

Berlin Blockade of 1948–1949 and the *de facto* division of Germany into two separate states. The blockade and the reasons for Canada's failure to participate in the consequent Berlin airlift are not referred to here, though they should have been.

The chapter on Canada and religious persecution in Eastern Europe might have profited from some mention of the World Council of Churches and the prominence of Canada's James Endicott in it and in the Soviet/EE-sponsored world peace movements. But Endicott, a sometime spokesman for Poland's Bierut and apologist for Soviet behaviour in Eastern Europe, is not even mentioned.

As one might have gathered from these observations, the text is so severely marred by poor writing, non-sequiturs, awkward syntax, typos, misspellings, and odd punctuation that one wonders if it is not the draft that has been published by mistake. Personal names are misspelled (even L. B. Pearson on p. 21 and Khrushchev almost everywhere, including in the index) or spelled in more than one way (Dank/Danko, both on p. 45). A seemingly random use of acronyms, sometimes long after an organization has already been mentioned several times, is irritating. References to the United Nations' "international Refugee Organization (IRO)", for example, appear five times in the same paragraph.

Even a casual proofreading would have grabbed the "without" that makes sense only as "with" (p. 43); "woe" would have been turned properly into "woo" (p. 15); and the "Nations" missing from "Most Favoured Treaties" (p. 12) would have been noticed. The unfortunate phrase "along with Egypt, Burma, India, and Egypt" might have been avoided, as would the missing words on, for example, pages 65, 94, and 111. There is no excuse for such extraordinarily sloppy editing, which greatly detracts readers from the useful parts of the book.

Readers may see this review as fixated on textual issues, but I know that Professor Balawyder has done much better work. I urge him to rewrite, provide a broader context, and rigorously edit so that this important subject can be truly comprehended.

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Jonathan Beecher — *Victor Considérant and the Rise and Fall of French Romantic Socialism*. Berkeley: University of California Press, 2001. Pp. xvi, 584.

In 1971 Jonathan Beecher and Richard Bienvenu published in English translation an anthology of lengthy excerpts from the works of Charles Fourier (1772–1837), a thinker more often cited than read. This made available utopian texts and also some only recently published musings of Fourier on eroticism, the aspect of Fourier's thought which had always been most problematical to his contemporaries in the nineteenth century. In 1986 Beecher published a 500-page biography of Fourier which included much arcane lore, amassed in highly specialized runs of little journals like the *Cahiers* of the Association d'Études fouriéristes of Besançon, about utopianism as well as transcriptions of archival manuscripts. In 2001 he published a 450-page study of Victor Considérant (1808–1893) which discusses the long life of

Fourier's leading disciple, who was associated with the story of what Beecher calls French romantic socialism. The book is based on a deep knowledge of the bibliography and the archival material available.

Considérant, like other Fourierists, found the master to be a crochety and querulous old bachelor. Considérant was himself a devotedly uxurious husband and wanted no part of Fourier's theories of sexual libertarianism. However, he consistently upheld the importance of the ideas of Fourier despite the sour character of their author. Considérant argued in speeches and extensive journalism for the long-term relevance of Fourier's thought to the future of society.

By the 1840s there was an articulated conservative opposition to those radicals, including Considérant, who appeared in the cartoon "La Foire aux Idées" by Bertall published in October 1814. Considérant had even tried to bring these ideas to the attention of the National Assembly in April and again in a long speech on social organization in September 1848, which brought the chamber to a deafening uproar and evoked sarcastic catcalls. This was at the height of the campaign against socialism and communism mounted by conservative publicists. In due course, like other radicals involved in the affair of June 13, 1849, Considérant went into exile, in his case to Belgium and the United States.

Considérant survived Fourier by more than 50 years. During that half-century he lived for a long period in Texas and then returned to France to become a fixture of student cafés on the Left Bank in Paris dressed in a distinctive TexMex outfit. By then he was a widower who became, as Beecher puts it, the ghost of the Latin Quarter. He died in Laon, where he was cared for by the family of one of his many long-standing friends.

Beecher's work can be analysed with two questions in mind. First, what is the interest of nineteenth-century utopianism in the wake of the collapse of the USSR and other highly centralized command economies? Marx was dismissive of utopian socialism. Beecher's title refers to both the rise and fall of romantic socialism. There are no references to Victor Considérant in the two-volume anthology of Marx and Engels published in Moscow by the Foreign Languages Publishing House in 1962, but there are many to Fourier.

The second and more strictly biographical question is how Victor Considérant affected French romantic socialist thought and politics in the nineteenth century. Beecher asks both questions at the end of his long biography, when he enquires about the overall significance of Considérant. Much of Beecher's text makes clear that contemporary caricaturists and journalists considered Considérant a crackpot. His iconography, well illustrated in the book, always stressed his long *moustaches gauloises* and in the 1840s showed him with the *archibras*, a tail with an eye on it, which was an invention of the cartoonists from the beliefs of Fourier that humans in future would undergo striking physical changes and might develop a new member. When Considérant returned to France after a long stay in Texas, he often wore a kind of cowboy outfit with a big sombrero. Considérant's extensive experience as a writer and a polemical journalist made him conscious of, and avid for, image and publicity.

Victor Considérant was an attractive human being with a generous outlook. He

failed to achieve his major ambitions either as a deputy in Paris in 1848 or as the leader of a utopian colony in Texas. The reader may feel, when beginning this book, that it contains more information than one ever wanted to know about a minor figure. However, the richness of detail about the lives of and contacts between persons of secondary importance provides a rewarding insight into utopian circles. Considérant published a book about life in Texas which would feed the French perceptions of the American South. Beecher's book also has information about aspects of the organization of French emigration to the United States. It is rewarding microhistory that makes a valuable contribution to the social history of French intellectuals in the nineteenth century.

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Carole Blackburn — *Harvest of Souls: The Jesuit Missions and Colonialism in North America, 1632–1650*. Montreal and Kingston: McGill-Queen's University Press, 2000. Pp. xvii, 173.

The book, despite its title, is not about the Jesuit missions *per se*. Rather it is a study of the Jesuits' annual *Relations*. These annual reports by missionaries describing their work in New France were published under the title *Relation de ce qui s'est passé...* from 1632 to 1673. (Blackburn relies on the version of the reports in the R. G. Thwaites edition of the *Jesuit Relations and Allied Documents*. Most scholars, myself included, use *Relations* indiscriminately to refer to these annual reports, regardless of which edition they have consulted.) Blackburn contends that the *Relations* — and here one assumes the reference is to the original works — were “colonizing” texts. They were filled with distortion, both deliberate and unintentional, because the Jesuits sought to justify converting the Indians (mostly Hurons and Montagnais in the period under study) to Christianity and acculturating them to European mores. The work thus aims to shed light on how the Jesuits' religious goals and world view shaped their annual reports and on the images of Natives in those works. It also seeks to make a contribution to “colonial discourse studies” by showing how the *Relations*, as written texts left by the colonizers, reflect efforts to promote French hegemony over the Natives of Canada.

The work, an expanded version of a master's thesis, is divided into five sections: the introduction, which sets out the author's goals and thesis; a highly derivative chapter that summarizes the nature and history of the Jesuit missions in New France to 1650; and three more chapters that outline the Jesuits' attitude toward the nature of Natives and their culture (uncivilized “pagans” without “law” and “order”) and explain how the Jesuits' interpretation of those people and their culture was constructed to justify changing how the Indians lived, worshipped, and regulated their lives.

For those not familiar with the Jesuits and their writings, Blackburn has provided a handy (if at times simplistic) summary of their world view, their thoughts about Natives, and the various sins of omission and commission with which the Jesuits