amoureux comme en témoignent les échanges épistolaires utilisés comme preuve en cours. L'auteur en conclut que ces relations sont autant un espace de dépendance que de liberté et d'aventures pour ces garçons.

Dans les quatrième et cinquième chapitres, l'auteur délaisse les archives judiciaires pour s'intéresser aux clubs et aux espaces privés, loin des phares de la police et du maillet de jugement. Dans cette partie, il est question des réseaux, de leurs membres et de l'intégration de nouvelles personnes, mais aussi des liens interurbains. Pour les hommes, Dagenais discute de clubs obscurs souvent dans les milieux populaires et de clubs plus organisés des classes moyennes et supérieures qui ont d'ailleurs fait les manchettes. Pour les femmes, sur lesquelles il n'existe que peu de traces, il est question de la vie d'Elsa Gidlow qui part pour New York en 1920 après quelques histoires amoureuses et sexuelles à Montréal. Ce dernier chapitre est particulièrement important puisqu'il n'existait aucune étude sur le vécu lesbien à Montréal à cette époque avant que l'auteur s'y intéresse.

Cet ouvrage est une contribution importante à l'histoire des pratiques homosexuelles à Montréal à la fin du XIX^{e} et au début du XX^{e} siècle et apporte un éclairage nécessaire à l'histoire des rencontres entre hommes de 1880 à 1930. On peut bien sûr se questionner sur le titre « *Grossières indécences* » et le lien ténu entre ce délit et le dernier chapitre sur la vie de Gidlow puisque les femmes accusées de grossière indécence l'étaient pour avoir eu des relations straight dans l'espace public. Notons aussi l'affirmation de l'auteur qui dit, sans référence à l'appui, que les relations entre hommes et garçons disparaissent peu à peu au milieu du XX^{e} siècle alors que la culture gaie se consolide. Une incursion dans les archives postérieures à 1930 et aux archives gaies nous montre qu'il n'en est rien, du moins jusqu'aux années 1970-1980 alors que s'opère une réforme des délits sexuels au Code criminel. Hormis ces deux éléments à repenser, l'ouvrage est bien construit et écrit. On ressort de cette lecture avec une confirmation : les forces policières sévissent plus souvent dans les milieux populaires. La raison est liée à la fois à la plus grande visibilité de pratiques éphémères dans les endroits publics, mais tire aussi du fait que ces hommes et garçons sont des *victimes faciles* lorsqu'on les compare à ceux au statut plus élevé qui, pour plusieurs, fuiront vers New York.

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Aso, Michitake – *Rubber and the Making of Vietnam: An Ecological History.* Chapel Hill: University of North Carolina Press, 2018. 426 p.

Few scholars would contest the economic, social, and political significance of rubber plantations in colonial and postcolonial Việt Nam. The rubber "boom" of the early twentieth century and the concomitant land appropriation necessary for the development of what can be termed "industrial plantations" in Cochinchina and Cambodia transformed the landscapes of Vietnamese geography, demography,

and ecology. In *Rubber and the Making of Vietnam*, Michitake Aso provides an analysis that is both broad in scope and meticulously detailed. The book is divided into three thematic sections while also following a clear chronological arc. Building on a published body of work examining the interplay between science, governance, and commerce, Aso proposes "an ecological perspective to explain how rubber refashioned human societies, economies, and politics" (p. 3).

The first chapter explains how the establishment of rubber plantations in French Indochina entailed the scientific study, and later the management, of milieus such as forests and plains. This process was more often than not driven by economic prerogatives with little concern for existent local "ecologies." The second chapter examines the linkages between the various constituencies, such as planters, economic interest groups, and the colonial apparatus, that together, deliberately or not, set in place the infrastructure essential to mass rubber production in Indochina. In Chapters 3 and 4, Aso delves into the quest to "manage" disease, such as malaria. These two are the most informative chapters of *Rubber and the Making of Vietnam* as they juxtapose the advances in medical treatments for tropical diseases—such as the use of quinine to treat malaria—with the insalubrious conditions in which plantation labourers lived and worked. As the rubber industry developed and as the number of migrant workers increased, there developed further conditions that provoked disease and contagion despite colonial administrative regulations on health and safety on plantations, which were seldom fully applied. In fact, that which Aso describes concurs with a colonial phenomenon whereby, in the words of Andrew Wells, "the colonial state was either deployed directly or devolved its authority to private employers." ("Imperial Hegemony and Colonial Labour," *Rethinking Marxism*, vol. 19, no. 2 [2007], p. 191)

The next three chapters focus on the post-1945 period and demonstrate in detail how plantations, within the contexts of independence, fragmentation, and war, became contested terrain between various protagonists: French forces attempting to retake the territory after 1945; Việt Minh troops; the Army of the Republic of Việt Nam; and the American military. The political and economic complexities of post-1945 Việt Nam were manifest on the plantations as they offered economic potential to French planters, to the Democratic Republic of Vietnam, and to Việt Minh forces. They allowed the quick movement of troops and villagers. But they could not provide the coverage of the jungles. When referring to the First Indochina war, Aso states that the war "shaped the environment on and around the plantations" and that "the Plantation environment in turn shaped the war," (p. 169) thereby summing up the push and pull of forces set in motion at the outset of the development of the rubber industry in Việt Nam. The chapters that deal with the pre-1945 period are more accessible than the later chapters. But that is likely because the post-1945 period is much more complex given the greater number of protagonists and political, military, and economic interests.

Reading *Rubber and the Making of Vietnam* is at once daunting and rewarding. While such breadth of scope and such depth of detail have the potential to be overwhelming, Aso's book reveals two great qualities that prevent it from being so. The first is his outstanding, meticulous research. Aso has mined the fonds of

national archives in France, Việt Nam, Cambodia, and the United States as well as organizational, private, and institutional archives. The range of published primary sources and the secondary sources are also more than impressive. The level of research for this book is nothing short of phenomenal. Aso's expertise on this subject is indisputable. The second quality pertains to the writing, which is clear and free of jargon. Readers who are not familiar with certain scientific terms or concepts will have little difficulty: Aso explains them diligently. *Rubber and the Making of Vietnam*'s breadth is of interest to scholars and students from various disciplines such as History, Science, Sociology, Political Science, and Anthropology as it analyzes linked processes present in colonial, postcolonial, and conflict contexts.

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Cormack, William S. – *Patriots, Royalists, and Terrorists in the West Indies: The French Revolution in Martinique and Guadeloupe*. Toronto: University of Toronto Press, 2019. 400 p.

While much scholarship on the French Revolution in the Caribbean has concentrated on Saint-Domingue, *Patriots, Royalists, and Terrorists in the West Indies* examines the political and social turmoil that erupted in Martinique and Guadeloupe from c. 1789–1802. William Cormack argues that the revolutionary conflicts in the Windward Islands were shaped as much by the "realities of race and slavery" as they were "inspired by the political drama unfolding in France" (p. 262). By exploring Martinique and Guadeloupe as central sites of revolutionary upheaval and transformation, Cormack highlights the ways in which they "should be seen as part of the larger story of the French Revolution" (p. 263).

Through an analysis of administrative reports, official correspondence, and the records of colonial councils, the book's eight chapters offer a chronological account of the French Revolution in Martinique and Guadeloupe. Cormack makes a compelling case for how metropolitan rumors, discourse, signs, symbols, and communications (the "revolutionary script") shaped social and political upheaval in the Windward Islands. This approach expands our understanding of how the civil wars, slave uprisings, and inter-island conflicts that exploded in the Caribbean from 1789 to 1802 emerged from the ways in which colonial populations experienced, understood, and contested the French Revolution (p. 3). Different factions of the colonial population (which Cormack classifies as "patriots," "royalists," or "terrorists") seized on the revolutionary script from the metropole, which they applied to their specific circumstances—generating "competing claims to speak for the nation" (p. 263). *Patriots, Royalists, and Terrorists in the West Indies* thus argues that even as events in France furnished colonial actors with a continuously evolving "script for revolutionary action," it was local political, social, and economic