

beaucoup d'une méconnaissance des sources espagnoles. Plusieurs petites erreurs qui existent dans la première biographie (comme « le premier mariage » de Toussaint) sont ici corrigées. D'autres restent ou paraissent pour la première fois. Par exemple, ni Biassou ni Ailhaud ne mourront à Saint-Domingue, et le leader Boukman ne fut pas brûlé vif. Ce fut Pechmeja et non Diderot qui écrivit les lignes au sujet d'un Spartacus noir dans la deuxième édition de l'*Histoire des Deux Indes*. Malgré ce qu'on affirme souvent, le sorcier Makandal n'était pas esclave dans la plantation où la grande conspiration de 1791 fut organisée. Et le décret du 15 mai 1791 ne permettait pas aux gens de couleur libres d'entrer dans les assemblées coloniales. Toussaint appartenait déjà aux « libres » en 1776, mais l'évidence suggère, à mon avis, qu'il dut être libéré avant cette date.

Pierre Pluchon a écrit un livre très impressionnant. Il exploite des sources nouvelles. Le style est lucide et vigoureux. Le portrait de Toussaint est vif et portera sans doute à controverse. On attend maintenant une étude à partir des sources espagnoles et la parution de la correspondance complète de ce personnage énigmatique.

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Patricia E. Prestwich — *Drink and the Politics of Social Reform: Antialcoholism in France since 1870*. Palo Alto, California: The Society for the Promotion of Science and Scholarship, 1988. Pp. viii, 365.

In addition to retrieving the history of the French temperance movement and revealing its commitment to moderation rather than abstinence, this broadly-conceived book poses and provides a provocative answer to the question of why the movement was so ineffective. After rejecting dubious historical evidence on alcoholism, Patricia Prestwich quotes suggestive statistics on the doubling of alcohol consumption per adult and on the surmortality of middle-aged men, as well as more recent and more precise figures on mortality due to alcoholism and cirrhosis. She mentions medical impediments to combatting alcoholism, such as uncertainty about why some people are susceptible, and the inadequacies of antialcoholic propaganda, such as the unpalatable emphasis on horrifying consequences. However, *Drink and the Politics of Social Reform: Antialcoholism in France since 1870* stresses the role of drink in everyday life and the economic clout of the alcohol interests.

Taking a cue from contemporary theories about the physiological damage done by heavy daily consumption of alcohol, Prestwich concentrates on the French pattern of continuous, excessive consumption. The significance of drink in male sociability receives some attention; the persistence of myths about the "hygienic" qualities of wine is more fully developed. To document the pattern of "banal drinking", she charts the "democratization" of alcohol use, particularly the shift to cheaper distilled alcohol and to lower quality wine during and after the phylloxera crisis. *Drink and the Politics of Social Reform* notes the activities of the alcohol lobbies, like propaganda about the social function of the cafe and threats about revolution if alcohol were withdrawn, but shows that the real power of the alcohol complex lay in its status as a major producer, the economic and hence political repercussions of any restrictions on their products,

not to mention the fiscal consequences of reducing a considerable source of state revenue.

Although Prestwich acknowledges the (relative) popularity of the temperance message in periods of social crisis, specifically in the context of the discourse on degeneration after the military defeat of 1870 and in the labelling of alcoholism as “the enemy within” during two world wars, she eschews a simple social control model. Thus, she denies that the early associations’ focus on the working class implies bourgeois moralizers imposing their values. Instead, she argues that they were opportunists who sought scientific evidence, which happened to be biased because workers were statistically visible. She insists upon the reality of the problem, citing the high incidence of alcoholism in certain occupations, the centrality of the cafe in working-class culture and politics, and the efforts of working-class temperance organizations. Since she does not explore individual reformers’ motivations, readers may disagree with her position on opportunism. It is difficult to fault her assessment of the problem.

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Joan Sherwood — *Poverty in Eighteenth-Century Spain. The Women and Children of the Inclusa*. Toronto: University of Toronto Press, 1988. Pp. xv, 239.

Joan Sherwood, in her well-researched book, uses the records of the *Inclusa* of Madrid as an index for examining poverty in eighteenth-century Spain. In 1572, a home for infirm priests was expanded to take in foundlings; thus, the *Inclusa* of Madrid was born. Originally, a confraternity dedicated to Our Lady of Sorrows administered the institution, but in 1615, the *Inclusa* fell under royal protection and became one of six royal hospitals in Madrid. After 1651, the *Inclusa* dedicated itself exclusively to accepting foundlings and placing them in homes with wet-nurses.

In the first section of her book, Sherwood looks at the institution of the *Inclusa*, specifically at its finances and its personnel. Sherwood shows that the *Inclusa* was dependent upon the outside community for support. Necessary supplies were donated by individuals, provided by the government, or bought at a reduced cost. The financial health of the *Inclusa*, therefore, rose and fell with that of Spain itself in the eighteenth century. Thus, in the 1790s, Spain’s general economic difficulties affected the *Inclusa* as well.

Three priests ran the *Inclusa*, but they employed a clerk, a doctor, a matron, wet-nurses and various part-time workers. Although the main purpose behind the *Inclusa* was to take in foundlings, the institution also helped the poor (such as the wet-nurses and the workmen) by giving them jobs. Yet, as Sherwood points out, the *Inclusa*’s limited resources prevented the institution from raising the wages of most of its employees. The wet-nurses, the temporary workers and the staff as a whole were overworked and underpaid. Thus, according to Sherwood, an institution created to help the poor survived only by exploiting a segment of the poor population. In her analysis of the *Inclusa*, Sherwood provides information on the wages paid to the employees of the institution. She does not, however, give comparable information on wages paid to laborers, particularly women, in other jobs. This information would bolster her claims