

Le cinquième chapitre s'intéresse à la période de l'entre-deux-guerres ainsi qu'à la controverse entourant « l'État français ». La polémique s'est déclarée suite à la parution d'une étude dans la revue *l'Action française* qui remettait en question l'avenir de la Confédération en raison des tensions qui caractérisaient les relations politiques entre l'Ouest canadien et le Canada central. Dès lors, les néonationalistes y ont vu les premières articulations d'une pensée séparatiste chez Groulx. Toutefois, Bock démontre bien, par l'importance que Groulx accorda à rassurer et apaiser les dirigeants des groupes minoritaires francophones, qu'il ne songeait ni à l'abandon des minorités canadiennes-françaises, ni au démembrement de la Confédération.

Dans le sixième chapitre, Bock entreprend l'étude de la pensée du chanoine Groulx de 1944 à 1967, l'année de sa mort. Ces années de remises en question ont mené à l'élaboration d'un nouveau nationalisme, souvent par d'anciens disciples de Groulx en rupture avec les idées du maître. On voit comment les historiens de l'école de Montréal ont évacué les groupes minoritaires de leur projet national et politisé les frontières que Groulx voulait culturelles. Bock a bien réussi son objectif, celui de : « prendre la mesure des éléments de rupture et de continuité entre les identités "canadienne-française" et "québécoise" » (p. 26–27).

L'auteur aborde et manie habilement, tout au long de son ouvrage, plusieurs concepts et outils d'analyse dont l'identité, le débat sur la nature des nations (organique versus constructiviste), les réseaux et le thème de rupture/continuité. Sa plume claire et alerte laisse facilement entrevoir la suite logique de ses idées. Cependant, nous lui reprochons de réitérer trop souvent certaines notions théoriques bien établies. Bien qu'utiles à la compréhension du lecteur néophyte, l'initié peut trouver ses retours un peu lourds.

Contribution intéressante à l'étude du nationalisme au Canada français et des groupes minoritaires francophones, l'ouvrage de Bock et la révision du sujet qu'il propose soulèvent d'importantes questions quant aux conséquences de choix effectués par les historiens. Les omissions, tout comme les éléments auxquels on donne une certaine préséance, laissent une marque indéniable sur la compréhension des courants de pensée.

Lucie Lecomte
Université de Montréal

CAMPEY, Lucille H. — *The Scottish Pioneers of Upper Canada, 1784–1855: Glen-garry and Beyond*. Toronto: Natural Heritage Books, 2005. Pp. 376.

This extensively illustrated and well-documented book is Lucille Campey's fourth since 2001 on Scottish emigration to a British North American region. Based, like the others, on wide archival and primary research in Canada and the United Kingdom, it is oriented more to a general readership of family and local historians and enthusiasts for Scottish culture than to social and demographic historians. For example, the bibliography includes no citations from *Histoire sociale / Social History*, and

many key works whose arguments a reader of this journal might expect to see explicitly addressed are likewise omitted. Even so, this substantial work fully warrants review here.

Of particular importance is the systematic presentation of data on the Atlantic crossing, 15 passenger lists (all that can be found) and a comprehensive shipping list that Campey has constructed from a vast range of sources. The latter information is presented in two forms. First is a chronological list of almost 1,000 voyages carrying 15 or more emigrants from a Scottish port to Quebec between 1785 and 1855 (all but 20 of them after 1814), which provides date and port of embarkation, master's name, number of passengers, notes on unusual features (such as a stop in Nova Scotia en route), and the source of the information. Second is an alphabetical list of over 500 ships known to have made at least one such voyage, where possible including year and place of construction, tonnage, rig, departure port, master's name, number of voyages, total number of passengers carried, and the quality rating given the vessel in Lloyd's list. Such rich data can support a variety of analyses. For example, although many of the ships were built in North America, about half of the 30 vessels that made at least five voyages during the period had been built in Scotland, and a majority of these 30 vessels were rated A1 by Lloyd's. Such evidence is the basis for Campey's sophisticated argument on the nature of emigrant shipping; she acknowledges emigrant horror stories about the Atlantic crossing, but denies that the coffin ships that dominate such images of migration were the norm.

In total, these vessels carried almost 100,000 emigrants. Most, Campey argues, went in a process that was voluntary, informed, and planned. Even so, her account of the decision to emigrate repeatedly stresses crises: clearances, sheep, depression, destitution, and the hardship faced by craftsmen such as handloom weavers. As all of these affected a vastly larger number of Scots than those who emigrated, why more did not go could have been more fully addressed. That emigration was costly is part of the explanation, but a closer-grained argument addressed to the scale, rhythm, and actual chronology of the emigration presented in these data would be welcome.

Within Upper Canada, the book takes a regional approach, with a focus on identifiable, concentrated Scottish settlements, beginning with the initial Loyalist Highlander settlements in Glengarry, then moving to the Rideau settlements, and on to western Upper Canada. Although she seeks specific links and identities between places in Scotland and in Upper Canada, Campey does not force these beyond her evidence; she is also appropriately attentive to internal migration of Scots within British North America. In drawing on the extensive documentation created by and about settlement entrepreneurs such as Lord Selkirk, Thomas Talbot, and the Canada Company, however, she tends to give them more credit for Scottish settlement than seems justified. Here it might have been useful to pose counter-factual questions. For example, without these prominent actors, would the lands they controlled have been unsettled? Would Scots otherwise not have settled in Upper Canada? The search for visible groups also tends largely to omit the province's core in favour of more peripheral areas. Almost wherever they went in the province, it seems, Scots prospered; how they did so is represented in very general terms, which include priority in settle-

ment in a particular area, hard work with an axe (a skill quickly acquired in the new world), community self-reliance, enterprise, and a presumed special Scottish “ability to cope with isolation and extreme hardship” (p. 15).

Campey recognizes that many aspects of the Scottish tradition in Ontario have been constructed subsequently rather than having been brought over, as it were, from Scotland. Moreover, she acknowledges that Scots were a minority, and usually a small minority, of all the emigrants going from Britain and Ireland to Canada. Nevertheless, she concludes with the Scots’ “impressive influence and achievements” and the presence in early-twentieth-century Ontario of “a Scottish elite ... totally disproportionate to their numbers in the overall population” (p. 171). Without calling into question the actual accomplishments of Scottish settlers in the province, it is legitimate to question her conclusion, parts of which are more appropriate to a Burns night dinner than to the printed page. For example, its arguments about uniquely Scottish virtues simplistically stereotype the character and performance of people from other backgrounds. The conclusion also seems to assume that the Scottish elite, to the extent there was one, represented and emerged from the kind of group migrations on which this book focuses, having risen from humble origins on the concessions of Glengarry and elsewhere in the Ontario back country by character, hard work, dedication to education, and self-help. Had Campey examined the lives of the prominent Scots actually mentioned in the text — such as George Brown, John McMurich, John Strachan, Adam Hope, and John A. Macdonald — she would have found quite a different pattern. None of these men was part of the exodus of farmers and workers on which this book focuses.

Douglas McCalla
University of Guelph

CHAMBERLAND, Roland, Jacques LEROUX, Steve AUDET, Serge BOUILLÉ et Mariano LOPEZ — *Terra incognita des Kotakoutouemis. L’Algonquie orientale au XVII^e siècle*, Québec, Presses de l’Université Laval et Musée canadien des civilisations, 2004, 266 p.

L’ouvrage *Terra incognita* est issu de la collaboration de cinq auteurs, qui œuvrent tous, chacun dans son domaine de compétence, dans la communauté algonquine de Kitcisakik, en Abitibi-Témiscamingue (Québec). Ainsi, un médecin, un anthropologue, un travailleur social et deux praticiens en clinique des accoutumances se sont réunis pour publier des recherches historiques destinées, selon eux, à éclairer la genèse des pathologies sociales observées dans ladite communauté. Cet ouvrage se veut aussi le premier jalon d’une série de livres sur « les déterminants historiques à l’origine de la déstructuration sociale en milieu algonquin » (p. 225), série qui devrait s’achever par la publication de données recueillies en pratique clinique à Kitcisakik pendant les vingt dernières années du XX^e siècle. Le postulat qui sous-tend l’entreprise est, comme l’indiquent l’introduction et la conclusion, que les problèmes dont souffrent les Kitcisakikinis seraient le produit d’une transmission transgénéra-