

edly to inundate reform movements. (p. 92)

Notwithstanding its focus on one labour journalist, this book revisits many old labour-history debates and says something new about most of them. The Eight-Hours Movement, to pick just one example, is suggestively probed for its profound implications for the social history of the concept of citizenship. Conventionally seen as a movement aimed narrowly at workplace issues and reflective of a “modernist” acceptance of wage work, the movement can be effectively probed as a campaign to transform the public sphere by making the conditions for public employment and government work legitimate topics of political debate. It can also be seen as an attempt to address

one of the most charged class issues of the time — the declining ability of “the people”, whether the producing classes or simply workers, to engage in a meaningful politics, in contrast to the growing and visible power of moneyed interests in public life, workingmen’s political leverage seemed to disintegrate with each turn of the wheel. By restricting labor to eight hours a day, labor advocates hoped to increase working-class political capacity — by encouraging workers to use their increased leisure time for education, political debate, and civic involvement. Symbolically, controlling the hours of labor meant that a man could limit his own obligation — and perhaps dependency — on wage employment. Devoting the best of his energies to the political realm, a workingman could restore his manhood in political striving. (p. 49)

Alertness to the gender as well as the class dynamics inherent in working-class liberalism is one of the many virtues of this fine monograph.

As a young adult, Valesh was a member of a Minneapolis circle called The Athenaeum of Crude Philosophers, wherein she learned the ABCs of progressive thought. Later she went on to write *A Tale of the Twin Cities: Lights and Shadows of the Street Car Strike in Minneapolis and St. Paul, Minnesota* (1889) and various articles on working women. Faue presents deft summaries of these writings; she situates them in their popular cultural context; yet one might have wished for a more detailed analysis of the rhetorical and narrative strategies at work within such texts. Yet to ask this would be to contemplate tampering with the book’s succinctness, which allows one to recommend it not just to professional historians but to students and the general public. Not many academic writers would conclude a treatise on labour journalism by invoking *The Adventures of Rocky and Bullwinkle* — but Faue pulls it off. There is much to learn here, not only about nineteenth- and early-twentieth-century American labour journalism, but about the problematic art of writing biography under the sign of post-modernism.

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Danièle Bussy Genevois (dir.) — *Les Espagnoles dans l’histoire : une sociabilité démocratique (XIX^e-XX^e siècles)*, Saint-Denis, Presses Universitaires de Vin-

cennes, 2002, 282 p.

This collection contains thirteen essays, eight in French and five in Spanish, on “sociabilidades feministas” (p. 5). The concept of sociability derives from the work of Maurice Agulhon and remains popular among social and cultural historians, almost all of whom are concerned with collectivities of various sorts. This social/cultural collection shares a political agenda that links the rise of certain women’s groups to the long-term development of Spanish democracy.

The first essay by Marie-Claude Lécuyer, “Femmes et sociabilité au XIX siècle : le cas des *liceos*”, makes a compelling case that the beginning of (wealthy) women’s participation in *liceos* (artistic and literary societies) reflected the increasing strength of liberalism in mid-nineteenth-century Spain. By accepting female members, *liceos* “broke with the traditional system which regulated relations between the sexes and began the modernization of the image and social role of women” (p. 46). However, Lécuyer astutely acknowledges that the traditionalism of Spanish culture and society greatly impeded the liberal project.

Jean-Louis Guereña, in “La cause abolitionniste sous la Restauration, facteur associatif (1877–1892)”, perceptively discusses the spread into Spain of the campaign for the abolition of prostitution, “one of the aspects of Protestant and Anglo-Saxon feminism” (p. 51). Guereña attributes much support for abolitionism (the name itself was taken from its anti-slavery predecessor) to “the feminism of men” — especially Spanish Protestants, Republicans, Freemasons, and freethinkers. They opposed Catholicism’s tolerance — both *de facto* and *de jure* — of prostitutes and proposed “positive” solutions such as providing pleasure professionals with regular wage labour.

María Dolores Ramos, in “La cultura societaria del feminismo librepensador (1895–1918)”, treats feminist freethinkers, some of whom were divorced or separated women. Freethinkers were anti-clerical and radical liberals who maintained contact with similar lay feminist groups throughout Europe. Ramos argues that female freethinkers authored incisive critiques of Spanish society and should be included as members of the Generation of ’98.

Françoise Randouyer, in “Les franc-maçonnnes (1868–1898)”, traces the nineteenth-century history of freemasonry, which the Napoleonic invasion had introduced to Spain. The masons, often identified with foreign republicanism and Protestantism, were receptive to female participation as early as the 1870s. Clericals charged — simplistically, according to Randouyer — that this inclusion had the goal of weaning women from the Church. The author creatively explores the sociology and the adoptive names chosen by female masons. She concludes that the reality of equality among Masonic brothers and sisters was uniquely Spanish.

Mercedes Yusta, in “La resistencia al Franquismo de las mujeres aragonesas (1939–1950)”, asserts that participation in the black market (as either buyer or seller) constituted “a daily act of rebellion against the regime” (p. 225). Perhaps; but the black market could also be deemed a safety valve (as it was in the Republican zone during the civil war) for governments unable or unwilling to resolve food shortages through market mechanisms.

María de Rosario Ruiz Franco, in “La Asociación Española de Mujeres Juristas durante el Franquismo”, chronicles changes to the civil code in the 1950s which allowed “a slow but steady recognition of the rights of women” (p. 177). Progress and increased public awareness of female liberties characterized the 1960s. *La Asociación Española de Mujeres Juristas*, created in 1969, further expanded female, and especially married women’s, rights. In other words, the last decade of *franquismo* initiated reforms completed by the new Spanish democracy.

In “*Vindicación Feminista*: Aboutissement d’un processus, constitution d’un réseau”, Marie-Aline Barrachina also traces the growth of female rights in the 1950s and early 1960s. The end of the latter decade saw the beginning of the “growth of feminist associations” (p. 192). The monthly publication *Vindicación Feminista* appeared from 1976 to 1978 and “rendered visible the Spanish feminist movement” (p. 197).

Amparo Moreno Sardà, in “Sociabilidad femenina y feminista en la implantación de la sociedad de consumo (los años sesenta y setenta)”, uses the neologism *non-androcéntrico* to provide a perspective that includes ordinary men and women. The author argues that the period from 1950 to 1980 saw a shift from the extended family to a nuclear family oriented toward mass consumption. Her approach is suggestive and is one of the few essays that concerns non-elite and non-militant women.

Other essays deserve mention. Michel Ralle’s “La féminisation industrielle en Catalogne (1870–1910) : un enjeu pour l’anarchisme” underlines the difficulty of integrating a feminist perspective into an anarchist ideology based on class. Concha Fagoaga’s “El Lyceum Club de Madrid, elite latente” examines this club, which attracted several hundred well-educated female members between 1926 and 1936. Régine Illion’s “L’Internationale de la fête : le 8 mars 1936” considers (problematically in my view) this International Woman’s Day as a clear sign of “the emergence of gender consciousness” (p. 217). Danièle Bussy Genevois’s “Ecrire la sociabilité (1880–1980)” analyses 100 years of women’s prose in terms of individualist and collectivist expression. The latter is viewed as a higher stage of consciousness, in a progression similar to the transition posited by labour historians of a class in itself to a class for itself.

This collection excludes right-wing and Catholic women’s groups, which are obviously not considered “democratic”. The decision may be justified, but it is doubtful whether some of the included feminist and feminine institutions were more “democratic”. The editor considers the Asturias revolt of 1934 and the Second Republic during the civil war as examples of “the struggle for democracy” (p. 20). *Mujeres Libres* (anarchist), *Asociación de Mujeres Antifascistas* (philo-Communist), and other women’s groups “have always had a national conception of their role: the search for dignity, the desire for bonding and common action, political commitment — idealist, militant, and constructive” (pp. 20–21). This may be, but the record of anarchists and Communists during the Second Republic leaves this reader somewhat sceptical about their commitment to democracy.

Although the contributions usually omit any investigation of the sociability of Spanish women who were unorganized or unpoliticized, the collection’s focus on female elites in the nineteenth century and militants in the twentieth adds much to

our knowledge.

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Frédéric Girard, Annick Horiuchi et Mieko Macé, dir. — *Repenser l'ordre, repenser l'héritage : paysage intellectuel du Japon (XVII^e-XIX^e siècles)*, Genève, Droz, 2002, xxiv, 528 p.

Cet ouvrage, dont les auteurs européens, japonais et américain sont des spécialistes reconnus du Japon, a pour but de brosser un portrait partiel du paysage intellectuel du Japon des Tokugawa pendant la période d'Edo (ca 1615–1867). Ce régime shogunal met un terme à un siècle de guerre civile et institue des politiques de contrôle, qui, d'une part, permettent au Japon de connaître une stabilité et une paix relatives de plus de 200 ans, mais, d'autre part, contribuent au développement fulgurant (et inattendu par les autorités) de la classe marchande. Ce développement s'accompagne également d'un intense bouillonnement intellectuel. Ce recueil analyse non pas l'idéologie de la période d'Edo, présentée par l'historiographie comme un néo-confucianisme relativement uniforme, mais plutôt les diverses idéologies qui agitent la société durant cette période.

Au coeur de l'ouvrage se trouve la réflexion des auteurs sur le défi de rendre compte de la multiplicité des approches présentées par les intellectuels japonais de la période d'Edo. Ces approches se fondent sur la notion de contrôle social résultant d'une hiérarchie idéale (imposée conformément à une soi-disant idéologie confucianiste) selon une pyramide sociale appelée *Shi-nô-kô-shô*. Les samourais et les nobles (*shi* – 7 p. 100 de la population) se trouvent au sommet de cette pyramide. En dessous, ce sont les paysans (*nô* – 85 p. 100), puis les artisans (*kô*) et les marchands (*shô*). Il est bon de noter que ces deux dernières catégories sociales constituent seulement 6 p. 100 de la population. Cette hiérarchie masque toutefois une contradiction. Si le pouvoir social appartient aux nobles et aux guerriers, le développement économique important de la période d'Edo donne, en fait, le pouvoir économique aux artisans et aux marchands qui sont pourtant considérés comme la lie de la société, puisque leur position sociale les place au-dessus des exclus (*eta* – samourais sans maîtres, artistes, geishas, entre autres). Les intellectuels japonais ont donc de la difficulté à expliquer un ordre social fondé sur une idéologie néoconfucianiste en cours d'élaboration, qui correspond toutefois de moins en moins à la réalité. Selon cette idéologie, les liens hiérarchiques et la notion de devoir envers la nation, utilisés par les dirigeants et les guerriers pour consolider leur pouvoir, priment sur les choix individuels et les sentiments.

Les auteurs du recueil présentent plusieurs des interrogations qui hantaient les grands maîtres japonais dans divers domaines : « la légitimité de l'ordre politique et social, la répartition des richesses, la nature du savoir, l'histoire et le devenir du pays ou les spécificités de la culture japonaise au regard de la culture voisine de la Chine » (p. viii). Ils démontrent également l'évolution de cette réflexion, qui est