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populated southern coast, and the other the deeply rural forested interior. The state has two corresponding congressional districts, blue and red, and in 1972 Maine became the first state to split its electoral votes. As such, Maine is a microcosm of an increasingly divided United States, making *Hidden Places* an important title for contemporary American studies as well. An old political maxim reminds us: “As Maine goes, so goes the nation.”

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Gateways to Empire: Quebec and New Amsterdam to 1664. By Daniel Weeks. (Bethlehem, PA: Lehigh University Press, 2019. Pp. 593. \$129.00 hardcover, \$112.31 e-book.)

Gateways to Empire is a comparative study of French and Dutch imperial expansion into North America in the early modern period. Based on Weeks’ doctoral dissertation, its main focus is the development of Quebec and New Amsterdam from fur trading towns into ‘gateways’ of European settlement colonies. This monograph consists of an introduction, nine chapters, a conclusion, a bibliography, and an index. In the introduction, the author sets the following question (2): “Why, if both colonies were set up, at least initially, for the purpose of pursuing profit through the fur trade, did the colony that prospered least in that trade outpace its competitor in terms of population growth and overall economic development?”

To answer this question, the author adopts a theoretical model developed by Stephen J. Hornsby in *British Atlantic, American Frontier: Spaces of Power in Early Modern British America* (2005). As Weeks explains, Hornsby’s model distinguishes between an agriculturally based empire, considered “territorial,” and staple-based, seaborne empire, considered “linear” (4–5). In Hornsby’s view, the French settlements along the St. Lawrence River remained linear colonies until

at least 1763: based on resource extraction, they required little European settlement, with no expansion into the hinterlands to speak of. Weeks argues that, *mutatis mutandis*, New Netherland should be considered a linear colony as well. As he notes, Donna Merwick has long emphasized the “along-shore” quality of Dutch colonization in the early modern period. Weeks’s analytical lens is a spatial one. Quebec and New Amsterdam were nodes on two separate European networks, which stretched “from Montreal to Paris” and “from Fort Orange (Albany) to Amsterdam,” and meant that “the chief orientation of these colonies could be plotted along a single line” (5). The Dutch and French transatlantic empires linked up to “preexisting Native American networks,” forming “new complex networks” (6), which defined European colonies spatially and left distinct traces in the political geography of North America.

Unfortunately, Weeks makes his version of the Hornsby model unnecessarily complicated by adding Patricia Seed’s *Ceremonies of Possession* (1995) into the mix (6–9), along with Walter Christaller’s “central-place theory” (9–15), which was developed in the 1930s to explain urban development in southern Germany. The work of Seed and Christaller has been the subject of critical discussion for a long time already. It is not clear that Weeks has anything new to add to the historiographical debate. His attempt to engage three theoretical models at once does not seem to create greater insight or understanding. Indeed, it is quite striking that, given his spatially oriented analysis, the concept of the Atlantic world remains unmentioned until the conclusion.

Chapters 1 to 3 of *Gateways to Empire* are largely a narrative account of the development of French colonies in northeast North America in the sixteenth and early seventeenth centuries. Most of the introduction’s theorizing seems to go out of the window here. The focus is firmly on French explorers, merchants, and clergymen as well as their patrons back in Europe (aristocrats, bishops, religious orders). The development of Dutch trade and colonization in the Hudson Valley is the subject of chapters 4 and 5.

Weeks finally gets to grips with the comparative aspect of his research in chapter 6, arguing that the fur trade was never sufficiently profitable to cover the costs of French and Dutch expansion into North America. All French trading companies that received a royal monopoly of the fur trade in the sixteenth and seventeenth centuries had one thing in common: they went bankrupt. The case of the Dutch West India Company (WIC) was slightly different. It was also a

monopolistic company, chartered by the Dutch States General but with many more sources of income and across a larger geographic area. Still, the WIC directors decided early on that it was not sufficient to run a fur trade establishment in the Hudson Valley. By 1625, New Netherland already counted 300 colonists, including families, as well as livestock, seeds, plants and farm equipment imported from the Dutch Republic. It gave New Netherland a head start compared to the puny French settlements on the St. Lawrence.

In chapter 7, Weeks analyzes the impact of the fur trade and European disease on Native peoples then living in the geographic areas which became New York State and French Canada. Although European diseases caused demographic decline among most Native groups, the impact of European firearms was even more marked. The Iroquois demanded and obtained firearms from the Dutch in exchange for beaver skins. They used their technological advantage to get rid of their longstanding enemies, the Huron, allies of the French. The latter were reluctant to trade firearms for furs and stood idly by while the Iroquois decimated the Hurons in a series of brutal military campaigns. Somewhat surprisingly, Weeks claims that Native ways of living did not change as a result of increased contact with Europeans (285–86). The impact differed by Native group and time-period, however. A convincing counter example is Paul Otto's *The Dutch-Munsee Encounter in America* (2006). Weeks makes the further claim that Indigenous peoples in the northeast corner of North America did not constitute a market for European consumer goods (287–88), yet both written sources and archeological digs reveal the presence of many European consumer goods in Indigenous settlements. Native dependence on the sale of European firearms, including bullets and gunpowder, was very real. Indigenous peoples unable or unwilling to join the arms race faced the prospect of expulsion, extinction, or incorporation into either European settler society or highly militarized Native groups, such as the Iroquois.

In chapter 8, Weeks analyzes patterns of European migration. He makes the important point that European settlements along the St. Lawrence River became an exclusively Catholic and French affair in the seventeenth century, cut off from Huguenot capital and know-how as well as from wider Catholic networks in Europe. By contrast, New Netherland welcomed settlers from all over Europe, Dutch Brazil, the Caribbean, and New England—with few questions asked about religion. In Weeks's view, this explains why 'Dutch' colonization of the Hudson Valley was so successful. New Netherland was part of

many more migrant networks than the isolated French positions on the St. Lawrence. It is a shame, though, that the networks' Atlantic dimensions are not sufficiently explored by the author.

In chapter 9, the author examines the 'flow of ideas,' which he equates with religion. Weeks pays tribute to the Récollet Franciscan brothers, Ursuline nuns, Jesuit fathers, and Sulpician brothers who established churches, hospitals, and schools in New France. Dutch religious institutions in the Hudson Valley never came close to anything resembling this "robust Catholic network" (339). Nor was the Dutch Reformed Church in New Netherland successful in converting Indigenous peoples to Christianity. Weeks raises pertinent questions, however, about the successes claimed by the Jesuits, such as the alleged conversion of ten thousand Indians between 1632 and 1672. As Weeks notes, "the French never achieved the kind of large-scale Christianization and Frenchification" that would have resulted in "the full assimilation of the [N]ative peoples" into French colonial society (335). Moreover, the freedom of conscience extended to all inhabitants of New Netherland attracted many more European settlers than did the restrictive policies of New France.

Weeks concludes that New Netherland was a success as compared with the struggling French settlements on the St. Lawrence, which would have collapsed if Louis XIV had not turned them into a royal colony in 1663. It is a refreshing conclusion in the context of a historiographical debate that tends to compare and contrast New Netherland and New England—usually in the latter's favor. However, it raises the question whether the real contrast is not between the isolated French settlements on the St. Lawrence and the interconnected Atlantic networks of New Netherland and New England. Mark Peterson explores quite a few of these shared Atlantic connections in, for example, *The City-State of Boston: The Rise and Fall of an Atlantic Power, 1630–1865* (2019).

In a comparative study of this kind, it is inevitable that the author relies heavily on the work done by other historians. Still, this reviewer notes the lack of Dutch archival sources referenced in *Gateways to Empire* and the author's abundant use of printed sources in English translation—translations out of Dutch which, in the case of nineteenth-century source editions, can be quite unreliable. *Gateways to Empire* is a useful comparison of New France and New Netherland based on the existing secondary literature. It is not, however, a study that forces us to reconceptualize Dutch and French expansion into North America or that opens up new avenues of

research. We need to look to the continuing stream of publications on Atlantic history for that.

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Criminal Dissent: Prosecutions Under the Alien and Sedition Acts of 1798. By Wendell Bird. (Cambridge, MA: Harvard University Press, 2020. Pp. 546. \$55.00 hardback.)

With his researches and discoveries, visiting scholar at the Emory University School of Law Wendell Bird has deepened and expanded the historical scholarship about the legal history of the 1790s Alien and Sedition Acts. In the process he also seeks to stain, or at minimum bruise, the Federalists for the passage of these acts, and Bird does so in a manner that, at times, makes it unclear if he is analyzing the Federalists of the 1790s (persons such as George Washington, Alexander Hamilton, John Adams, and Timothy Pickering) or the Donald Trump administration for governmental overreach and unconstitutional suppression of speech and press liberties. Reading at times more like a reference work on those prosecuted and oppressed by the Adams administration, Bird's indictment of that generation of public policy makers may put off some readers, but future historians will mine his impressive research achievements for a more balanced and judicious treatment of the 1790s Federalists and their most famous—and infamous—public policies.

An introduction and two chapters devoted to historical context set up the bulk of this work, which Bird divides into four categories. The first section, entitled "The Sedition Act First Campaign: The 'Suppression of the Whig Presses,'" examines the common law tradition of seditious libel then advances the story through the Kentucky and Virginia Resolutions of 1798 and 1799. Federalists so feared the Jeffersonian-Republicans as an internal security threat that they started prosecuting them for seditious libel even before the passage of the Alien and Sedition Acts. Although these early prosecutions in common law, and later by statute, failed or produced only limited success, Bird charts their path and outcomes in clear chapters. Next