diversity. But Haultain clearly had a different concept of Canada and the west’s place within it. His view came from his nineteenth-century Ontario Anglo-Saxon Protestant background. What is surprising is that MacEwan, writing from the perspective of the 1980s, apparently supports Haultain’s beliefs.

In 1980 at the Western Canada Studies Conference, J. William Brennan, an historian from the University of Regina, concluded an assessment of Frederick Haultain’s place in western Canadian history with this comment:

There remains a need for a fuller study of the career of F.W.G. Haultain in Territorial and Saskatchewan politics, and his troubled personal life, if his true contribution to the development of the west is to be measured.

Grant MacEwan has written a useful book. However, the need for a fuller study remains. MacEwan’s book is not a true measure of Haultain’s role in the development of the west.

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The three learned monographs and the extensive bibliography listed above, all issued in 1987 under the imprint of Queen’s University’s Institute of Intergovernmental Relations, are concerned with different aspects of the theme of “Aboriginal Peoples and Constitutional Reform,” and will be of special interest to scholars and librarians interested in the ongoing, but currently stalled, process of constitutionalizing self-government for Canada’s aboriginal peoples.

The studies by Franks, Cowie and Opekokew are background papers on various aspects of constitutional reform, whereas the compilation by Peters is a full bibliography of books, articles, unpublished papers, and government documents on the same subject.

A well-known expert on public administration from Queen’s University, Professor Franks surveys, in a broad historical and political framework, how general administrative standards and practices might be adapted constructively to proposed new units of aboriginal self-government. While such innovations should build on the best aspects of aboriginal traditions, they should look to the future as well as the past in order to ensure that aboriginal units of self-government can meet the economic, social and educational needs of their varied constituents.
Franks concludes that aboriginal societies have exercised self-governing powers from pre-Columbian times, and examines critically the administrative problems that would confront such societies as they develop new aboriginal governments.

One vexing problem is whether, or under what conditions, non-aboriginals should be allowed to participate in such governments. The "universal" norms of the Charter of Rights and Freedoms relating to equality, voting and mobility rights might have to be modified in such new structures or they could well lose their distinctive character. In other words, what is the "constituency" of aboriginal self-government? In the proposed Inuit government of "Nunavat" in the eastern Arctic, would those "outsiders" transiently involved in mineral exploration and development have the same rights as the aboriginal inhabitants? Perhaps a lengthier residence qualification for exercising voting rights should be imposed on outsiders who might have no permanent stake in the community.

Such new government would require subventions from external sources in order to be financially viable. Hard questions of competing priorities would arise. Should limited funds be devoted to project "A" or project "B"? Would such governments be based on the Westminster multi-party adversarial model, or perhaps on a "consensus" system more consistent with traditional aboriginal practices? Because of the sparsity of population in many proposed local units, how would administrative techniques be developed for the various units to interact and cooperate to achieve mutual goals? Although the answers to such questions are often elusive, Franks discusses them with authority and insight.

A senior administrator with long experience in Indian affairs, Mr. Cowie considers that the federal government already has sufficiently broad constitutional authority to enable it to "delegate unencumbered jurisdiction to aboriginal governments, replacing provincial laws of general application."

Because of the diversity of aboriginal groups, and the intricate problems arising from the needs for relating their new governmental units to sister governments at all levels, Cowie proposes a "planning and review" body as a kind of clearing house for future collaboration and cooperation, and to facilitate interaction on issues that cut across the diverse regulatory authorities.

A flexible approach towards differing local needs should be the goal of planners. Among variables that will have to be canvassed are differences in population size; the demographic profile of local communities; whether the aboriginal unit concerned is rural, remote or urban; what the character of the land base is, or indeed whether a land base exists at all; whether any natural resources possessed are of a renewable or non-renewable character and the planning of local community service and programme priorities. Cowie also deals informatively with the proposed negotiation process between aboriginal communities and Ottawa to set up self-government.
Delia Opekokew, a leading Cree lawyer, considers the plight of those aboriginal groups residing in the provinces who fall outside the Indian Act and who are unable to obtain any benefits from their constitutional status as aboriginal peoples. For example, the majority of aboriginal peoples who are not status Indians or beneficiaries of the James Bay agreement (e.g., Métis or non-status Indians) have had no land set aside for them.

For these historically disadvantaged peoples, it is imperative to provide equity of access to the process of establishing self-government and to ensure that a fair share of the emoluments of self-government will inure to them vis-à-vis their more privileged compeers. As Opekokew recommends, "Minimal norms which would apply across the board to all agreements for self-government need to be entrenched. These bottom line prerequisites include a land base, and a level of transfer payments to ensure the equal delivery of services."

The above three studies were written in contemplation of the final constitutional conference convoked by the First Ministers with a view to establishing aboriginal self-government in the spring of 1987. Although that conference proved abortive, and no resumption of negotiations for that purpose is in prospect, the monographs are topical, wide-ranging and informative. Each is written by an authority with rich experience in the field. When negotiations are eventually resumed, the participants will have to grapple with the issues so lucidly raised, and provocatively addressed, by the writers.

An invaluable guide to the growing literature on aboriginal self-government, the bibliography compiled by Evelyn Peters has almost seven hundred individually verified references. The bibliography is divided into five parts dealing, respectively, with aboriginal history and concepts; papers and public documents on First Ministers' Conferences; federal and provincial approaches to aboriginal self-government; existing self-government agreements and aboriginal peoples' approaches to self-government. There is also an alphabetical index of authors.

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These recently published books are a significant contribution to Canadian women's history. One furthers our substantive knowledge of prairie women, the