

with the image of the "Protestant Other" within the global context of New World explorations and the situation in France. It is well written and original, an indispensable instrument for all those interested in the beginnings of "anthropological thinking."

Sweet Promises: A Reader on Indian-White Relations in Canada

J.R. Miller, ed.

Toronto: University of Toronto Press, 1991. xix + 468 pp. \$24.95 (paper)

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J.R. Miller's *Sweet Promises* is a compilation of readings on the history of Indian-White relations in Canada from early contact to the present. The articles address many key issues and events in Canadian history, including Indians in the fur trade, Indian-European military alliances, development of Canadian Indian policy and the growth of Native political organization. A central theme emerges from the readings of the gradual erosion of aboriginal rights, followed by the struggle for self-determination by Indian people in Canada. The selections, for the most part, are established articles that present the history of relations between Indian people and non-Indian authority from a Euro-Canadian perspective. Miller attempts to overcome this bias by including several articles from contemporary Indian scholars that highlight critical stages on the road to Indian self-determination. These include the Indian position in the 1885 uprising as laid out by Blair Stonechild and two articles on the emergence of Indian political organization in western Canada by Stan Cuthand and by Harold Cardinal. Other noteworthy contributions include Robin Fisher's article on Indian control of the maritime fur trade, Jim Miller's analysis of the conditions that led to 1885 and Sarah Carter's presentation of peasant farm policies in Indian agriculture during the late 19th century.

Detracting from the general high standard of the articles are several that express an ethnocentrism in use of language and through misrepresentations which do little to further Indian-White relations in a tense, post-Oka social environment. The most striking examples are Upton's portrayal of the Beothuck as architects of their own demise (p. 84), Rich's claim that the Indians were responsible for the near extermination of the buffalo and the beaver (p. 169) and Van Kirk's depiction of aboriginal women as drudges and beasts of burden (p. 181).

The book concludes with discussions of the Brundtland Report which is an attempt to reconcile aboriginal rights with economic development in a new world order. Brundtland's recommendation for universal education for economic development (pp. 447-449) is strikingly similar to the 19th-century policies of acculturation as presented in Usher's article (pp. 294-319), in which European models for Indian education were seen as the panacea for a perceived Indian problem. The inclusion of the Brundtland Report, with its Malthusian concerns of the Third World, represents a dramatic shift in the book's general appeal and supports the adage that history is doomed to repeat itself.

Despite some detracting features, *Sweet Promises* is a useful addition to readings in Canadian history and Indian/Native studies.