

Chapter 9 is a brief conclusion to the book in which he recapitulates his themes of religious diversity and complex evolution of Catholicism.

Gibson includes in his book some valuable aids to the study of nineteenth-century Catholicism: a bibliography of 100 titles, 30 pages of notes, six maps (e.g. French dioceses in 1860s and the Boulard map of Catholic practice post-World War II), and several charts (e.g. Easter Communion and Boulard's graph of ordinations to priesthood). A minor criticism I have is the absence of a list of tables included in the book, especially for Chapters 4 and 6.

As I have tried to indicate, Gibson provides much food for thought in this book. He covers a broad topic and indicates potential areas for research. For example, he points out that there are "only five available diocesan studies of recruitment of the regular clergy" (114) and acknowledges, "no work exists to show that Marian devotion appealed more to one sex than to the other" (153).

This book is a wonderful addition to the study of nineteenth-century French Catholicism. Gibson has a mastery of current historical research and clearly synthesizes and analyzes evidence on attitudes and behaviors of Catholic men and women.

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David W. Gutzke — *Protecting the Pub: Brewers and Publicans Against Temperance*. London: The Royal Historical Society, 1989.

The pub, the focus of this book, is, with the home and the parish, the oldest and most durable and one of the most beloved of British local institutions. During the Victorian and Edwardian periods, the era which Gutzke examines, the pub's very existence was threatened by temperance movement, an amalgam of Evangelical and utilitarian, puritan and melioristic currents. Temperance reformers blamed their failure to destroy the pub, or at least to diminish greatly the role it played, on the successful efforts of brewers and publicans, the hated "trade", to protect their investments. Gutzke's book is the latest and one of the most important contributions to a debate among historians about the validity of this assessment.

At least since 1936, when R.C.K. Ensor, in his volume of the *Oxford History of England (England 1870-1914)*, described "nearly every public-house in the United Kingdom" from 1871 to 1874 as "an active committee room for the conservative party" (21), historians have attempted to measure the political influence of the British liquor trade. Recently, detailed and perceptive studies of the temperance movement initiated by Brian Harrison's seminal *Drink and the Victorians: The Temperance Question in England, 1815-1872* (London, 1971); and continued in A.E. Dingle's *The Campaign for Prohibition in Victorian England* (New Brunswick, New Jersey, 1980); Lilian Shiman's *Crusade Against Drink in Victorian England* (New York, 1988); and articles in several journals (including this one) by David Fahey have introduced a revisionist interpretation of relations between British political parties, on the one hand, and

conflicting drink and temperance interests, on the other. They generally see Ensor's view as exaggerating both political influence of the drink trade and its overly exclusive connection with Conservative party; or they concentrate more on the prohibitionists, United Kingdom Alliance and other political temperance activists.

Gutzke's book, the first to present statistical and anecdotal evidence based on a thorough examination of the extensive records of defence organizations mounted by brewers and publicans to save the pub, steers a middle course between traditional and revisionist views — between the judgment of Ensor and pre-World War I temperance enthusiasts that the trade exerted such great political power that it was able to defeat legislative attacks on demon drink and the contrary interpretation that the influence of the trade has been largely exaggerated, as compared with formidable foes such as the United Kingdom Alliance and its allies.

Agreeing to some extent with the revisionist interpretation, Gutzke notes the regionalism, internecine rivalries and poor organization from which liquor trade pressure groups suffered, especially before 1890, as well as the refusal of some politicians, despite investments in the liquor trade, to sever altogether traditional links with the Liberal party. London and regional brewers resisted the growing predominance of competitors from Burton-upon-Trent; publicans, increasingly "tied" by financing arrangements to exclusive use of the products of particular companies, took different positions than the brewers on such political questions as the sale of liquor in grocery stores and in clubs; and the approach of the trade defence organizations was often amateurish and under-financed.

Having admitted the validity of some revisionist arguments, Gutzke, nonetheless, cautions against accepting a "new myth of a continuously beleaguered trade", maintaining that "at some points, the trade's organizations, funds and allies ensured dominance over its opponents" (230). In the comprehensive approach, which is one of this book's most valuable characteristics, Gutzke concludes that the "influence of the trade, far from being static, thus fluctuated within the changing, political, economic and social context" (230). Especially after 1890, fewer Liberals could be found willing to support the liquor interests, leaving the task to Conservatives; the trade, by that time, had become somewhat better organized and (contradicting revisionist interpretations) trade defence funds finally exceeded those of the United Kingdom Alliance.

The many historians and scholars from a wide range of other disciplines working in the expanding field of drink and temperance will express their own concurrence and reservations concerning this book. As a student of the relationship between the British pub and the prestigious Church of England Temperance Society, this reviewer would take exception to Gutzke's statement, which reflects the interpretations of several historians of anti-drink movements, that the C.E.T.S. was "politically less important" than other temperance organizations (54). The political influence of the C.E.T.S. has been under-estimated because more attention has been paid to the more innovative and radical prohibitionist United Kingdom Alliance, financed and operated as it was much like a modern pressure group, and to the Liberal Party with which it was closely allied from about 1883 to 1895. The prohibitionist aims of the Alliance were, however, never enacted and this was in great part because of the opposition of high-placed associates of the Church of England Temperance Society. The political approach to the licensing question after the failure of prohibition was

shaped by the Peel Commission (the Royal Commission on Liquor Licensing Laws, 1896-1899), which was largely conducted and implemented by C.E.T.S. sympathizers, in co-operation with progressive elements from the liquor trade and more flexible Conservatives.

No one working in this area, however, can deny the great value of this book in understanding the durability of the pub, the nature of the temperance movement's attacks on it and the success of the trade's efforts to save it. Social, political and business historians in other fields can also learn much from this highly recommended work.

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Serge Laurin — *Histoire des Laurentides*, Québec, Institut québécois de recherche sur la culture, 1989, 892 p.

C'est le troisième et plus récent volume de la collection *Histoire des Régions du Québec*. Il a demandé plus de six années de travail à son auteur qui a pu compter sur la collaboration des chercheurs de l'Institut québécois de recherche sur la culture, de ses collègues du Cégep de Saint-Jérôme, des membres de plusieurs sociétés historiques locales, des archivistes des évêchés de Saint-Jérôme et de Mont-Laurier. Un anthropologue et un géographe ont également participé à la rédaction de ce remarquable ouvrage de près de 900 pages.

La première partie — il y en a quatre de longueur inégale — est en fait une sorte d'introduction. Le premier chapitre présente, en effet, le cadre spatial. Il est signé par le géographe Gilles Boileau, de l'Université de Montréal. Ses dix-neuf pages sont essentielles pour la compréhension de l'ouvrage; elles sont très denses et rendent hommage non seulement aux premiers géographes scientifiques de la région, mais aussi à l'illustre ministre de la colonisation, signataire d'un important rapport daté de 1888, Antoine Labelle, curé de Saint-Jérôme. Suit un chapitre qui fait le point sur ce que nous connaissons de « l'occupation amérindienne ».

La seconde partie aborde la période qui va de 1673 à 1850. Les Basses-Laurentides, seules habitées alors, sont étudiées sous les aspects démographique, économique et social; mais une place importante est accordée à la mise en œuvre du régime démocratique après 1790.

Les Hautes-Laurentides font principalement l'objet de la troisième partie (1850-1920), leur développement suivant le dépeuplement (relatif) des Basses-Laurentides (chap. 7). Les chapitres 8 et 9 traitent bien de l'économie de cette époque, liée au développement des moyens de communication, de l'agriculture et principalement de l'exploitation forestière; et en toute fin de période, du tourisme. Le domaine religieux et l'organisation sociale (y compris l'extension du système scolaire et les déficiences des services de santé) sont aussi couverts de façon réaliste et objective. Le rôle de l'église catholique, en particulier, est bien mis en valeur.