

they consist of "atomistic" individuals without influence or importance. The dynamic among higher educational institutions, their members, and the surrounding communities, as always, is "complex". Before the end of the nineteenth century, universities were bound by a common ideal linked to liberal education, but they evolved in unique ways that were rooted in national and local cultures. During the twentieth century, however, they became more alike, influenced by the missions of nation building and economic growth (an observation that would seem to reinforce rather than challenge the functionalist thesis). The state thus intervened in higher education, but human agency was not eliminated. Professors, students, and professional practitioners helped shape the environment by challenging, circumventing, or ignoring the powers that be. Wittrock's article could have made these summary points in a more straightforward, less discursive way.

This is a substantive anthology, though it is not an easy read. Furthermore, some important themes are missing. Religion, the experience of women, and student culture are virtually ignored. Those interested in a serious comparative treatment of higher education are likely to be both inspired by the book's sophistication and irritated by its periodic obtuseness. Those who especially need to read it, the trivializers and simplifiers of university life, probably won't.

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Mark Traugott — *The French Worker: Autobiographies from the Early Industrial Era*. Berkeley: University of California Press, 1993. Pp. xi, 382.

Mark Traugott has carefully prepared a fine volume for which the social historian, college teacher, and many researchers will be most grateful. Traugott selected sizeable excerpts from seven worker autobiographies among the nearly 40 extant for the period between 1789 and 1899, translating them into an easy prose and adding explanatory footnotes to help the student or new teacher. In a 43-page introduction, he delineates the range of his autobiographies, then places them in context. He first explores the demographic, economic, and political dimensions of French society in the early industrial age. A description of the workers' world follows, bringing to light such elements as health, housing, food, and the dangers of injury on the job. The subsequent section reflects upon the use of autobiographical evidence in historical inquiry. Finally, Traugott provides a brief analysis of the changing patterns of work and protest illustrated by the autobiographies.

Armed with an array of special lenses through which to see the life histories (and with the names of people who will illustrate one dimension or another of working-class life), the reader should be thoroughly prepared for the stories to come. Not quite, however. These autobiographies have such a fresh quality that twentieth-century readers, and perhaps students especially, will be genuinely moved by workers' striking expressions of pain or of dignity. For example, the shock of young Jacques Bédé at his father's death, the resignation of Martin Nadaud at the

deprivations of a migrant's life away from home, and the deep sorrow of Jeanne Bouvier at her parents' marital breakdown all reveal a depth of emotion that other histories cannot uncover. Traugott seems to follow E. P. Thompson's urging voiced in *The Making of the English Working Class* that the poor be saved from "the enormous condescension of history". Likewise, workers reveal the comforts of sociability and solidarity in a world that is now long gone in their accounts of innumerable conversations over a shared bottle at the wine merchant's shop, of quick steps to express resolve in the face of bullying masters, and of shared resources in the comfortless world of *garnis* and rented rooms under the eaves.

Traugott's autobiographies cover the length of the nineteenth century. He begins with Jacques Étienne Bédé (b. 1775), who left Tours for artisanal chair production in the Paris of 1810. Suzanne Volquin's history (b. 1807) focuses on women's embroidery work in Paris in the 1820s. The story of joiner Agricole Perdiguer (b. 1805) concentrates on the *tour de France* that took him far from his native Provence. Excerpts from Martin Nadaud (b. 1815), *Memoirs of Léonard, a Former Mason's Assistant*, concern the first decade in Paris — the 1830s — of this migrant worker from central France. By contrast, the poverty of an unskilled and illiterate proletarian child is described in the tale of Norbert Truquin's early life in Northern France (b. 1833). A very different beginning is told by Jean-Baptiste Dumay (b. 1841), who was a militant Creusot worker from his first days. Finally, the story of Jeanne Bouvier (b. 1865) illustrates the early years of an impoverished girl whose labours in a silk factory and as a domestic supported her family until she became an independent seamstress in Paris.

Traugott's study is part of a growing interest in the use of autobiographical sources, which surfaced with John Burnett's English studies, *Annals of Labour* (1974) and *Destiny Obscure* (1982). Victoria Bonnell's *Russian Worker: Life and Labor under the Tsarist Regime* (1983) and Frank Kelly's *German Worker: Working-Class Autobiographies from the Age of Industrialization* (1988), both also published by the University of California Press, precede this one. Another by Mary Jo Maynes, *Taking the Hard Road* (1995), will follow, analyzing French and German worker autobiographies. These new works are a significant help to the student of history because they push the bounds of understanding beyond those pioneering single-author translated works such as those by Serge Graftaux, *Mémé Santerre: A Woman of the People* (1985), Émile Guillaumin, *Life of a Simple Man* (1982), and Roger Thabault, *Education and Change in the Village Community: Mazières-en-Gatine, 1848–1914* (1971). Traugott's *French Worker*, like Kelly's and Maynes's studies, equip the reader to compare childhood experiences, life conditions, and labour solidarity thoughtfully across time as well as to appreciate what it meant to the individual "to live by working" (p. 371).

Indeed, Traugott's volume effectively introduces not seven lives, but an entire world of experience "lived whole" and communicated in great detail (p. 1). The editor's goal is not to give the reader a text for the study of historical conventions so much as to deepen "our knowledge of how French workers of the previous century lived and labored" (p. 2). To this end, and to the benefit of students as well as professional historians, Traugott's efforts produce a serious and useful

introduction, an excellent map, appropriate and interesting illustrations — all creating an effective framework for seven life stories, each with its own introduction and explanatory conclusion. The whole is more than the sum of its parts; Traugott has created an invaluable resource for the social historian.

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Donald E. Jordan — *Land and Popular Politics in Ireland: County Mayo from the Plantation to the Land War*. Cambridge: Cambridge University Press, 1994. Pp. xiv, 369.

Mayo was Ireland's poorest county: before the famine of the 1840s it had the lowest land values, the greatest rural density of population, the lowest per capita income, and the most pronounced subdivision of holdings. It suffered most during the famine of the 1840s. It may come as no surprise, therefore, that the modern struggle for peasant proprietorship began there, one outcome of which was to immortalize the term "boycott" in the English language.

The great value of this book is that, by focusing on one crucial area, it takes us beyond the general contributions to the field made by Paul Bew, *Land and the National Question in Ireland, 1858–82* (Dublin, 1978), and Samuel Clark, *Social Origins of the Irish Land War* (Princeton, 1979). Concentration on one locality allows Jordan to delineate effectively a complex set of social, political, and tenurial relationships. At the same time he deftly weaves the local dimension with what was happening nationally.

The author employs a core-periphery model as a method of analysis to dissect the different economic and social groups in Mayo society. Overall this approach proves to be an effective tool, though he does not extend its use to explicitly seeing the breakdown of consensus in 1881 as essentially one involving the Mayo (periphery) and the Land League national executive (core).

The post-famine economic boom served to sharpen the contrast between the small farmers of the periphery, mainly tied to tillage farming, and the larger farmers of the core, benefiting from the expansion in grazing. The fall in cattle prices and the general economic crisis which ensued in 1877 to 1880 forced a reduction in farmers' incomes, made rents (hitherto tolerable) appear burdensome, and galvanized the farming sector into radical action to challenge landlord control. The ensuing Land War saw the coming together of different elements, local and national, small farmer and large, rural and urban, agrarian and nationalist (constitutional and republican elements), clergy and laity, in a common effort to overcome the landlord monopoly.

This consensus was short-lived, however, principally because of tensions between small and large farmers over tactics and goals. The smallholders concentrated in the periphery desired protection from eviction and free access to land, while the larger farmers and their social and economic equals in the core sought the greater goal of