

exclusively to child-rearing, than their eighteenth- or nineteenth-century (or even early twentieth-century) counterparts ever were — a situation which is highly problematic for those who have resisted the rural exodus and who have remained on the farm. Indeed, the denial of a productive role to women in contemporary rural economies has been a part of the contemporary crisis of the family in rural society.

If there is any major criticism that can be leveled against *Love and Power in the Peasant Family*, it is that Segalen tends to treat the nineteenth century as an essentially static period for rural France, a period free of significant change. While she is right to stress a certain continuity in peasant culture and family relations over the centuries, such a view is not altogether accurate, especially if the migrations of young rural women to silk and textile mills of small towns and cities or to work as domestic servants are taken into account. Such phenomena began to change the shape of the rural family long before the industrialization of agriculture after World War II. Sarah Matthews' translation, for the most part quite readable, is regrettably spotted with errors which occasionally obscure rather than simply cloud the meaning of the original French. Thus, "rendre (not 'rend') son tablier" should be "give back one's apron", not "tear up one's apron" (p. 26); "la dispute pour la culotte est bien révolue" (p. 179) is unfortunately rendered, "well and truly resolved," rather than "a thing of the past", to cite but two examples. Having said that, however, it is indeed well that *Mari et femme dans la société paysanne* has been made available to an English-reading audience so rapidly. Much as social historians have shown how our perception of history changes once the focus is shifted from "history seen from above" to "history from below", Segalen provides an excellent example of how old conceptions of family and conjugality change once gender relations are made the focus of analysis. Here is an important book both for what it suggests about the specificity of the rural family and about the need to find new categories of analysis to describe the relations of men and women in the households of the past.

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SIEGFRIED BAHNE — *Les Partis communistes des pays latins et l'Internationale Communiste dans les années 1923-1927*. Archives de Jules Humbert-Droz, vol. 2. Dordrecht, Boston and London: D. Reidel Publishing Company, 1983. Pp. xlix, 703.

This is an extremely valuable book. Scholars of the international labour movement following the First World War, or of the national movement in a number of European countries, have long been grateful for the archives of Jules Humbert-Droz held by the International Institute of Social History. A young ex-pastor and pacifist and one of the founders of the Swiss communist party, Humbert-Droz rendered the Comintern, in which he held a number of important posts in the 1920s, an immense service, concentrating on the Latin countries and acting as one of its chief trouble-shooters. Between 1923 and 1927 alone his work carried him to Italy, Spain, Portugal, Switzerland, Holland, Norway, Germany, Belgium and France, in some cases repeatedly, his journeys interrupted by stints in Moscow. Throughout he fortunately dispatched copies of the various documents sent to and by him to a private address in a Swiss village. The result is probably the richest collection of original documents, outside silent Moscow, on the activities of the Comintern in western Europe during the period.

The 170 documents — correspondence, reports, resolutions — of this second instalment of Humbert-Droz's archives relate to France, Italy, Spain and Portugal. Some have been

utilized by scholars already; many have been published, in whole or in part, particularly in volume 2 of Humbert-Droz's memoirs, *De Lenine à Staline*, or in other works drawn from his collection (*Il contrasto tra l'Internazionale e il P.C.I., 1922-1928*; "L'Oeil de Moscou" à Paris (1922-1924), in radical newspapers of the time, or elsewhere. Many appear in print for the first time. They collectively provide a wealth of information not only on the development of national communist parties, but on how the Comintern itself operated, and how one of its most active agents proceeded, revealing when he might promote a purge (see for example documents 193-94), recommend a change in party leadership (doc. 178), act on his own (doc. 184), confidently surpass his mandate (doc. 168), or, more frequently, solicit and await Moscow's instructions on "la ligne à suivre" (doc. 208).

The collection inevitably reflects the nature of Humbert-Droz's activities, assignments and concerns, with attendant gaps and imbalances. He was especially active in western Europe in 1923-24, and over 80 percent of the documents came from this period. The editorial aids do much to overcome gaps: 80 pages of supplementary documents help to put those in the collection in context, as do 150 pages of richly detailed notes. In the case of Portugal, on which so little scholarly work has appeared, the editorial assistance surpasses itself, drawing upon rarely explored sources, sometimes entirely new ones, to outline the early development of a party in whose affairs the Comintern intervened only sporadically and whose atypical federalist structure made it one of the most intriguing in Europe. But the "bolshevization" of the various parties initiated by Moscow in 1924 extended to Portugal as well.

For all the national detail this volume reveals, a major theme is naturally the extent to which the affairs of individual parties were influenced by internal developments and contests within the Soviet party with the accompanying shifts in Comintern policy. That toward "bolshevization", stemming above all from the campaign of Zinoviev-Kamenev-Stalin against Trotsky, required internal party reorganization to achieve greater uniformity among the Comintern's sections, with the Soviet party serving as the model, a campaign against sympathizers with the Russian opposition, the imposition of "une discipline vraiment prolétarienne et bolcheviste" (doc. 274), or a sharp increase in the authority of party officialdom, itself closely guided and monitored by the Comintern, at the expense of internal party democracy. This volume shows yet again Moscow's propensity to decimate and demoralize national parties for reasons of its own, then to lament that they did not play a more active and influential political role in their respective countries. It shows too the complexities of life in the field for a Comintern representative. Focusing upon domestic French matters, for example, Humbert-Droz urged the removal of Albert Treint as Secretary of the French party just as the "bolshevization" programme began, whereupon Treint emerged as Moscow's man in France. Humbert-Droz would himself fall victim to these shifts. The Comintern's adoption of the "class against class" policy will be taken up in the third volume as will Humbert-Droz's removal from high office in the Comintern as a "Bukharinist," though there are portents of it here already. "Il est impossible de travailler dans une atmosphère d'intrigues continuelles" (doc. 314), he wrote Palmiro Togliatti in March 1927, remarking a month later on his growing closeness to Bukharin (doc. 319).

Despite the occasional slip — a missing end-note, a wayward cross-reference — the general editing of this volume is superb. Professor Bahne and his assistants are to be commended for making these invaluable documents all the more useable. One can only hope that the final volume (1928-1932) will appear more quickly than the second followed the first (*Origines et débuts des partis communistes des pays latins 1919-1923*, 1970).

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