modernité de disciplines telles que la physique, la chimie, la biologie, la botanique, les sciences de la terre, tout en donnant, pour chacune de ces disciplines, des exemples de chercheurs ayant favorisé leur émergence. En guise de conclusion, le chapitre 7 offre trois perspectives sur la science moderne, à savoir ses fonctions sociales et culturelles, et ses différentes méthodologies (ou cultures scientifiques) et l'influence qu'ont eue sur son développement les différentes traditions scientifiques et philosophiques européennes.

La *Collection Le savoir suisse* est tout d'abord destinée au lectorat suisse, ou du moins, a un public qui a une bonne connaissance de la Suisse et de son histoire. Le lecteur moins à l'aise avec ces repères historiques sera par moments un peu égaré lorsqu'on lui parle de la « révolution de 1846 » ou bien de certains personnages historiques. En fait, on pourrait reprocher à Sigrist la trop grande place faite à ces « micro biographies » de personnages que le lecteur non initié ne connaît pas du tout. Bien qu'il soit normal dans une collection s'adressant à un public *local* que l'on prenne pour acquis certaines références historiques, le lecteur étranger s'y égarera fréquemment. L'ouvrage de René Sigrist constitue néanmoins une lecture intéressante et accessible qui témoigne d'un bon travail de synthèse.

Vincent Larivière
Université du Québec à Montréal

Terpstra, Nicholas — *Abandoned Children of the Italian Renaissance: Orphan Care in Florence and Bologna*. Baltimore: Johns Hopkins University Press, 2005. Pp. 349.

Late Renaissance and early modern Europe was characterized by demographic norms inconceivable to modern westerners. About 20 per cent of women died during or following childbirth. Some 40 per cent of Florentines perished of plague, even in non-epidemic years, with children twice as vulnerable as their elders. Warfare, poverty, sickness, and death often removed at least one parent from a child's life, with poorer children more vulnerable to the consequences. Perhaps because family structure was at such risk, Renaissance cities developed institutions as well as a rhetoric to promote family, kinship, and marriage. Yet, as the price of bread rose, more parents found themselves unable to feed their children and abandoned them with more frequency. The growing numbers of orphans added to the need for entire "civic welfare systems" (p. 23).

Nicholas Terpstra examines how two cities in Italy, Bologna and Florence, "tried a new approach to get these children off the streets" (p. 4). The cities shared similarities (for instance, both developed innovative charitable institutions as well as important textile industries) and differences (for example, Florence was the capital of a growing duchy, while Bologna belonged to the Papal States). Terpstra attributes the differences in the developing networks for the care of orphans to the "emerging political distinction" between Florence and Bologna (p. 25). The latter would develop what the author calls the collegiate model of

organization (large and broad leadership of small homes), while the former followed the congregational model ("more like a board of directors than a devotional group" [p. 195]). It was the congregational that proved "more efficient and rational [and] ... modern" (p. 244).

Terpstra outlines the pre-Renaissance approach to abandoned or orphaned children, noting the limits of small hostels, religious houses, hospitals, and the extended family. Parts of Renaissance Europe, seeing adoptees as outsiders and thieves of patrimony, moved to outlaw adoption (despite humanist admiration for the mores of ancient Rome, where the practice was well known), though Terpstra notes that masters, like Filippo Brunelleschi, who took in young apprentices practised adoption in all but name.

Cities established foundling homes (Florentines created the famous Innocenti, which housed hundreds of foundlings and served, with other large hospitals, as "the immediate inspiration" for children's shelters [p. 18]), but these places accepted only infants. The need to care for pre-adolescents and teenagers spurred the creation of what was, at first, an *ad hoc* collection of orphanages (homes for boys) and conservatories (homes for girls) that became a systematized network over the late sixteenth and seventeenth centuries.

Social historians will not be surprised at the class- and sex-conscious nature of shelters. One conservatory in Bologna housed a couple of hundred poor girls, not being considered "an appropriate shelter" (p. 33) for the daughters of artisans or shopkeepers. By contrast, the conservatory of Santa Maria del Baraccano admitted dozens of the daughters of Bolognese citizens and was overseen by a commission of prominent persons. Because such girls eventually needed both "a home and a future" (p. 33), providing dowries became a priority in Bologna's conservatories. In Florence, by contrast, homes anticipated the eventual return of their female charges to society, ideally through family who would give them dowries and arrange their marriages. In both cities, the protection of girls' honour and virginity was important, while providing boys a basic education and a trade was paramount. Terpstra uncovers evidence suggesting the tantalizing possibility that some girls' homes could prepare abortifacients, desirable in reducing scandal. Moreover, girls constituted a captive pool of cheap labour, and some conservatories developed workshops, while those in Florence evolved into convents by the seventeenth century, becoming permanent shelters and signalling a "normativity" of enclosure unique to that city (p. 279).

Abandoned boys, not surprisingly, had more opportunities for upward mobility than girls. Many boys received only the rudimentary education that an apprentice or shopkeeper would need. Talented youths, however, could progress to more advanced learning, even a grounding in humanism. Latin lifted such boys "over a major cultural divide" and into a "broader range of occupational possibilities'" (p. 162). One prominent Bolognese left a legacy for university scholarships for 20 orphans; by the eighteenth century, about a dozen had completed doctorates, with some becoming professors or physicians. Girls, however, were kept busy in a regimented life of simple instruction, prayer, the drudgery of washing and cleaning, and spinning, tatting, and other piecework.

Terpstra notes that the consolidation of relief in Florence formed part of Duke Cosimo I's strengthening of his fatherly image and his hold over his state. The duke advocated the search for fraud in Tuscan children's homes, though Terpstra fails to tie this trend to Cosimo's belief that fraud damaged the prince, his treasury, and his state, to see it as foreshadowing the widespread effort to uncover fraud after the war against Siena, or to the duke's insistence that the well-run state was orderly.

A significant strength among several in this soundly researched and well-written work is the connection it makes between the social and economic challenges the two cities faced and the development of networks of children's homes. Terpstra describes, for example, how outlawing the importation of silk led to the decline of that industry in Bologna. The result was some 1,700 new clients for the *Ospedale dei Mendicanti* (and a ripple effect on needy children). It also contributes clear documentation to the theme, proffered by Lorenzo Polizzotto, of *piagnone* (Savonarolan) influence in Florence decades after Savonarola's death. Patronage made a huge difference for abandoned children; those with a powerful advocate could gain admission to the better homes and often entered them with better clothes and, ultimately, better prospects. Terpstra also documents the significant — in some institutions, primary — role played by pious women (ranging in class from Eleonora, the wife of Cosimo I de' Medici, to middling women who contributed to dowries for needy girls) in creating this network of charity for children; although the author does not make this point, women also created a sphere of social activism for themselves that seems to foreshadow their leadership in nineteenth-century reform movements. Finally, Terpstra's rich descriptions of the daily lives in and eventual exits of a boy and of a girl from an orphanage and a conservatory, respectively, provide valuable and nuanced mini-microhistories that bring alive the options, strategies, and material culture of these children and those who would protect them.

Carol M. Bresnahan
The University of Toledo (Ohio)

VANCE, Jonathan F. — *Mourir en héros. Mémoire et mythe de la Première Guerre mondiale.* Outremont (Québec), Athéna éditions, 2006, 316 p.

Près d'une décennie après sa parution en anglais, l'étude de Jonathan Vance sur la mémoire de la Grande Guerre au Canada, *Death So Noble*, est enfin traduite sous le titre de *Mourir en héros*. Cet ouvrage effectue une des rares jonctions entre l'étude de la mémoire sociale et celle de l'histoire militaire. À l'aide d'une recherche exhaustive dans des sources hétérogènes – correspondances de soldats, histoires officieuses et officielles, écrits littéraires, spectacles et chansons, images de propagande, polémiques, activités et monuments commémoratifs – Vance analyse la naissance de la mémoire sociale de la Première Guerre mondiale et les formes qu'elle prend jusqu'à la suivante.