

supplied. It would, as well, have been useful to have a concluding chapter to sum up the situation of trade unions in 1959 or to offer the author's conclusions on the trade union movement.

Dr. Lipton, who seems to favour class struggle, is very sympathetic to the trade union movement and has decided opinions about trade unionism; too frequently, however, there is excessive concern with the way things should have been in the movement rather than analysis of why they developed as they did. The author's bias, it seems, overrides his critical judgment. There remains an open field for further study on the trade union movement in Canada.

F. J. K. GRIEZIC,  
Queen's University.

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LUCIEN CAMPEAU, S.J. — *Monumenta Novæ Franciæ. 1. La Première Mission d'Acadie (1602-1616)*. Rome & Québec: Apud "Monumenta Hist. Soc. Iesu" & Les Presses de l'Université Laval, 1967. 276-719 pp.

At the beginning of the seventeenth century European civilization was well embarked on its conquest of the world; only in the last half century has it been forced to retreat. In the Americas Spain had conquered Mexico and Peru, and Portugal was firmly established in Brazil. Farther North England and France had just begun to establish colonies. In 1607 the English founded the Virginia plantation and the following year Champlain established a permanent trading post at Quebec. On the Atlantic coast a similar base had earlier been established and it was here that the French clergy began their drive to convert the native population to Christianity.

The chief agency in this missionary effort was the Society of Jesus. Opinions may differ on the benefits they conferred on the Indians: whether or not they were unwitting agents of the Indians' ultimate destruction. But certainly historians are greatly in their debt. Without the extensive writings of these missionaries, and the careful preservation of not all but a great deal of them, our knowledge of this early chapter in North American history would be scanty indeed. Certainly the various editions of Jesuit documents have been the main single source, in particular that edited by Reuben Gold Thwaites in the nineteenth century. During the past half century in Canada few major collections of documents have been published, apart from the publications of the Champlain Society and those appearing in the invaluable annual *Rapports de l'Archiviste de la Province de Québec*. It is therefore most encouraging that a new edition of documents relating to the Jesuit missions in North America has been undertaken, particularly one that enjoys the benefits of very exacting modern scholarly techniques.

In 1893 the *Monumenta Historica Societatis Iesu* was established at Madrid. By 1925 sixty-one volumes of carefully edited documents, dealing

with the foundation and early history of the Order, had been published. In 1929 the foundation was removed to Rome where it became the Historical Institute. Jesuit historians from several countries were recruited and the work of editing and publishing documents relating to the Order's missionary work was begun in two related parts, *Missiones Orientales* and *Missiones Occidentales*. Four series in the latter division have already appeared, 23 volumes in all, dealing with the missions in Florida, Peru, Mexico and Brazil. The staff of the Jesuit Historical Institute thus came to the task of editing the *Monumenta Novæ Franciæ* with the benefit of considerable experience.

It is intended that the series, of which the volume under review is the first, will include documents dealing with the Jesuit missions in Acadia and Canada down to 1672, the year that the Jesuit Relations ceased publication. What to do about the documents pertaining to the subsequent period has yet to be determined. The mission fields of Louisiana and the Mississippi are being treated in separate series, now in preparation. The aim of the editors is to publish all the known and obtainable documents relating to the missionary activity of the Jesuits in North America. The bulk of the manuscripts have been drawn from the archives of the Society in Rome; others come from the Vatican Archives, the Jesuit archives at Chantilly, the Bibliothèque Nationale and Archives Nationales, Paris, departmental archives at Nancy and Rouen, the Public Record Office and British Museum, and the Spanish archives at Simancas. Printed material was drawn from libraries in France, the United States and Canada.

The editor of this first volume comments in his preface: "La portée d'une telle documentation pour l'histoire, ecclésiastique, politique, économique et militaire, non moins que pour l'anthropologie, l'ethnologie, la sociologie, la littérature et les autres secteurs du savoir, est incalculable. Nous croyons rendre service en la présentant dans une édition soignée et aussi complète que possible et en continuant de préparer les volumes suivant dans le même esprit." Given these worthy aims, how well has the editor succeeded in his appointed task? The answer has to be, admirably. Indeed, this volume sets standards that similar series of documents can only strive to emulate.

Before presenting the documents themselves, Father Campeau provides a select bibliography running to twenty-five pages and a book-length introduction. He makes no claim to give a general history of the epoch, but only to clarify a series of problems or questions raised by the source material. Thirty-six pages are devoted to the early voyages of discovery along the north Atlantic coast. In two lengthy footnotes the assertion that John Cabot explored part of it in 1497 and laid claim to the territory for England is disputed. This argument is advanced with greater weight than the evidence presented would seem to warrant. Following this very detailed

analysis of early sixteenth century cartography comes a description of the Acadian coastline, its natural resources, climate, and a discussion of the rival claims of France and England to the region. Here, and in a footnote appended to the relevant document, the editor maintains that the Jesuit mission of St. Sauveur was not, as Francis Parkman and other historians have claimed, on Île Désert but nearby on the mainland within Frenchman Bay. His arguments are quite convincing. The point is of more than passing interest since the destruction of this mission by Sir Samuel Argall in 1613 marked the beginning of the struggle between England and France for the control of the region.

The Indians, the Souriquois, are then discussed at length. This is the most valuable part of the preface. Running to 85 pages, it is the best study yet to appear of the aborigines of Acadia at the time of their first contacts with Europeans. The stated purpose of this chapter is to make plain to the reader the immensity of the task faced by these early missionaries in their attempts to convert the natives to Christianity. Father Campeau has, of course, to justify the attempt. For him not to have done so would be inconceivable. He also defends the missionaries against the charge that they unwittingly contributed to the ultimate destruction of these peoples, maintaining that this was inevitable once Europeans had discovered the economic potential of the region. Some might regard this as a sophistry.

A chapter devoted to missions and commerce indicates how closely intertwined these two activities were, since both were totally dependent on the maintenance of good relations with the Indians. Moreover, the commercial outpost could not have been maintained by Poutrincourt and Biencourt without the financial aid of the Jesuits, and without these merchant traders the Jesuits could not have established their mission. This section, and the supporting documents, make plain how pitifully weak the Acadia settlement really was. It was composed of some twenty residents, missionaries, traders and servants, most of whose time was spent quarrelling among themselves. The hostility or prejudice against the Jesuit order at this time, among even Catholic Frenchmen, was very marked. Little wonder then that both St. Sauveur and Port Royal fell easy prey to the Virginia punitive expedition, led by Argall.

The documents, one hundred and seventy-two in all, are presented in chronological order with the most scrupulous attention to detail. For each document the provenance is given, followed by a physical description: size of page or pages, the condition of the paper, a description of the watermark if any, the quality of the penmanship and orthography; if the documents are bound in a volume, the binding is described: if printed, the type face is given. Then comes a brief "preface" giving the context of the particular document, the circumstances that caused it to be written, and its historical significance.

A brief summary of the contents follows, which will be of value to some readers since all the documents are given without translation; a majority are in Latin, many are in French, a few are in English and the odd ones in Spanish, Portuguese and Italian. The annotations, in the form of foot-notes properly placed, explain all archaic words, grammatical forms, or turns of phrase; every person or place mentioned is identified or located, every contentious or erroneous statement is discussed and a judgment offered; wherever necessary the editor provides information to make the contents of the document more meaningful to the reader. In addition, as well as the usual index, at the back of the volume appear "Notices Biographiques" on nearly all the persons mentioned in the documents. It is difficult to see what more could have been provided.

Many of the documents are very short, consisting of correspondence to and from Father Claude Aquaviva, the laconic General of the Order. Several, for example, are from Jesuits pleading to be sent to the North American mission field. Among the more significant is a pamphlet by Marc Lescarbot on the conversion of Indians at Poutrincourt's settlement before the coming of the Jesuits. In it he makes plain his hostility to the members of the Order. Other documents paint a vivid picture of the problems the missionaries had to face before and after their arrival at Port Royal in 1611. Adapting to the new environment and acquiring the Indian language was difficult enough; when Poutrincourt and his son Charles Biencourt turned against them, the task became almost insuperable. This hostility reached such a pitch that after Argall's destructive raids, they claimed that Father Biard had induced the Virginians to launch the attack and sought somehow to further the aims of Spain. At that time little appeared worse in the eyes of loyal Frenchmen than to be suspect of Spanish sympathies. To what extent, if any, the missionaries were responsible for the troubled relations does not emerge clearly in the documents. Clashing personalities, or the frictions that usually develop in small isolated units, may have been partly responsible. In this dispute the editor finds for the Jesuits, but he could hardly have done otherwise. The evidence contained in the documents presented is such that little credence can be given to Biencourt's charges against the missionaries. This is particularly true of his *factum* wherein he virtually destroys his own case.

There are several documents concerning the Argall episode, giving both the French and English reaction. The *Relation de la Nouvelle France* of 1616, running to 181 pages, is the most interesting in the collection. Although it and some other of the more significant documents in this volume have been published previously, notably in the Thwaites edition of the Jesuit Relations, the editor's annotations add considerably to their value.

To sum up, one can only say that scholars have good cause to be grateful to the Historical Institute of the Society of Jesus. Future volumes in the series will be awaited with keen anticipation.

W. J. ECCLES,  
*University of Toronto.*

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*L'Histoire sociale : Sources et Méthodes — Colloque de l'École Normale Supérieure de Saint-Cloud (15-16 mai 1965).* Paris : Presses Universitaires de France, 1967. 298 pp.

The French school of history, as Ernest Labrousse remarks in his Introduction to this intensely interesting report of the proceedings at the now famous conference on social history at Saint-Cloud in 1965, is the oldest and most profoundly social of all the historical schools in the world. I very much doubt whether any other school could boast so long a pedigree of eminent practitioners of social history — Lucien Febvre, Georges Lefebvre, Marc Bloch, Henri Sée, Henri Hauser, Fustel de Coulanges, La Blache — or any other country attract to a colloquium on social history *tout court* so large and representative a gathering of contemporary historians from the mainstream of historical studies — Labrousse himself, Mousnier, Goubert, Soboul, Crubellier, Castellan, Lemaire, Crouzet, and the rest.

The reasons for this preoccupation with social history lie deep in French history itself. The primacy of revolution and particularly of the great Revolution in French experience has forced French historians and laymen alike to look beneath the surface of political events to the underlying social forces generated by the conflicts and frictions between the many different varieties of classes and groups of which society is composed, and which burst out at intervals, if not from the 1630's onwards, from 1789 down to 1958 and 1968, in otherwise quite inexplicable eruptions. And, between eruptions, the superb French tradition of efficient professional administration, at least since it took root in the seventeenth century, has preserved a magnificent collection of meticulously-kept records which are not only the envy of other nations but which almost force upon the historical researcher the need and opportunity to study the totality of society and its constituent parts rather than the tiny uppermost stratum which is the exclusive concern of so much political history elsewhere. In conjunction these two historical legacies are a challenge which less brilliant and penetrating historians than the French could hardly ignore, and which in their hands has evoked a response which, to an English social historian acutely aware of the loneliness of his chosen trade, seems little short of the ideal: a pulsating, creative school of social history which is neither an alternative to other kinds of history, political, economic, intellectual, cultural,