the individual papers, and it is difficult to express a succinct judgement on the volume as a whole. *One Century Later* is a particularly diverse volume, but therein lies its value. Many perspectives are brought to bear and, while nothing is dealt with exhaustively, many aspects of the past and present role of the Indians in Western Canada are touched upon. One can only hope, with the editors, that this volume will stimulate much-needed and more definitive new work in the area.

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Crossing Frontiers: Papers in American and Canadian Literature, edited by Dick Harrison. Edmonton, Alberta: University of Alberta Press, 1979. 174 pp., \$10.00.

"I take SPACE to be the central fact to man born in America," Charles Olson wrote in his major poem, *Call Me Ishmael*. "I spell it large," he continues, "because it comes large here." But nowhere does it come larger than the central "Plains, half sea half land, a high sun as metal and obdurate as the iron horizon, and [where] a man's job is to square the circle." So it is an impossibly large task that explorers, settlers, historians, novelists and poets, and movie and television producers too, have variously attempted to accomplish. They would all, in their different fashion, chart and plot the one True West, which is thereby divided up into many different, smaller Wests. That process of division has also given us different frontiers, two of which particularly "define" the West. There is the wavering and never precisely located north-south line that ostensibly divides, at any given time, the "civilized" East from the "wild" West. There is the permanent, very clear, and fixed east-west line, the 49th parallel, that divides the Canadian West from the American one.

"Crossing Frontiers" apparently began with Dick Harrison's astute surmise that these lines (and others also) might themselves require further exploration and re-definition. To that end he organized the 1978 Banff "Crossing Frontiers" Conference, and out of that conference has come a volume "designed to be an autonomous book with its own coherence and completeness for readers who did not attend the conference, a book which may be a useful starting point for the comparative study of Canadian and American Western literature."