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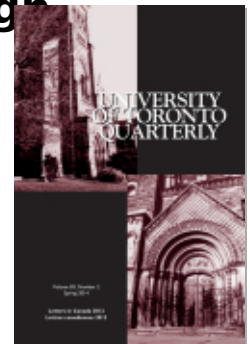
**Bounty and Benevolence. A History of Saskatchewan
Treaties by Arthur J. Ray, Jim Miller, Frank J. Tough
(review)**

Robin Brownlie

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diaries, and archives. The book is neatly organized by topic: markets, companies, forest policies, workers, and so forth. Hak writes well enough, but a reader would soon be bored unless using this as a reference source. As such, it is good research material, sometimes exhaustive if not exhausting.

Those who are interested in trends, causes, consequences, or theoretical understanding are less likely to find this compendium stimulating. Although the publisher claims that it has as its focal point the concept of market capitalism, the focus is hard to find in the midst of so much detail. True, indeed, the industry operates within market capitalism, but then, what industry doesn't? The fact that forests and trees in themselves had no market value in the nineteenth century, but became commodities once logged, especially if further transformed into board feet of construction lumber, is not really breathtaking as revelation. In short, there is no theoretical thrust to this account, which would, for example, more fully explore and explain, rather than simply describe, the development of technology, access to United States lumber markets, and shifts in government policies and business strategies.

The use of immigrant labour and the industry's relationship with First Nations are well covered at the descriptive level, and these accounts, especially if put together with similar accounts of the fishing and mining industries of that same period, provide a useful compendium of social history. Hak does mention parallel studies of other industries, but his choice of sources is somewhat idiosyncratic. It seems odd, for example, that several general histories of factory labour by central Canadian writers are included, yet recent studies by Alicja Muszynski and by Diane Newell on the history of labour in the British Columbia fish-processing industry are not.

Overall, then, a scholarly empirical contribution to the historical study of the coast. Not an exciting book, but useful as a reference work. (PATRICIA MARCHAK)

Arthur J. Ray, Jim Miller, and Frank J. Tough. *Bounty and Benevolence.*

A History of Saskatchewan Treaties

McGill-Queen's University Press. xxxvi, 300. \$34.95

Bounty and Benevolence is a careful, detailed analysis of the 'numbered treaties' signed from 1874 to 1907 between First Nations peoples and the Canadian government in what is now Saskatchewan. The book examines treaties 4, 5, 6, 8, and 10 in depth, as well as earlier precedent-setting treaties. It explores the historical context in which these agreements were signed, the negotiations that preceded them, and the goals of the parties involved. A central feature is the emphasis on practices established in the long-standing relationship with the Hudson's Bay Company. Thus the book begins with an examination of relations between Aboriginal peoples and the HBC before 1800, outlining the many aspects of that relationship which

were reproduced in the treaties: negotiating protocols; annual gifts (annuities); special recognition for chiefs and headmen; and relief for the old, sick, and those in economic difficulty. This analysis of the adoption of HBC practices in treaty-making is one of the most important contributions of the book, facilitating a significantly deepened understanding of Aboriginal expectations in the aftermath of the treaty process. Above all, the people expected an ongoing relationship in which they could raise concerns and renegotiate terms as it became necessary.

The book has its roots in a research report produced by Arthur J. Ray, Jim Miller, and Frank J. Tough for Saskatchewan's Office of the Treaty Commissioner, and serves to bring together academic inquiry and the concerns of treaty research. This is one of its strengths. Treaty research has focused attention on crucial matters such as the gap (often quite broad) between the written version of a treaty and promises made by federal negotiators at treaty talks. Although this problem surfaces repeatedly in research reports, there is less published literature that acknowledges it. The most common discrepancy is the promise made by most federal negotiators that hunting and fishing would continue unchanged, when written treaties stated that the government could make 'regulations' limiting these practices. Some negotiators even told the chiefs that they were giving up nothing by signing the treaty, only gaining presents from the Queen.

Another important feature of the work is its use of extensive quotations from the speeches and deliberations of chiefs at negotiations. These passages are a powerful antidote to the view that Aboriginal leaders did not understand the future that lay before them. In reality, these men showed an astute and clear-sighted understanding of many critical points, including the fact that Europeans and Euro-Canadians would be entering their territories in large numbers. Their words are moving testimonies to the dreadful dilemma of the plains people, as they faced the impending annihilation of the buffalo and their foreseeable loss of livelihood and autonomy. Consider the words of the plains Cree chief Ahtakakup to his fellow chiefs: 'Can we stop the power of the white man from spreading over the land like the grasshoppers that cloud the sky and then fall to consume every blade of grass and every leaf on the trees ... ? I think not. Before this happens let us ponder carefully our choice of roads.'

Bounty and Benevolence is a valuable addition to the literature on Aboriginal history in Canada. In spite of its subtitle, the book covers an area considerably beyond Saskatchewan, partly because the numbered treaties extended well past the provincial borders. It also examines significant, little-studied issues such as the Selkirk Treaty of 1817 and the responsibilities the federal government undertook through the Rupertsland Transfer by which it assumed ownership of much of western Canada. The chapter on treaty implementation, while short, succinctly conveys the meanings attached to the agreements by Aboriginal people, and their intensive efforts to hold the

government to its promises.

Oddly, the book does not include any modern maps showing the areas of the treaties discussed. It is also somewhat uneven in its coverage of treaties, with the result that some chapters do not stand well alone. The chapter on Treaty 10, for example, is rather meagre, partly because of a scanty historical source base. The text also occasionally suffers from a common fault of research reports, namely a surfeit of detailed information which can be tedious to wade through. But on the whole, the read will be rewarding to specialists and general interest readers alike. Ray, Miller, and Tough have added substantially to our understanding of treaties through this book.
(ROBIN BROWNLIE)

William J. Callahan. *The Catholic Church in Spain, 1875–1998*
Catholic University of America Press. xvi, 696. US \$49.95

For centuries Catholicism has formed the core of Spain's national identity. The famed Reconquest, the expulsion of the Jews and Muslims, the long life of the Inquisition, implacable opposition to Protestantism, and success at establishing Christianity throughout a vast empire made 'Catholic' inherent to the definition of 'Spaniard.' Consequently students of the Church in Spain must address central political and social issues. No one knows this better than William J. Callahan. The author of the prize-winning *Church, Politics and Society in Spain, 1750–1874* (1984), he carries the themes of the Church, politics, society to the present in his new book.

Callahan has divided the text into twenty-four chapters. Following an introduction that surveys the Church from 1808 to 1873, he examines the Church and politics in six chapters that cover the years from 1874, the eve of the restoration of the Bourbon monarchy, to 1930 and the fall of the Primo de Rivera dictatorship. Chapters 8 through 11 describe and analyse a variety of topics that include ecclesiastical organization, clerical demography, the size, location, and activities of both the secular clergy and the religious orders, and the nature and variety of religious practices among different classes and regions of Spain. The remainder of the book considers the Church during the Second Republic, the Civil War, the Franco dictatorship, and the post-Franco era.

Callahan emphasizes that the Church was never the monolithic body its detractors have often assumed. Religious orders and the secular clergy formed two distinct groups; within the secular clergy, education, and income, but no longer class, typically divided the ecclesiastical hierarchy and parish priests; until the creation of the Episcopal Conference in 1966, the secular hierarchy lacked an effective national organization to articulate a single point of view on major concerns.

An extensive number of recurring issues affected the Church within the