Book Reviews

Environments at Risk; Case Histories of Impact Assessment, by Derek Ellis. Berlin: Springer Verlag, 1989. Pp. 329. $47.40, cloth.

From a purely historical point of view, this text is a useful compendium of environmental impact assessments. It contains about fifteen case studies, five of which deal with Canada, and three with B.C. Some descriptions, such as several accounts of mines, sewage outfalls, and pulp mills, give a well-documented sequence of events that occurred in carrying out environmental studies before and after the installation of an industrial facility. Other accounts, on subjects such as the Bhopal and Chernobyl disasters, are largely reports of what can happen when the very low probability of an undesirable event occasionally becomes a fact. These sections of the text are a very effective counterattack to many published articles that imply that industry generally does not care what happens to the environment. Forecasting doom and gloom has been well known since the days of the Old Testament prophets. However, the fact is that human beings seem eventually to take a reasonable approach to the many problems which confront them (even if it is sometimes more by trial and error). This book documents many of these reasonable approaches to pollution problems and thus clearly indicates how we may learn to handle such events better next time.

It is a pity that the text does not stick to the historical accounts. Too often the author imposes his own ideas which end up by confusing the issue. For example, throughout the text there is a strong plea for professionalism in dealing with environmental problems. This takes various forms. On page 182, the author says that "assessing scientists need to publish properly, in refereed journals. . . ." However, out of ten references to his own work on the Victoria sewage outfall, only one could possibly be considered to be in a refereed journal. Chapter 9 is devoted to the idea that "professional" scientists can "audit" the environmental programme of a company. The word "audit" is intentionally borrowed from accountancy,

where the practice is used to check the validity of numbers. However, much of this chapter uses a highly subjective appraisal — table 9.8, for example, gives numerical rankings to impacts based on what the author calls "Best Professional Judgement." The invention of arbitrary numerical ranking is not scientific professionalism, and it is certainly not something that can be objectively audited. Throughout the text the author refers to his own work and attendance at numerous meetings concerning environmental conflicts — this presumably to establish his own professional experience. However, on page 302 the author describes himself quite differently "as an occasional environmental consultant . . ." (hardly a fitting description for an experienced professional).

In the above examples one is left on one hand with a desire by the author to see environmental studies as a professional science. On the other hand, the record is exactly the opposite. Environmental science is still highly experimental and site-specific and requires much research. The need for research implies that there is much uncertainty which cannot be resolved by an "Association of Professional Biologists" (301) or by "Best Professional Judgement" (237). Uncertainty can be resolved by sticking to the scientific method. In my own opinion, the author's claim to have arrived at a professional status on environmental issues is as misleading as the claims of those who take the opposite prophetic opinion of doom. Professionalism implies that a correct decision will be made with predictable results; environmental science is a long way from achieving this.

The text is well illustrated and free of all but a few typographical errors. The author's use of English is sometimes difficult to follow. However, he justifies this (or excuses it?) in the Preface by saying, ". . . because I am a Canadian I write as a Canadian, not as an Englishman or an American." Referencing of the text is generally good, but the author throws out a few undocumented comments such as "there should be some concern since some high grade pulp is used in bread" (109). Since adulteration is a more serious charge than pollution, the statement cries out for a reference.

In summary, at the UBC Bookstore price of $47.40, this book is a useful historical text which our libraries at least can well afford to purchase.

University of British Columbia T. R. PARSONS

White Bears and Other Curiosities: the First 100 Years of the Royal British Columbia Museum, by Peter Corley-Smith. A Royal British Columbia Museum Special Publication. [Victoria, B.C.]: Friends of the Royal British Columbia Museum in association with Crown Publications Inc. and the Ministry of Municipal Affairs, Recreation and Culture, 1989. Pp. 148.

The one hundredth anniversary of any institution is cause for celebration in a country as young as Canada, and a popular way in which to commemorate such an event is to write the history of the institution. It comes as no surprise, then, that the Royal British Columbia Museum, which celebrated its one hundredth anniversary in 1986, would publish *White Bears and Other Curiosities: the First 100 Years of the Royal British Columbia Museum*. What is surprising is that this book, on which time and money has obviously been lavished, falls short of the high standard that one would expect from a publication of the Royal B.C. Museum.

What the observant reader notices first is that, although the sub-title says that the book is about the first one hundred years of the museum, in reality *White Bears* only tells the first 82 years of the story, from 1886 to 1968. This, however, proves not to be a real flaw as 1968, the year the museum moved into its present accommodations, is a natural stopping point; the second part of the story, from 1968 to 1984, also written by Peter Corley-Smith, was published in 1985 under the title *The Ring of Time*.

Corley-Smith has taken a unique approach to the history of the museum, in *White Bears*, by attempting to tell it through the lives and work of its three, rather unusual, curator/directors and the other men and women who worked for, with, or against these men. The museum itself began with a petition, signed by thirty of Victoria's prominent men, urging the provincial government to create a museum of Indian and natural history before collectors from the U.S.A. and Europe managed to export all of the artifacts of native history. The legislature approved the idea of a museum, and the Provincial Museum of Natural History and Anthropology opened on October 25, 1886, in a room in the legislature building.

The first curator was John Fannin, a man of many talents and interests, who worked indefatigably to build up the natural history collection and to acquire larger accommodations for the growing collection. He was succeeded by his own assistant, Francis Kermode, of whom little is known. Kermode was not as universally liked as was Fannin, and his curatorship was marred by staff conflicts. Clifford Carl, who took over from Kermode

in 1940, brought the museum into the post-war world, introducing public and school programmes and laying the foundations for what we now know as the Royal British Columbia Museum.

The lives and work of these men provide the makings of an excellent book. Unfortunately, in trying to make the story interesting and readable, Corley-Smith has written a book which comes across more as a series of unconnected anecdotes than as a logically progressing narrative. Each "anecdote" is separated from the preceding by a heading, and some of the pages have two or more of these short sections. Many of these anecdotes, such as the four lines devoted to the visit of Theodore Roosevelt or the ten lines in which the reader learns that Thor Heyerdahl used workspace in the museum for a few months, may be interesting tidbits of information but seem irrelevant to the larger history of the museum when they are left to stand alone.

With so many small pieces of information and large holes in the story, such as those in the life and career of Kermode, Corley-Smith might have been wiser to work all his pieces of information into a straight narrative than to leave each incident to prove its own worth to the history of the museum. This anecdotal style which Corley-Smith has chosen to use will be doubly disappointing to those who have read *The Ring of Time*, in which Corley-Smith so neatly weaves the history of British Columbia into the story of the creation of the exhibits in the new museum.

For all that, *White Bears* is an enjoyable book. Much care has gone into the choosing of the marvellous photographs and drawings with which the book has been bountifully supplied. And the anecdotes used are, for the most part, quite interesting stories of fascinating characters. *White Bears* is, overall, an attractive companion volume to *The Ring of Time*. One could only wish that some of the money that was spent on reproducing photographs and drawings had been spent to have the book properly bound.

University of British Columbia EILEEN D. MAK

The Beloved Island: The Queen Charlotte Islands, Volume 3, by Kathleen Dalzell. Madeira Park: Harbour Publishing, 1989. Pp. 200. $24.95.

The Ghostland People: A documentary history of the Queen Charlotte Islands, 1859-1906, by Charles Lillard. Victoria: Sono Nis Press, 1989. Pp. 318. $18.95.

The recent volumes by Kathleen Dalzell and Charles Lillard attest to a burgeoning interest in the people and events that have shaped coastal

British Columbia since European economic interests first turned to this area in the eighteenth century. These works concern more recent chapters in the human history of the Queen Charlotte Islands, and each illustrate in their own way those events that have bound together differing populations of the region in a common destiny.

Kathleen Dalzell's *The Beloved Island* is her third in a series on the Queen Charlotte Islands. Here, the author embarks upon a biographical novel of her father, who first "set foot on this most westerly part of the British Empire" in 1908. Trevor Williams, the central figure, led a life drawn inexorably to the colonial frontier, first serving in the Boer War then on to Argentina in pursuit of employment. Eventually, he and his wife Meta joined others in pre-empting land on the shores of Masset Sound and cut from the forest one of several small immigrant communities on the islands. In a style reminiscent of her earlier works on the history and lore of the islands, this work is a welcome contribution if only to give recognition to a little considered chapter of the islands' history. For students of British Columbia coastal history, the book contains useful material on the role of industry and politics in developing the islands.

Dalzell has intimate knowledge of the subject and presents a very personal account, perhaps too personal. The author is charitable to all who appear in the book, which, coupled with her penchant for understatement, robs the story of realism. All the essential ingredients are there, however — big business, speculators, the land hungry — against a backdrop that for all its beauty and rich bounty exacted a heavy price in toil and isolation. The young community of Queenstown, with its small collection of homesteads, a church, store, hotel, and wharf, found itself challenged by lumber interests over rights to the land in 1909. The formation of the *Massett Inlet Settlers Association* the following year had Trevor lobbying the government agent and land commissioner to "curb indiscriminate granting of coal licenses." "These licenses, which interested speculators only, were a sore point with land seekers now arriving in a steady stream," who as British subjects were entitled to pre-empt 160 acres of land for a nominal cost. Despite inauspicious beginnings, the prospects and character of the town, renamed Port Clements in 1912 (the date appears as 1913 in Dalzell's earlier volume, Book 2), changed dramatically with the outbreak of the First World War. Port Clements prospered with the industry of war and its need for lumber. One of the ironies of the story is that the community would from then on serve these same lumber interests.

A small rival community, Graham Centre, fared less well. "Charlie, the feisty owner of the townsite" having been wounded in the war and losing

two brothers, wrote to Trevor, "I'll not be back ... Too many changes. My energy for townsiting is gone." A lengthy chapter is dedicated to Trevor's experiences at the front, and, while of interest, the passage has little relevance to the story. But much of the charm of this work is its treatment, simple, straight from the heart without any attempt at analysis, interpretation or even synthesis of material concerning those generally overlooked on the world stage — the not so rich and powerful. The book has its share of memorabilia and nostalgia and all the virtues and flaws of a monologue with someone who had seen much in his time.

As the liner notes state, Charles Lillard's *The Ghostland People* has gathered together a collection of materials of historical and ethnographic interest on the Queen Charlotte Islands not widely accessible to the general reader for over seventy-five years. Published between 1841 and 1912, most are in the form of travelogues concerning expeditions made seventy or more years after the Haida's first recorded contact with Europeans, the *Santla ga haade* or "Ghostland People." These accounts cover a period of accelerating change for the Haida. Feverish mineral exploration of the islands ushered in colonial rule in 1852 with the appointment of Sir James Douglas as Lieutenant-Governor. The missionary followed with the establishment of the first mission in 1876.

It is difficult to define this work — part history, part anthropology, part anthology, part reference book with more than a passing interest in the apocryphal. Lillard briefly reviews in Part One the islands' cultural history and examines the evidence, some fanciful but nonetheless challenging to the orthodoxy concerning early European contact with the islands. More engaging, if somewhat awkward, is his literary treatment of the islands' mythic quality and the theme of duality, "the two faces of the world that is the Queen Charlotte Islands." It is imaginative, and not without foundation. Here, Raven may be seen as the very embodiment of the islands' duality, being both benefactor and "trickster" in the mythic world of the Haida. Also included in this section is a chronology and a limited bibliography of the Queen Charlotte Islands.

The selected articles comprise the greater part of the book (Part Two) and appropriately contain G. M. Dawson's *The Haidas*, a scholarly ethnological piece of a much larger report prepared for the Geological Survey of Canada in 1880, as well as a brief article he had published in *Harper's Monthly Magazine* in 1882 (not 1883 as captioned). Two articles by J. G. Swan are included, *The Haida Indians of Queen Charlotte Islands, British Columbia*, published in 1874, which was based on a chance meeting with a party of Haida at Port Townsend in 1873 and his subsequent *Report on*

Explorations and Collections in the Queen Charlotte Islands, British Columbia, which appeared in the Smithsonian Report for 1884. G. A. Dorsey, Curator of Physical Anthropology for Chicago's Field Museum of Natural History, toured the islands in 1897 in what has been seen, then and now, as nothing short of an expedition of plunder. Written as a travelogue, Dorsey's *A Cruise Among Haida and Tlingit Village about Dixon's Entrance* (1898) is characteristically brief. John Scouler's *Observation on the Indigenous Tribes of the N.W. Coast of America* (1841) and Robert Brown's *On the Physical Geography of the Queen Charlotte Islands* (1869) are solid contributions. Excerpts from William Downie's *Hunting for Gold* (1893), Charles Horetzky's *Canada on the Pacific* (1874), the diary of Lady Dufferin published in *My Canadian Journal* (1891), Molyneux St. John's *The Sea of Mountains* (1877), and the account by Charles Sheldon of his hunt for the endemic Dawson caribou in 1906, which appeared originally in *The Wilderness of the North Pacific Coast Islands* (1912), complete the collection.

Unfortunately, the book is marred by what seems haste in the extreme. Many of the notations in the chronology verge on the cryptic, having little meaning for the uninitiated, and a number of these are incorrect. Readers with more than a casual interest in this material may be mildly frustrated by the fact the articles are neither fully referenced nor appear with the respective texts. Some discrepancies are also noted with the bibliographic notations. More disconcerting is the lack of discussion about the significance of the period or what it held for the Haida, although the book claims to be a documentary history of the islands from 1859 to 1906. If, presumably, the dates bracket the period the writers travelled the islands, the inclusion of Scouler's (not Schouler) article is baffling, having been written in 1841 about a trip made to the islands sixteen years earlier.

Lillard's *Ghostland People* provides an impressionistic sketch of an island world that defies easy description or understanding. While the book offers little or no critical assessment of the materials presented and strays from any coherent treatment of the period, it has brought from historical obscurity a collection of material that will be of interest to many.

University of Oxford STEVEN ACHESON

The Spirit in the Land: The Opening Statement of the Gitksan and Wet'suwet'en Hereditary Chiefs in the Supreme Court of British Columbia May 11, 1987, by Gisday Wa and Delgam Uukw. Gabriola, B.C.: Reflections, 1990.

On May 11, 1987, fifty-four hereditary chiefs of the Gitksan and Wet'suwet'en peoples presented Chief Justice Alan McEachern of the B.C. Supreme Court with an opening statement of their suit against the provincial government. The purpose of the suit was to force the government to recognize existing Gitksan and Wet'suwet'en title to traditional territories encompassing about 22,000 square miles in the Skeena, Bulkley, and Nechako river systems. By the time the chiefs presented their closing statement on 14 May 1990, almost every available surface in courtroom 53 of the Vancouver Law Courts was heavy with paper generated by three years of evidence and argument. No one person will ever be able to read and understand it all. It is fortunate, therefore, that the issues to be decided were set out with great eloquence by the chiefs in their opening statement.

The Spirit in the Land makes their statement available to the general public in the form of a handsomely produced book that includes background information, photographs, and original artwork. These complement chapters on the history of the claim, the nature of the evidence, and the nature of the legal argument.

This case is about translation between divergent systems of government, one native to the land now referred to as northwestern British Columbia and the other imported from Europe. The chiefs are asking a judge trained in western law to understand their laws and institutions in relation to an authority they recognize as "the spirit in the land." They are asking him to treat their law and government as equal to his own. Delgam Uukw explains that,

> For us, the ownership of territory is a marriage of the Chief and the land. Each Chief has an ancestor who encountered and acknowledged the life of the land. From such encounters come power. The land, the plants, the animals and the people all have spirit — they all must be shown respect. That is the basis of our law. (17)

This case will certainly become the definitive test of aboriginal land title by the time it has passed through the Supreme Court of Canada. Beyond that historic significance, though, it has provided an opportunity for people knowledgeable in a native tradition to place that knowledge on record in writing. It is a matter of record, now, that a chief of the Gitksan and

Wet'suwet'en is "responsible for ensuring that all the people in his House respect the spirit in the land and in all living things."(7) It is on record that a chief's power is carried in the histories, songs, dances, and crests of his House. It is on record that the Feast recreates the mythic events from which power derives. What is not on record, as of now, is the ability of our court system to include this information within its own records and practices.

Reflections publishers have done us all a service by publishing these eloquent statements of the chiefs. *The Spirit in the Land* also provides us with clear information written by lawyers representing the chiefs about the legal arguments integral to the case. The words of the chiefs and their lawyers are beautiful and full of power. By contrast, the opening statement of the Province (which is quite properly not included in this book) seems petulant and legalistic in its denial that the Gitksan "share a common language, laws, spirituality, culture, economy or authority," and that the Wet'suwet'en similarly are said not to "share in common any territory, language, laws, spirituality, culture, economy or authority" (statement of defence by Province of B.C. No. 0843 Smithers Registry). To this observer, there seems to be considerably more spirit in the land than in the obstructionistic legalism with which our government denies the obvious.

This book should be required reading for any course in the history of British Columbia. It both cites history and makes it. The book is highly ethnographic in its description of how Gitksan and Wet'suwet'en government functions. It is one of the clearest statements available about the nature of Northwest Coast First Nations government in relation to spiritual values and the land. It explains the multiple functions of the feast system. It will make a contribution to a variety of courses in anthropology, history, political science, law, and Canadian literature. *The Spirit in the Land* should be required reading for law students and lawyers alike. Perhaps because of this case, lawyers in the future may have a better understanding of how to understand laws that derive from a spirit in the land.

University of British Columbia ROBIN RIDINGTON

After Native Claims? The Implications of Comprehensive Claims Settlements for Natural Resources in British Columbia, by Frank Cassidy and Norman Dale, Lantzville, B.C. and Halifax, N.S.: co-published by Oolichan Books and the Institute for Research on Public Policy. Pp. 232. $14.95, paper.

The authors of this book state that their goal is to

picture what might happen to natural resources and management in the province as the result of comprehensive claims settlements.* It is not so much a study of comprehensive claims as it is the study of how a resolution of the issues that give rise to and result from such claims might affect the economic, political, and environmental dimensions of natural resource-centred activities. The aim of the study is to address and to clarify the underlying issues which surround the comprehensive claims question so there will be greater certainty about what is at stake and a greater insight into how Native claims might be resolved.

Three distinct "scenarios" of what may happen if land claims agreements are reached are described and used as an "organizing framework" for the book. Current First Nations initiatives and proposals are described and presented as examples of the scenarios which might exist or evolve as a result of land claims agreements. Finally the authors provide conclusions as to the factors which will be common to any future agreements.

The general conclusions are that natives and non-natives have proven that in many instances they can work together to establish mutually beneficial relations, that concerned groups will interact on the basis of "a complex and mutually influenced variety of economic and political strategies," and that the diversity in the character of resource development and management which currently exists will continue and possibly even intensify under land claims agreements.

While these and the other, more specific conclusions which close the book are still so general as to be less than satisfying, *After Native Claims?* does not purport to be a visionary work. Notwithstanding the book's sub-title, Cassidy and Dale make it clear that their aim is to provide not a crystal ball, but rather a description of alternative approaches to natural resource development which current activities and proposals suggest *might* come about. As such, it constitutes a catalogue of more or less feasible arrangements that are currently under way or on the drawing board. To those who are working in any area of resource development or management in

* While the authors consistently use the term "comprehensive claims settlements," since 1983 the correct terminology, stipulated by section 35(3) of the *Constitution Act*, is "land claims agreements."

the province, the work is well worth having as a reference guide to the current state of First Nations involvement in the resource industry, if for no other reason.

But *After Native Claims?* performs a far more important function than merely a catalogue. By positing and describing the three scenarios, Cassidy and Dale have articulated the very hard choices which presently lie ahead of First Nations, government, and industry as they work out their relationships for the next century.

Cassidy and Dale stress that the scenarios should not be taken as forecasts. Rather, each is "self-contained in the sense that it logically depicts a feasible future. Moreover," they say, "the future would most likely involve a mixture of approaches which would reflect aspects of each of the scenarios as well as others not described." They stress that a mixture of approaches taken from all three scenarios is most likely.

While this cautious approach is consistent with the goal and context in which the book was written, I feel that to the general readership it may be the source of some frustration. The initial promise of prediction is so burdened with qualifications as to leave the reader with little on which to evaluate or integrate the alternative approaches for the purpose of decision making.

Of greater concern to me as I reread *After Native Claims?* was the realization that the very names of the scenarios depart from the non-normative approach taken in the descriptive text.

The first scenario is called "Partners in Development," in which there would be "a strong emphasis on profitable, consistent and business-like relationships and partnerships between native peoples and non-native commercial interests." Under this scenario, development as it has been generally pursued in British Columbia would be the primary feature of the agreements. Economic imperatives would determine the pace and direction of development "to the greatest extent possible."

The arrangements which characterize the second scenario, "Allies and Adversaries," would be far more political and bureaucratic; indeed, "bureaucracies and intergovernmental coordinating authorities would proliferate." The emphasis would be placed upon political means to accomplish economic and environmental goals with ongoing disputes constantly being the subject of regulatory decision-making through some sort of joint tribunals, consultative mechanisms, or advisory bodies.

Finally, "Homeland and Hinterland" describes a future in which First Nations would exercise well defined jurisdictions on expanded land bases in various parts of British Columbia. First Nations' governments would

exercise wide powers to preserve and enhance their "homelands" and to counter efforts to further transform them into "hinterlands." This scenario is said to be closest to that which would maximize the current wishes of many native peoples throughout the province.

My complaint with these scenarios is with the names chosen for each. "Partners in Development," with its implicit promise of co-operation and mutual benefit from growth, could be an advertising slogan. "Allies and Adversaries" seems to promise an institutionalization of the disputes which have led British Columbians to seek an alternative, and "Homeland and Hinterland" evokes South African homelands and continuing disparity.

Describing economic assimilation in more positive terms than approaches which seek to preserve First Nations sovereign decision-making with respect to their natural resources biases the debate.

One could as easily describe the scenarios as "imposition of free market theories," "continued bureaucracy," or "recognition of First Nations' identities."

The book also fails adequately to come to terms with the issues surrounding why various First Nations have opted for certain approaches at the present time, while making different proposals for the future. It does not clearly present the way in which factors such as nationalism, culture, community interest, and political dynamics shape the feasibility of one approach compared to another.

In my experience the leadership of most First Nations in British Columbia are simply trying to do the best for their people with the means made available to them. The point of land claims agreements is not necessarily to carry on these activities, but rather to change the rules of the game, to enable First Nations to pursue economic prosperity within their traditional territories, while preserving and strengthening their indigenous cultures and bodies politic.

These observations are meant not to denigrate Cassidy and Dale's work, but rather to identify the task which remains to be undertaken. It is surely the responsibility of First Nations and their supporters to articulate the approaches which they intend to pursue, the reasons why, and their visions of their place in Canada. This work is under way and accelerating in all parts of the province.

Only the decision of the provincial government, together with renewed results by Ottawa to finally deal with the issues, will enable the answers to evolve with detail and certainty. In the meantime, *After Native Claims?* informs the debate and in its first two chapters especially provides invalu-

able background information on the Indian land question in British Columbia.

Vancouver JIM ALDRIDGE

Skyscrapers Hide the Heavens: A History of Indian-White Relations in Canada, by J. R. Miller. Toronto: University of Toronto Press, 1989. Pp. xi, 329; illus.; maps.

Only in the last two or three decades have academic writers begun to regard the native peoples of Canada as having respectable histories of their own, after as well as before contact, and to assume that the various peoples were inherently as capable as any others in responding to new circumstances. Among the more influential in establishing the new directions have been Bruce Trigger, Arthur Ray, and Robin Fisher, each of whom has published major regional works dealing with particular periods.

Miller, a University of Saskatchewan historian, builds upon such previous works to provide a general history of Indian-White relations across Canada and from contact to present day. His title comes from an evocative poem by the Micmac Rita Joe. If his treatment of British Columbia is any indication (the province receives one whole chapter and parts of several others), Miller makes effective use of the historical literature. There are, however, several minor mapping errors: the Cowichan and Shuswap are divorced from their Salish groupings (12) and the Tlingit are omitted from British Columbia (138). Despite its title, the book focuses upon status Indians and ignores the role of non-status Indians, which has been especially important in recent decades. The deficiencies of the book, indeed, are largely in its treatment of current issues.

Miller identifies four major periods. Initially "Europeans came to Canada for fish, fur, exploration, and evangelization" (268). Relations were harmonious, despite the effects of disease and alcohol. In this first period, Indians were the dominant partners. In the eighteenth century "the era of alliance" emerged as the English, French, and Americans made Indians into allies or enemies in their imperial struggles. Indians were now equal partners. On the Pacific coast the first two periods were compressed into a century, commencing in the 1770s, but without the military element.

Beginning in the nineteenth century, in varying decades across the continent, as settlers came in ever-increasing numbers to cut down the forests and cut up the soil, Indians became an impediment to white pro-

gress. White governments implemented policies "to remove Indians from resources" and "to remove Indians as a distinct racial and social type" (274). Indians were now objects of coercion rather than partners in co-operation.

The fourth era began after World War II. Because of "intellectual and ideological changes" within the dominant society, but also because of their own economic power and political action, Indians emerged from irrelevance. Perhaps because this era is still evolving, Miller seems less confident in his treatment of it. He characterizes it as one of confrontation.

The final two chapters, which discuss current issues and seek lessons from the past, are less satisfying than the history. The discussion is deficient in appreciation of legal and constitutional principles. In defining aboriginal title as resting upon "occupation of an area 'from time immemorial'" (257), Miller ignores the Indian, Inuit, Metis, and judicial emphasis upon circumstances at the time effective colonial authority was first exercised. Miller's definition demeans aboriginal nations by denying them the ability to have acquired territory other than by first, or at least very early, occupancy. His definition, for example, would remove title from the Inland Tlingit, who migrated from the coast early in the last century. His comments on the applicability of the royal proclamation (258) and on the constitution's relevance to the question of title (259) are, similarly, weak and partial.

Insofar as it does draw lessons from the past, the final chapter contains worth-while observations, as in suggesting that new motives for interaction must be found and that beneficial policies can result only "within a real partnership" (278). Oddly, however, Miller himself ignores one of the most powerful lessons of history — that the various Indian peoples or nations do have their own identities and agendas, and cannot and will not be constrained by the simplistic white expectation that all Indians can and should fall into one organization following one strategy. Yet, in his concluding recommendations to Indians, it is precisely this expectation that Miller calls upon them to fulfil, and his preachy tone suggests his own exasperation at their resisting his sort of advice (280-84). The present difficulties on the Indian side that concern him would be better treated academically, and as on-going aspects of the historic relationship.

All in all, however, Miller presents a useful overview and provides abundant evidence "that the native peoples have always been active, assertive contributors to the unfolding of Canadian history" (x).

University of British Columbia PAUL TENNANT