

notes and short biographies of Rae's fellow travelers. Lengthy interpolations by Rae on such subjects as ice formation and how to build an igloo are added as appendices rather than as bottlenecks to the main manuscript. Most significantly, Barr has even completed Rae's unfinished manuscript which ends literally in mid-sentence in April of 1854, just days before Rae learned from local Inuit the fate of the Franklin expedition, a discovery that would bring him his greatest fame as well as painful censure from the British public. Barr's account of the rest of Rae's life (he died in 1893) does justice to his many exploits including the rest of his Arctic explorations, his travels throughout North America for the Hudson's Bay Company, and his life in England and his Orkney Island birthplace. The popular Rae biographer Ken McGoogan has claimed that a complete autobiography was lost but Barr maintains that in fact Rae failed to complete his autobiography "[u]nable to face the painful topics he would next have to tackle (p. xxvii)."

Born in 1813 at the Hall of Clestrain near the town of Stromness in the Orkney Islands, John Rae enjoyed what Barr calls an "idyllic" childhood, learning with his brothers to hike, climb, fish, and sail. At a young age he enrolled in medicine, first at the University of Edinburgh, and later at the Royal College of Physicians and Surgeons. Upon graduation, Rae joined the Hudson's Bay Company (HBC) as a surgeon and in 1833 journeyed to Moose Factory on James Bay where he was to serve as a surgeon and trader for the next ten years. Rae worked for the HBC for many years and soon developed a reputation as a skilled northern traveler. Where British expeditions to the Arctic had traditionally been large and unwieldy, Rae learned from the Inuit how to live off the land. He traveled light with hand-picked subordinates who, like him, had incredible energy and stamina, were experienced snowshoe walkers, and also like Rae were skilled hunters. Mapping some 1500 miles of Arctic coastline in four expeditions between 1846 and 1854, Rae journeyed over 6500 miles by foot and about the same by boat exploring previously unknown (to white men anyway) islands, bays, and coastlines. His discovery through stories from local Inuit at the Gulf of Boothia of the fate of the Franklin expedition brought him fame, but their tales of cannibalism (since proven true) elicited the ire of many of the British public including Lady Franklin and Charles Dickens.

Rae retired from the HBC in 1856 but continued to do work on the company's behalf. Appearing before a select committee of the British House of Commons regarding potential settlement in the company's territories, Rae recommended, among other things, that treaties would be required with the Indigenous peoples of the region. In 1858, he accompanied the company's overseas governor Sir George Simpson on a tour of the northern United States to explore the possibility of shipping goods to Red River and the West via railway to St. Paul. The new method was recommended, and gradually this southern route supplanted the traditional route through York Factory. Later, and also for the HBC, Rae surveyed a potential

telegraph route across the prairies, although that line was never built. Rae died in London in 1893 and was buried in the churchyard of St. Magnus Cathedral in Kirkwall in his native Orkney Islands. A large sculpture of Rae was placed in the cathedral, and as recently as 2013, a statue of Rae was erected in Stromness and a year later a stone reading "John Rae 1813-1893 Arctic explorer" was unveiled at Westminster Abbey.

Editor William Barr has done a superb job in adding to Rae's previously unpublished manuscript, his narrative of the second half of the explorer's life being based on Rae's reports and correspondence. Barr's thoroughly researched work on Rae's life and career is an exceptionally valuable addition to the many published accounts of Arctic exploration. Moreover, the attractiveness and value of *John Rae, Arctic Explorer* is enhanced by the high production values of the published text. It is in fact a collector's item that will enhance any library with its heavy cream coloured pages, wide margins, and very readable text. Expensive works like this are rarely published anymore, especially by university presses. The explanation lies in the book's Acknowledgements with the recognition of the financial contribution of Dr. Stuart Houston, a prolific author himself and a longtime John Rae enthusiast. It is gratifying to see such a handsome and important work such as this in the increasingly monotonous world of digital publishing.

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INUIT, OBLATE MISSIONARIES, AND GREY NUNS IN THE KEEWATIN (1865–1965). By FRÉDÉRIC B. LAUGRAND and JARICH G. OOSTEN. Montréal: McGill-Queen's University Press, 2019. 520 p., maps, b&w illus., bib., index, appendices, endnotes, glossary. Softbound. Cdn\$39.95. Also available as an ebook.

The Roman Catholic and Anglican Churches together formed one part of a "holy trinity" (with the Royal Canadian Mounted Police [RCMP] and the Hudson's Bay Company [HBC] the others) that dominated Inuit-*Qallunaat* (white Europeans) relations in the Canadian Arctic. However, whereas the influence of the RCMP and the HBC on Inuit has been scrutinized often and deeply, the activities of the trinity's religious leg have generally centered on opposition to certain Inuit customary practices, notably shamanism and spouse exchange, while more recent attention has focused on the Churches' roles in the residential school system. This is to say, examination of church-Inuit interaction has generally been circumscribed in scope.

Regarding the Christianizing project among Inuit that was the essential goal of both institutions' missions in the Eastern Arctic, the work of the Anglicans is perhaps better

known as missionary memoirs and reports are readily accessible in English. On the other hand, research on Catholic activities is more limited as much of the primary source material exists mainly in French as the Missionary Oblates of Mary Immaculate (Oblates) and the Sisters of Charity of Montréal (the Grey Nuns), the principal orders in the Inuit mission, were founded respectively in France and in Québec and so were chronicled in the first language of the priests and nuns.

This impressive integration of primary and archival research by Frédéric Laugrand and Jarich Oosten is important for several reasons. First, it provides a detailed history of the Igluligaarjuk-Chesterfield Inlet mission, the earliest established Catholic presence among the Inuit between Hudson Bay and the Mackenzie Valley, and the linchpin to a network of smaller missions from Gjoa Haven and Pelly Bay to Igloodik and Pond Inlet. Founded in 1912, the Chesterfield mission initially sought converts from among the inland Caribou Inuit living between Ennadai Lake and Baker Lake, then Aivilingmiut, Natsilingmiut, and Iglulingmiut, with the facility eventually including an expanded church, hospital, and in 1954, a school with residence hall. This history, which the authors have compiled from mission records, letters from the priests and nuns about their progress in attracting converts, the population they served, and daily mission life, and primary interviews with Inuit who worshipped, worked or were schooled there, is itself an important scholarly contribution. As a chronicle of the mission's struggles to overcome early Inuit reticence, the successes (and failures) in attracting converts, the views expressed about Inuit culture, and how Catholicism was received and perceived by the Inuit (the latter as understood by the Oblates and the Sisters), it is a unique work on an underreported aspect of Northern history.

As important as this volume is as social historical narrative, of at least equal import is its presentation of how the Inuit and the clergy perceived, resisted, and appreciated each other's cultures. In virtually every chapter, Inuit voices are given equal treatment with those of the missionaries. This integration is central to the structure of the volume. It also critically contributes to understanding the development of a degree of syncretism between Inuit beliefs and elements of Catholic doctrine. Thus, some generally held views of Inuit-missionary relations may need to be recast in a more nuanced interpretive frame that allows Inuit active participation.

One such area noted was Inuit acceptance of the baptismal names that they received after conversion. The authors suggest that Inuit saw this as similar to their own naming system in which newborns were often (and are still) named after recently deceased kin or elders. As the baptismal names received were frequently those of Catholic saints known to Inuit through Inuktitut translations of the Catholic staple *Lives of the Saints*; a connection between baptismal naming and Inuit practice put this aspect of Catholicism in a cogent light. Another difference noted

in Inuit recollections was the generosity that the Inuit associated with the priests and especially the nuns at the hospital. This was perhaps the strongest connection given the normative importance of sharing in Inuit culture. (Two Inuit research associates once remarked to me that the difference between Inuit and Whites is that *Qallunaat* are *pinnaituq* [selfish]). It is also apparent that there were many things in Inuit culture that the Oblates greatly respected; Inuit family sodality and arranged marriages are two examples.

The authors do not avoid unhappy Inuit recollections, large and small, that separated Inuit from the missionaries. The missionaries sometimes demonstrated a lack of respect for individual autonomy by, for instance, forbidding the residential school students from visiting the homes of Igluligaarjummiut. There was a disregard for the importance of traditional foods to the Inuit students, instead providing foods that the Inuit found unpalatable.

While the above are examples of lesser issues, there are two matters that resound to the present. One is the isolation from family, kindred, and community, that likely a majority of the students who attended the residential school experienced. The volume's Appendix One lists the students and when they attended the residential school (a few for up to 8 years) between 1955 and 1969, the years of nominal Federal administration. The list is extensive and makes clear that there were not only local enrollees from various parts of the Keewatin, but also from places as distant from Chesterfield Inlet as King William Island and Talurjuaq (Spence Bay) on the Central Arctic coast and Cape Dyer on Baffin Island. While long-distance removal and consequent isolation was a general condition that affected residential school students across the North, the narratives of former Chesterfield students are no less poignant.

The most egregious abuse suffered by some Chesterfield students was sexual molestation. In this regard, the memories recounted by a number of the school's former students and presented in Chapter Nine echo the testimony to the Truth and Reconciliation Commission of Canada (TRCC 2015) of so many Indigenous students who were placed in the Indian Residential School system. Here there is no attempt or need to sensationalize the words of former students, they are powerful in and of themselves.

Before concluding, one very important point must be noted. While in many respects the Oblates won many successes, the overall Catholic project had a major failure. Dwelt upon at length and an important theme of this book is that the priests and nuns failed to plant a seed that would grow into an Indigenous clergy. Only four Inuit, two men and two women, seem to have been drawn to religious vocations, with only one, Pelagie Inuk, actually donning the habit of the Grey Nuns order as a Sister (eventually she resigned). As Laugrand and Oosten make clear, a major challenge to the religious aspirations of Inuit women and men was the obligatory vow of celibacy for Catholic clergy. In a real sense, the strength of the Inuit family to include the stability that was part of the Inuit pattern of marriage

(see Kjellström 1973), which the missionaries admired, ultimately frustrated the hope of an Inuit clergy and so, as the authors note, advantaged Anglican efforts.

Inuit, Oblate Missionaries, and Grey Nuns is important not only for what it adds to our understanding of Catholic missionary activities in the Eastern Arctic and the dynamic between Catholic ideology and Inuit culture, it also touches on aspects of Inuit culture. For instance, for all the opposition of the priests and nuns, one might speculate that shamanic practices persisted. For me, this volume contains a breadth of material that should attract the interest not only of historians, but anthropologists and, indeed, all students of Inuit society and culture.

The mission at Chesterfield Inlet, including its hospital and residential school, in many ways laid the groundwork for experiences that created a cadre of enormously talented and motivated Inuit leaders, many of whom are still influential in the political and cultural life of Nunavut. This volume is a reminder that the legacy of the times and interactions covered here is more complicated than the sum of its parts.

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