

cause par la gentilhommerie du régime et de la société. En effet la plus grande partie de ses doléances marque la volonté non de conserver mais de changer, d'abolir, de détruire, de remplacer (p. 194). À la limite, si l'on poursuivait méthodiquement la comparaison, les cahiers de la noblesse et du Tiers État se recouvriraient à peu près intégralement et se rejoindraient au niveau des réclamations. Selon l'auteur, la bourgeoisie et la noblesse apparaissent donc, à travers leurs doléances, comme des complices décidés à abattre un régime discrédité et à lui substituer un ordre nouveau sur lequel ils ont très largement des idées communes. S'ils sont divisés, ça ne saurait être que sur les moyens de réaliser le passage et non sur les principes (p. 226).

Ainsi, profondément modifiée dans sa substance, rajeunie dans son sang, stimulée par l'intrusion du capitalisme et infiltrée par la bourgeoisie, la noblesse est devenue au dix-huitième siècle, l'instrument politique de la révolution des élites. L'œuvre de la Constituante en grande partie sera son œuvre. L'élite du Tiers État et l'élite de la noblesse, balayant les divisions que les « ordres » opposaient à leur fusion, unissaient donc à la fin de l'Ancien Régime leurs forces et leurs ambitions vers un même but: le monopole du pouvoir. C'est la conclusion ultime de ce volume explosif qui ne restera certes pas sans écho.

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INGLIS, K.S. — *The Australian Colonists, An Exploration of Social History, 1788-1870*. Carlton, Victoria [Australia]: Melbourne University Press, 1974.

K.S. Inglis is one of Australia's leading social historians. Ever since he was a small boy at school in Melbourne he has been fascinated by Anzac Day, the anniversary of the Australian landing at Gallipoli on 25 April, 1915. This became Australia's national holiday, commemorating an experience which was said to be the consummation of the country's existence. Inglis decided some years ago that an investigation into the Anzac tradition might throw some light on the Australian national identity. But before he could examine the meaning of Anzac Day he felt he had to look at the years before 1915 in order to uncover the consciousness in which the tradition took root. Did the residents of the six Australian colonies before federation regard themselves as Britons living overseas, as members of an integrated empire, or as founders of a new nation? What qualities did they glorify through their leaders and folk heroes? To what extent did their public holidays reflect their collective aspirations, their vision of the society they were building? How did they regard national emergencies, moments of danger possibly issuing in violent response? How did they view wars in other continents, especially conflicts in which Britain might be involved?

The scope and complexity of these questions transformed Inglis' Anzac Day project into a study which is now planned to encompass four volumes. The first (now under review) looks at the awareness of the topics mentioned above by the Australian colonists from 1788, the year of Arthur Phillip's landing at Botany Bay, to 1870, when the British garrisons were withdrawn and Australians were obliged to take over responsibility for their own defence. A second volume will carry the themes of the work to 1900, a third to the first anniversary of the Gallipoli landing and a fourth will describe the shaping of the tradition during the years when the author witnessed it. This is an ambitious design, the foundation of which has been soundly laid in this first volume, *The Australian Colonists*.

The book constitutes an intricate collage of pictures of Australian life and society. Through these vignettes the people themselves — convicts, emigrants and their successors — are described. There is an account of their public occasions: religious, civic, sporting or intended to dignify the worth of labour. The book treats the moments of social disorder in Australia's history, from the celebrated conflict between the miners and colonial authority at the Eureka Stockade to less well-known disturbances involving the Irish, the Chinese and the succession of colourful bushrangers. There is a discussion of how nineteenth-century Australians glorified a range of individuals running from governors, explorers and politicians to the bushranger, "the wild colonial boy". The pictures provided in the written text are supplemented by extensive contemporary illustrations which make more vivid the events and personages described. This is a handsome book, suitable for laying on the coffee table if that position had not become vulnerable to the onslaughts of academic critics.

How well has Inglis succeeded in carrying out his diagnosis of the Australian character? In the first place it is difficult to judge the whole project when only the first of four volumes has been written. The thrust of the enterprise is clear enough but much will depend on the material and interpretation provided as the work proceeds. In this respect the evidence of the first volume is promising. Inglis writes vividly; he is clearly in command of a vast range of qualitative data; his scrutiny is intelligent and often imaginative. His researches are thoroughly documented in endnotes and there is a valuable general bibliography. This is a book from which Australian social historians (who have not been a numerous group) can draw encouragement and Melbourne University Press, the publishers, can acknowledge with pride. As for the author, he is presumably too occupied with the continuation of his mammoth task to stop to receive the approbation which he has so fully earned with this first instalment of his "exploration of social history".

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WARREN DEAN. — *Rio Claro: A Brazilian Plantation System, 1820-1920*. Stanford: Stanford University Press, 1976.

This book by Warren Dean joins a growing body of works on nineteenth and early twentieth century Latin-American rural society. Long considered as falling within the fields of geographers and sociologists (such as McBride and Whetten), the subject has increasingly drawn the interest of historians. This late-blooming concern has been largely produced by the relevance of the latifundia to the issues of race relations, economic development, and "aristocratic" domination of politics. Understandably, given this motivation, there has been a tendency to overtly use these studies as vehicles for commentary on present day problems. Such is the case with Dean's work.

In general, two difficulties could arise from this procedure. Firstly, the prescriptive content might override and warp the analytical. Secondly, the description might be incomplete, touching only on those aspects which obviously further the author's argument. Despite such potential problems, however, Dean manages to provide a taut and compelling account of a Brazilian plantation system.

The county of Rio Claro, in the state of Sao Paulo, is particularly interesting for its role as the leading edge of the late nineteenth century coffee frontier.