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The book includes references to contemporary politics, climate change, and endangered species, but it adroitly avoids a specificity that might lock it in the moment of its writing. Hogan takes a rather nostalgic look at a past of whose existence there is no evidence given: “I have watched us fall from what they call grace, falling from what seemed a country of some kindness into this opposite place where water was once protected for our children to drink, but is now toxic, a world where some words could be trusted, and I see us falling from a country that once seemed safe and mostly of honest intent, no weapon carried” (98). The narrator’s lament becomes more pointed in the contexts of human exploitation and slaughter of other animals. As a result, she laments, “we are also losing parts of the soul of the world” (127). But Hogan also looks at ways to regain that soul. Honoring and protecting wolves, for instance, ensures the health of the forest.

The book’s final chapter is fully hopeful, moving beyond the near-despair suggested in notions of the loss of the soul. Here Hogan recounts walking to feed her horse on a shoveled pathway from barn to corral bounded on either side by deep-piled snow. Trapped on the path, she comes face to face with a 900-pound, large-antlered bull wapiti. She ends up feeding the elk also, and she and the wild animal learn to coexist: “On the path, the elk and I meet one another in a new place” (143). In that new place, both literal and figurative, she overcomes her fear of the elk; she and the wild animal come to a mutual acknowledgment of difference. In this way the book comes full circle—through observation, patience, respect, the author demonstrates a personal re-minding.

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Seen but Not Seen: Influential Canadians and the First Nations from the 1840s to Today. By Donald B. Smith. Toronto: University of Toronto Press, 2020. 451 pages. \$85 cloth; \$32.95 paper.

Donald B. Smith, emeritus professor of history at the University of Calgary, provides fascinating biographical portraits of sixteen non-Indigenous individuals from different professions and examines how each influenced Canadian perceptions of Indigenous peoples. Well known as the author of previous biographies of Mississauga Chief Peter Jones and the mysterious Buffalo Child Long Lance, Smith draws on knowledge gained in a half-century of archival research and field work to provide readers of *Seen but Not Seen* with the reasons for Ottawa’s many failures in regard to Indigenous peoples. Although geared for Canadian scholars, historians of Native Americans in the United States will find Smith’s excellent work quite illuminating, as much has parallels south of the international boundary line.

The book explains why Canadians did not awaken to recognize the worth of Indigenous peoples, their nations, and their cultures until 1969. In that year, a time when termination policies were waning in the United States, First Nations in Canada

faced their own termination threat. They overwhelmingly rejected the Canadian government's infamous "White Paper" calling for the termination of legal rights for "Status Indians," the abolition of treaty rights and the end of the separate reserve system, and the dismantling of the Department of Indian Affairs and Northern Development. Although the planned policy was ultimately rejected, it ignited a powerful and persistent movement of resistance within First Nation communities.

Chapter 1 concerns Canada's first Prime Minister after Confederation in 1867. John A. Macdonald set the national policy agenda on Indigenous peoples although he never traveled west of southern Ontario before 1886. Macdonald believed that the "First Nations were culturally, not biologically inferior and that Christianity and a European education would eliminate the cultural inferiority" (38). Through the Gradual Enfranchisement Act, in 1869 he pushed for elected governance in place of councils of hereditary chiefs. The following year Macdonald overturned an 1836 treaty that guaranteed Indigenous ownership of lands at Manitoulin Island. As superintendent of Indian Affairs (1878–1887), Macdonald backed a policy that required passes for Indigenous peoples to leave their reserves. He supported educating Indigenous girls, yet worked hand-in-hand with religious groups to promote the establishment of residential schools and then allowed the clergy to have a free hand in administering these institutions. Over the past three decades, as the size and scope of the tragedies continue to be revealed, the government's lack of oversight has finally come home to roost. Smith also points out that Macdonald's policies in the North West in 1885 were "totally reprehensible, and his approval of the execution of Louis Riel, a colossal error" (31).

In chapter 2, the author examines the life of John Chantler McDougall, a Methodist minister who grew up in two worlds. McDougall, who spoke both Cree and Ojibwe, defended Indian hunting rights and championed Native participation in the Calgary Stampede. Since he believed that Indigenous peoples had been damaged beyond repair and could not retain their culture much longer, McDougall advocated assimilation. The subject of the next chapter is George M. Grant, who headed Queens University when the prominent linguist Silas Rand was honored. Despite Rand's call for Mi'kmaq land rights to be recognized, both he and Grant believed that Indigenous people would inevitably be absorbed into Canadian society. The focus of chapter 4 is the trial judge in a mid-1880s case that involved disputed land situated between Manitoba and Ontario, John A. Boyd. Boyd had no contact with Indigenous peoples. In his decision, Boyd enunciated the so-called "Doctrine of Discovery" and insisted that Indian ownership did not exist simply by merely occupying the land, roaming over it, or supporting themselves on it. In that her views on assimilation were expressed as recently as the mid-twentieth century, Smith's inclusion of Kathleen Coburn, a widely published professor of English literature with friends among the Ojibwe, seems chronologically out of place here.

In chapter 5, Smith then turns to a much-despised official who rose from book-keeper to head the Department of Indian Affairs from 1913 to 1932: Duncan Campbell Scott. Previous ethnohistorians have focused on Scott's efforts to overthrow the traditional Council of Chiefs at the Six Nations Reserve, or his persecution of the Cayuga chief Deskaheh for his efforts to bring international condemnation of

Canada's treatment of Indigenous peoples before the League of Nations. This chapter concerns other aspects of his career: Scott believed in forcing "Status Indians" to accept enfranchisement, starting with the Wendat/Hurons, who he inaccurately judged as being no longer different from than their Canadian white neighbors. The author is especially insightful in his treatment of this bureaucrat's confrontation with Fred Loft, a prominent Mohawk from the Six Nations Reserve and founder of the League of Indians of Canada. Although Loft favored enfranchisement, Scott could not tolerate an Indigenous person in a leadership position, labeled him a dangerous subversive and put him under surveillance, and even tried to remove him from the Mohawk rolls. Scott also suppressed the potlatch in British Columbia, favored a law making it illegal for Plains Indians to participate in ceremonies off their reserves, and supported an amendment to the Indian Act making it illegal for Indians to solicit funds in their efforts to bring claims against the Canadian government.

In the following chapter, Smith heaps praise on Toronto-born Paul A. W. Wallace, who, like his famous anthropologist son Anthony, saw Native Americans as transnational peoples. Wallace contributed significantly to our knowledge of the Delaware and Haudenosaunee past, but also promoted others' writings on Indigenous peoples while serving as long-time editor of the journal *Pennsylvania History* and as a historian at the Pennsylvania Historical and Museum Commission. At first an instructor of English at a small Pennsylvania college, Wallace began to receive accolades for his biography of Conrad Weiser. Working closely with Indigenous people on the Six Nations Reserve, Wallace set out to gain firsthand knowledge from Haudenosaunee there, resulting in his beautifully written book *The White Roots of Peace*. According to Smith, Wallace's writings "created a balance to the literature on Indian savagery" that characterized most of the writings at the time (172).

Abbé Lionel Groulx, the most famous French-Canadian historian of the mid-twentieth century, used racist language and continued to perpetuate stereotypes in his many writings through 1960, as Smith points out in chapter 7. In contrast, we hear of a remarkable French Canadian, Jacques Rousseau, cofounder of the Jardin Botanique and head of the history branch of the National Museum of Man. In his writings, speeches, and documentaries, Rousseau pointed out injustices faced by Indigenous peoples. At the beginning of chapter 8, the focus is on Franz Boas and his many Columbia University students, but the author forgoes criticism, merely stressing the cultural relativist approaches of this cohort of anthropologists. Smith then treats Emily Carr, a Paris-trained artist who promoted West Coast Indian art, but avoided speaking up about Indigenous land claims and saw the inevitability of their absorption into Canadian society. The chapter ends with a non-Indian woman, Maisie Hurley, who nonetheless was the publisher of *Native Voice* and the first woman to be admitted to the Native Brotherhood of British Columbia. Hurley fought against British Columbia's attempts to confiscate reserve lands, reported on racist treatment towards Indigenous peoples, and fought for their eligibility for social security benefits.

Four portraits conclude Smith's book: Buffalo Child Long Lance, a non-enrolled multiracial person from the United States who became a lecturer, writer, and movie star addressing the public at large on Native concerns; John Laurie, a teacher and secretary

of the Indian Association of Canada who fought for improved education, health, and social services; Hugh Dempsey, the archivist and noted author at the Glenbow Institute in Calgary, editor of *Alberta History*, and expert on Treaty Seven of 1877 concerning Indigenous lands in southern Alberta; and Harold Cardinal, the famous Cree activist who in 1969 wrote an explosive critique of Canadian Indian policy, *The Unjust Society*. Concluding with a brief epilogue about the changes since 1969, Smith insists: “Indigenous issues are everywhere” and “non-Indigenous Canadians have changed direction, leaving indifference behind, and they are now attempting to establish an equitable and mutually beneficial relationship with the First Nations, to achieve reconciliation” (271–272). Let’s hope so. Canadians failed to understand and appreciate the world of the First Nations. The author has provided a most valuable study of why.

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Storying Violence: Unravelling Colonial Narratives in the Stanley Trial. By Gina Starblanket and Dallas Hunt. Winnipeg: Arbeiter Ring Publishing, 2020. 139 pages. \$15.00 paper.

On August 9, 2016, Cree youth Colton Boushie was fatally shot by Gerald Stanley, who was found not guilty of any crime at trial. Historicizing Stanley’s defense, the apparatus of the law, and the interaction that took place between the Stanley family and the Indigenous youth who were present that day, in *Storying Violence: Unravelling Colonial Narratives in the Stanley Trial*, Gina Starblanket and Dallas Hunt demonstrate how the trial’s context produced its outcome and establishes the trial itself as evidence of a larger context of Canada’s existing structural racism by demonstrating how systemic racism operates. This analysis results in a political and cultural framework that permeates legal institutions, described as “settler reason,” which Colten Boushie, his family, and the Stanley family all experienced in different ways. The volume’s analytic process, which Starblanket and Hunt term *storying*, constitutes a reversal of the flattening that occurs in the contexts of authority and knowledge generation. Storying puts ideas in relation with each other and encourages discourse in more expansive ways than are possible within settler epistemology. The text explicitly and implicitly mounts critiques of the legal apparatus in Canada and makes suggestions for ways to advocate for just and equitable change.

The Canadian legal system is densely laden with operational practices that structure the behaviors of people who are engaged with it, as well as the outcomes for their lives. Starblanket and Hunt show how the built and sociocultural environments both impact ways that individuals behave and how behaviors are circumscribed by the cultural norms that structure physical embodiments of the concept of respect. Starblanket and Hunt draw attention to how the narratives of the Stanley trial position the youth involved as intruding thieves who are violent and aggressive, including