

But I agree with Furniss that, in some cases, Oblate rhetoric and government rhetoric, although differently motivated, did overlap and reinforce each other. To deny that Christianity, particularly in combination with the residential school environment, has had a profound impact on Native peoples is unthinkable, and the 1991 Oblate Apology to Native Peoples is a testament that some Oblates have come to recognize that the effects of their missions on Native peoples and cultures were not always positive.

I think it is important to point out the ways in which government rhetoric can be reinforced by other forms of rhetoric, for we need to be able to pick our way through these coalitions — whether intentional or not — to get at their (often) racist and (always) self-serving cores and to understand the impact that these rhetorics continue to have on Native people today. While I don't agree with many of the details of Furniss's argument, I do applaud how she shows us the connections between twentieth-century problems and nineteenth-century "solutions."

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*Hail, Columbia: Robert Gray, John Kendrick, and the Pacific Fur Trade*, by John Scofield. Portland: Oregon Historical Society Press, 1993. xx, 378 pp. Maps, illus. US\$19.95.

Following the Oregon Historical Society's edition of Frederic Howay's *Voyages of the Columbia to the Northwest Coast, 1787-1790 & 1790-1793* (1990), John Scofield's study of the enigmatic leaders of America's first Pacific fur-trading expeditions is a welcome addition. Howay left many unanswered questions about the activities and motivations of the two commanders, John Kendrick and Robert Gray. If Scofield offers readers a little too much in the way of "rattling anchor chains," "greasy swells," and speculative recreations, he also presents new views explaining the idiosyncrasies exhibited by the major figures. When Captain Kendrick took command of *Columbia Rediviva*, owned by Joseph Barrell and partners, he had a distinguished war record (against the British during the American Revolution) and long experience at sea. Less is known about Captain Gray, who commanded the small consort, *Lady Washington*.

From the beginning, Kendrick appeared to lack the Yankee efficiency that drove New England traders to compete for markets

around the world. Rather than quickly making for the Northwest Coast to harvest sea-otter furs for the Canton market, Kendrick leisurely cruised the Atlantic Ocean, considered wintering in the Falkland Islands, and, later, procrastinated at Nootka Sound, where he met the Spaniards who had come to occupy the port. In the only surviving written journal, nineteen-year-old Robert Haswell angrily criticized Kendrick. Although Scofield makes every effort to explain Kendrick's bizarre behaviour — such as his decision to swap ships with Gray — there is insufficient evidence to permit definitive conclusions. Scofield does fill some lacunae left by Howay — particularly regarding the American visits to Canton, where crew members of *Columbia* (perhaps even Captain Gray) smuggled sea-otter pelts that were not included in the ship's inventory. *Columbia* returned to Boston having undergone a financial loss, freighted with low-grade teas and cargo consigned to it by Barrell's competitors. Kendrick followed Gray to Asia with *Lady Washington*, commencing yet another apparently aimless period during which he squandered all possibilities of earning profits.

Despite Barrell's legitimate concerns about honesty and efficiency, in 1790 Gray received command of a second expedition, which was dispatched quickly in order to take full advantage of knowledge gained on the Northwest Coast. This time, Barrell assigned John Hoskins as supercargo to watch the books and to protect the owners against smuggling. Scofield located new documentation on the Boston partners who assembled a cargo of trade goods, including copper sheets, cloth, iron chisels, and 125 old government muskets. John Boit, John Hoskins, and Robert Haswell kept journals of the expedition, which reached the Northwest Coast in early June 1791, reducing Kendrick's sailing time from Boston by four months.

After Kendrick's stay in China, during which he sold his furs and contracted loans without making any payment to his owners, he hatched some quite grandiose projects. In 1791, Kendrick attempted unsuccessfully to open trade with Japan, crossed to the Hawaiian Islands, and returned to the Queen Charlotte Islands, where he almost lost *Lady Washington* to Haida attackers. At Nootka Sound, where the Spaniards had constructed a post and fort, Kendrick quietly purchased several parcels of land from Native chiefs. Continuing south to Clayoquot Sound, he met Gray, and they wintered over, constructing a coastal trading vessel brought in frame aboard *Columbia*, and experienced poor relations with the Clayoquot. Scofield estimates that the Clayoquot chiefs now possessed over 200 muskets

and plentiful ammunition. Although the original journals sometimes glossed over the use of force, the Americans provoked incidents by confiscating furs, lumber, and other possessions. When Gray departed Clayoquot Sound, he punished the Clayoquot by ordering the destruction of the village of Opitsat.

Even with the addition of some creative imagination, Scofield suffered the same frustrations as did Howay and other historians who have studied these expeditions. Gray's officers criticized him severely for carelessly jeopardizing *Columbia* in treacherous waters — an incident that almost led to shipwreck. Gray was a ruthless commander who pushed his men hard and mistreated Native peoples, and yet he achieved less success as a trader than did many of his contemporaries. Scofield estimates that Gray's officers and crew kept about half of the sea-otter skins aboard *Columbia* off the official inventories. Gray discovered the Columbia River without understanding its significance. Kendrick was a dreamer as well as a rogue. Though he failed to generate any return for his owners, he purchased empty land to fulfil his dream of establishing American sovereignty and settlements on the Northwest Coast, recognized the potential of shipping Hawaiian sandalwood to China, and even speculated about digging a canal across the Isthmus of Panama. While Captain George Vancouver criticized Kendrick for selling muskets, gunpowder, and even heavy guns to the Hawaiians, he was popular with the Natives of both Hawaii and the Northwest Coast. Until his accidental death in Hawaii in 1794, Kendrick, like any good gambler, anticipated a wind-fall bonanza that would restore his good name and fortune.

Although it would take the discovery of unknown journals to cast additional light upon Captains Kendrick and Gray, Scofield has clarified many points and made good use of careful speculation based upon solid research. Knowledgeable readers might quibble about some observations — such as the description of Spain's Esteban Jos Martnez as "courtly" — but these matters will not detract from the overall contribution of the book to the historiography of eighteenth-century Northwest Coast exploration.