

years ago" (p. 7), etc. And even the far-fetched relations between the Sechelt and other ancient peoples and customs tax the imagination. For example, a Sechelt account in which a hunter is killed by a mountain goat is related to Greek "tragedy," which derives from the word for "goat" (p. 13).

But there is apparently enough to this book that the Sechelt band council asked to have it published. What seems amazing to me is that a publisher who has been around as long as Howard White would not have sent this manuscript out for review before publishing it. If he had, this book might have been very different.

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*Western Oblate Studies 1/Études Oblates de l'Ouest 1*, edited by R. Huel.  
Edmonton: Western Canadian Publishers, 1990. Pp. vi, 210; maps.  
\$15.00 paper.

*Western Oblate Studies 1*, the proceedings of the 1988 symposium on the history of the Oblates in western and northern Canada, contains two articles dealing with British Columbia and much of general value to researchers here. They ought to look at the whole volume, and they should resist their tendency to disregard any studies *en français*.

The symposium and the volume are based on the Western Oblate History Project. It aims to produce critical scholarly works on the history of the Oblates of Mary Immaculate, a Roman Catholic congregation of priests and brothers, active in western Canada since the 1840s. A commercial company, Western Canada Publishers, was formed to manage publication of refereed research for the project.

Raymond Huel of the Department of History of the University of Lethbridge, symposium organizer and editor, acknowledges the denominational and ethnic biases of Oblate records. Yet the fact of the Oblate experience in western Canada remains, as does the possibility of objective research on it. Huel's own lead article deals critically with problems in the supply of northern missions and with the conflict between two of their administrators, Grandin and Faraud. In this and in essays on Providence Mission, Alberta settlement, Metis leaders, and Catholic-Protestant conflict, the approaches employed raise valuable comparative points for British Columbia scholars. There were different native peoples west of the Rocky Mountains but the same missionary order, fur trade company, federal

government, and railways. Descriptions by Oblate archivists on sources open to researchers show where comparisons might be explored. Personal comments by veteran Oblates also illustrate research possibilities on such topics as Indian residential schools. Maps and a list of symposium participants provide incentive and opportunity.

The two articles in *Western Oblate Studies 1* which are of particular value to scholars in British Columbia are Émilien Lamirande's "Le père Honoré-Timothée Lempfrit: son ministère auprès des autochtones de l'île de Vancouver (1849-1852)," and Thomas Lascelles' "Father Léon Fouquet, Missionary Among the Kootenays." Lempfrit and Fouquet were both French missionaries whose notes are unmined in comparison with those of their colleague and later superior, Paul Durieu. Both were involved with Oblate missions that failed on Vancouver Island: Lempfrit at Fort Victoria and Cowichan 1849 to 1852, and Fouquet near Fort Rupert from 1867 to 1874. Their correspondence could shed light on the genesis of the Indian land question in British Columbia.

The essays on these two missionaries open avenues that might well be explored in Oblate records. What was the role of native prophets in communicating perceptions of European religion and treaties among Vancouver Island natives in advance of the missionaries? What part did Lempfrit play in negotiation of the Fort Victoria treaties? How did his Salishan language and school efforts influence neighbouring natives' relationships with Oblate missionaries in later years? Why is there a lack of "success" of his and Fouquet's missions and schools where nuns were not involved? How does this compare with Oblate mission "success stories" in western Canadian missions where women's orders ran schools?

One final point to note is that the English translation of H-T. Lempfrit's *Oregon Trail Journal and Letters from the Pacific Northwest 1848-1853* was done by Patricia Meyer and Catou Levesque as a project of the Société Historique Franco-Colombienne in 1985. Patricia Meyer is not père Meyer, as Lamirande calls her in his essay on Lempfrit.

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*Ginger: The Life and Death of Albert Goodwin*, by Susan Mayse. Madeira Park: Harbour Publishing, 1990. Pp. 230. Illus. \$24.95 paper.

Susan Mayse's biography of coal miner, socialist, and union activist Ginger Goodwin is a welcome contribution to the province's slim labour history. An indefatigable researcher, the author sifted through a mountain