

expenditures that had not been approved by any central authority. In such a situation, the bank could be stuck holding the bag. By the 1860s, with the rise of a modern industrial economy, more formal means of accounting and bookkeeping were introduced, but this also frequently worked against the interests of the bank. Just as it found itself in deep difficulty and in desperate need of the tolerance of the government, more efficient business practices justified the decision to drop it as the government's banker in 1864, a decision that led to its demise shortly thereafter.

In addition to the issue of government-business relations, Baskerville also deals with the question of the role of the bank as an agent contributing to the emergence of an "industrial economy" (xci). While the bank, especially under Allan, committed itself to a tight-money policy oriented to the movement of staples, his successors were more adventurous, particularly in their deep involvement in mortgage lending and in the financing of railways. These practices were unwise since they tied up the assets of the bank for long periods of time with the result that depositors and other creditors could not easily be repaid. Baskerville does not clearly explain, however, how these lending practices were designed to contribute to industrial development. Railway ventures, for instance, were launched primarily for the movement of staples, and while they had a profound effect upon later industrial development, it is not clear that the bank's leaders were consciously promoting the transformation of the economy. In most cases, Baskerville does well in integrating his findings into the larger literature on the issue at hand. In this particular instance, however, he needed to clarify his interpretation by making direct reference to the studies touching upon the role of commercial and industrial capital in the transformation of the nineteenth-century Canadian economy.

Regardless of the willingness of the bank to encourage the emergence of an industrial economy, it is hard to understand exactly why the bank's management chose during the 1840s and 1850s to support "general growth and structural change" since Baskerville shows that such policies worked against the stability of all Upper Canadian banks, the Bank of Upper Canada included (cli). Why did no one in the banking community come to the conclusion that pursuing a smaller and safer business was the wise course to follow? More particularly, why did the leaders of the Bank of Upper Canada not choose to follow a different course for their institution?

Such quibbles are raised with considerable reluctance since the author was forced to labour under the inconvenience of lacking any of the internal documentation of the bank. In any event, these are minor issues that do not in any way detract from Baskerville's generally outstanding analysis of the history of an important financial institution.

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Joseph Bergin — *Cardinal de La Rochefoucauld: Leadership and Reform in the French Church*. New Haven and London: Yale University Press, 1987. Pp. viii, 302.

If scholars no longer seriously doubt that the Counter-Reformation entailed something more than an effort to repress Protestantism, a clear scholarly consensus

has yet to emerge as to precisely what that “something” was or how to go about investigating it. In recent years, many historians, heeding the counsels of Lucien Febvre, have approached the Counter-Reformation as a chapter in the evolution of European “religious culture”, arguing that only by moving beyond traditional analyses of doctrinal disputes and high ecclesiastical politics to the study of clerical and lay piety can the nature of the Counter-Reformation be fully grasped. In this well-researched, finely crafted book, the author adopts a more traditional approach to the subject. While by no means disparaging the goals or methods of the “religious culturalists”, Bergin contends that to account for the new shape of the French Church during the Counter-Reformation, it is not sufficient merely to examine the careers and ideas of those “outsider” saints whose vigorous Catholic piety, exemplified by Vincent de Paul, is commonly credited with having fueled the revival of French Catholicism in the seventeenth century. Equally responsible for effecting change in the French Church, according to the author, were reform-minded, highly-placed clerics; it was these clerics, he argues, who, in the face of ecclesiastical inertia, entrenched personal interests, and the demands of *raison d'état*, managed to institutionalize some measure of the Trentine spirit during the early seventeenth century. Hence, Bergin has undertaken this study of the Cardinal de La Rochefoucauld, a devoted leader of, if not a primordial inspiration for the reform movement in the French Counter-Reformation Church.

The book is both less and more than a biography. It is less than a biography in that the author provides not a balanced account of the Cardinal's entire life and career, but rather a more narrowly focussed study of the Cardinal's campaigns for reform, especially among the monastic orders. It is more than a biography in that the author examines the Cardinal's reform efforts as they were either abetted or frustrated by a broad range of parties and institutions. What emerges from this approach is a subtle, penetrating account of the politics of ecclesiastical reform that reveals at least as much about the inner workings of the French Church in the early Bourbon period as it does about the Cardinal himself.

If the author demonstrates anything in this book, it is that reform was an immensely daunting, complicated undertaking in the wake of the French religious wars. At the beginning of his career, La Rochefoucauld, with close ties to the League, established a reputation as a moderate Ultramontane, a reputation that earned him support of clerical reformers who helped promote his rise to prominence in the belief that his ties to Rome would serve as a means of enlisting the papacy in the reform cause. Paradoxically, however — and this may well be the most striking and significant of all Bergin's findings — La Rochefoucauld received from the French monarchy far greater and more dependable assistance for his reform efforts than he ever did from the papacy. Just why the papacy so frequently failed to support reform is, unfortunately, not made clear. Only slightly less obscure is the motivation of the crown; what Bergin suggests is that the monarchy saw in the movement for reform a means to re-assert influence within a Church torn by dissension during the French religious wars. What is clear from this study is that to a “Jesuit” cardinal like La Rochefoucauld, recourse to the state as a mechanism for effecting Church reform could only appear as a *pis-aller*. There were, in the end, limits to La Rochefoucauld's sanctioning of lay control over ecclesiastical institutions, as the Cardinal's efforts to reform French charitable institutions amply demonstrated. Yet the fact remained that however much he sought to remove himself from the purely political sphere, La Rochefoucauld was forced again and again to turn to the crown to overcome local opposition to reform

and to counter interventions from Rome, which, far from lending La Rochefoucauld much help, often served to subvert the process he tried so hard to set in motion. The broader implication of this study, clearly, is that historians might reconsider with profit the complex of royal and papal forces that bore upon the cause of ecclesiastical reform in the early seventeenth century.

The many virtues of this study notwithstanding, the book does have its limitations, the most important of which, I believe, derives less from the way in which the author has executed his project than from the way in which he has conceived of it. That Bergin should refocus attention upon the institutional aspects of the French Counter-Reformation Church is defensible — as already indicated, such an approach has yielded important results. However, it is not clear that in neglecting altogether the “religious cultural” approach, he has done his study much good. What is most notably lacking in this book is a clear sense of what motivated La Rochefoucauld and his associates to undertake reform in the first place, a deficiency that some attention to Counter-Reformation piety as an element in the *mentalité* of Church reformers could have mitigated. Ultimately, the only way scholars may be able to put the Counter-Reformation in true perspective will be to view it stereoscopically — both through the lens of institutional analysis so ably applied in this study and through the lens of the “religious culturalists”.

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*Bibliographie internationale d'histoire militaire sélection 1984-1987, vol. 9 (1988).*

Cette bibliographie sélective est publiée irrégulièrement par la Commission internationale d'histoire militaire (CIHM). On y trouve réunis des ouvrages de différents genres et de nombreux pays qui ont tous un point commun : ils concernent l'histoire militaire. Cet instrument de travail contient des recueils de sources, les actes de certains colloques, des thèses de doctorat et de maîtrise, des ouvrages de références, des revues et des études diverses. Chacune des 277 inscriptions est suivie d'un sommaire en français dont le nom de l'auteur est souvent reproduit, et d'un autre plus court en anglais. Tous les titres des ouvrages sont traduits dans l'une et l'autre de ces langues, s'il y a lieu. Les ouvrages sont répertoriés d'après l'ordre alphabétique du nom de leur auteur. Ils sont ensuite regroupés dans quatre index qui permettent de les retracer facilement : un index chronologique, un index des noms de personnes, un index géographique et un index des matières.

Il en va du nombre d'ouvrages rapportés comme du nombre de livres édités : il varie beaucoup suivant les pays. Mais un autre facteur entre en ligne de compte : chaque commission nationale affiliée à la CIHM est responsable de la sélection des travaux publiés dans le pays qu'elle représente, le Comité de bibliographie « [veillant] au maintien d'une proportion équitable de titres publiés » (t. 3, p. 5, art. 1,4 et 1,6). Voilà une deuxième raison à la diversité des sélections nationales. La latitude dont jouissent les diverses commissions transparaît dans la bibliographie. Celle-ci n'est pas une bibliographie sélective mondiale. Elle est plutôt une collection de bibliographies sélectives nationales. Dans ce contexte, il ne faut pas se surprendre si l'index