famous and less gory *Madame Bovary* or *L'éducation sentimentale*), to reach such misleading general conclusions as "blood obsessed the nineteenth- and early twentieth-century French imagination as did no other substance" (p. 310), or "blood ... sluices in torrents through the literature of the nineteenth century" (p. 317).

Furthermore, the author fails to support with systematic evidence such sweeping historical assertions as "French history from the Revolution to the Liberation is indeed a headless history" (p. 62), or "the history of France since July 1789 appears as an alternating sequence of killings and counterkillings, expulsions and counterexpulsions" with "only blood" sanctifying "the passage from one regime to another" (p. 290). Besides such gratuitous, inexact assumptions, which smack of cultural condescension, the text is also riddled with numerous factual errors. Contrary to the author's belief, there was massive resistance to the coup of Louis Napoleon Bonaparte in 1851 (p. 15); the Second Empire was established in 1852, not 1851 (p. 83); the Hôtel Meurice, not the Majestic, served as German headquarters during the Occupation (p. 71); and the great late-nineteenth-century French republican historian was Ernest Lavisse, not Labisse (p. 268).

In many ways, then, this work proves to be disappointing in its methodology and conclusions, when it is not disturbing because of its fixation on morbidity. It might provide interesting reading at times on famous Parisian sites, and it is written with an engaging, felicitous style. However, it falls far short of constituting an important reinterpretation of French history, or even a credible historical study.

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Robert Campbell — *Sit Down and Drink Your Beer: Regulating Vancouver's Beer Parlours, 1925–1954*. Toronto: University of Toronto Press, 2001. Pp. x, 185.

Despite its promise as a political, social, and legal issue, the history of regulation of beverage alcohol in Canada has been relatively ignored. The work of Robert Campbell, who in 1991 published a monograph on alcohol policy in twentieth-century British Columbia, is an important exception. Most importantly, Campbell is not a sociologist, criminologist, or alcohol studies expert, but an academic historian who knows his way around an archive and is familiar with the social and political history of his jurisdiction. This study of beer parlours in Vancouver, part of a gender and history series, reinforces his standing as Canada's leading regional historian of alcohol regulation. Some of the material has already appeared in *BC Studies* and *Labour/Le Travail*. The first full historical treatment of public drinking in twentieth-century Canada, this monograph will be of interest to the international research community.

Canadians of a certain age will recall the classic beer parlour or tavern: a drab, smoky, utilitarian environment for the consumption of draught and bottled beer. In the early decades there were no food, games, live music, or other entertainment, and no bar (hence the book's title). Male waiters served customers who sat at small tables, and regulations limited the size of draught glasses and the number of drinks that could be served to a table at any one time. The clientele was male and usually

working class; fears of prostitution, venereal disease, and indiscriminate mingling of the sexes had prompted provincial authorities or the operators themselves to ban women in the 1920s and 1930s. Owners feared that the presence of women would provide temperance groups with political ammunition. One compromise was the opening of "ladies and escorts" sections, where drinking women and male companions were segregated from the other men. With the breaking down of gender barriers in the 1970s, the decline of class-specific leisure, and the greater variety of licensed premises, most of the classic beer parlours disappeared. Romanticized by artists, intellectuals, and students as gritty centres of working-class authenticity, they also were bastions of sexism and racism.

In Vancouver until the 1950s, the beer parlour was the only legitimate site for public drinking (private clubs such as Legions were open only to members). The beer parlours and their atmosphere of guilt were a compromise in the aftermath of provincial prohibition, which had ended in 1921. Hotels, which had sold low-alcohol beer during prohibition, turned to the legal device of the "private club". Labour and veterans demanded beer for the working man. A 1924 plebiscite narrowly defeated beer by the glass, but the provincial government, attempting to balance the interests of wets and drys, decided to permit beer parlours in Vancouver and other urban centres in 1925.

Vancouver's beer parlours were important for masculine working-class leisure (although not as important as drinking at home). Beer was reasonably priced, and premises were expected to be orderly. The official ideology of state liquor policy in the 1920s and 1930s was that the old-time saloon would never return and that liquor stores and beer parlours were designed to control drinking and drinkers. Campbell explores how various bureaucracies, including police, public health, and the Liquor Control Board, regulated public drinking from 1925 to 1954. He argues that day-to-day policing of the parlours rested not with the small inspectorate but with private owners and their staff. Informal practices were as important as the liquor law and its regulations. Enforcement of rules against gambling and the presence of prostitutes, gays, lesbians, and other problematic customers was not automatic, but negotiated (much like the policing of morality in Vancouver). The issue of unescorted women in beer parlours indicates the degree to which unattached females were viewed as threats to the social order. Campbell argues that the ultimate aim of government policy was to "manage the marginal". The aim of operators was to maximize profit without jeopardizing their relationship with the provincial liquor authority.

Although photographs in the book suggest that hotel beer parlours did not always match the stereotypical image of a lower-class dive, they were segregated from middle- and upper-class neighbourhoods, and they were set up to cater to working-class drinkers. White working-class masculinity, an object of state regulation, in itself was a form of social control. The "unwanted" included mixed-race couples, visible minorities and non-citizens such as Asians and First Nations individuals, and minors. Some parlours served blacks, but others did not. In 1951 Indians were permitted by law to frequent beer parlours, but the author shows that access was not automatic. Although Chinese Canadians were not made citizens until 1947, they were not allowed to own or work as wait staff in beer parlours. Ironically, as in other jurisdictions, the focus on male customers created opportunities for homosexual liai-

sons and networking. Owners, staff, and liquor board officials were aware of the presence of gays and lesbians in specific hotels, but the issue did not become public.

By the late 1940s, as public drinking became more respectable, pressures mounted for greater diversity in liquor licensing, with clubs being licensed in 1947. During this period the city had a vibrant nightlife. The problem of "bottle clubs" (unlicensed cabarets) and a "new knowledge" of alcohol based on the acceptability of middle-class drinking led to the creation (with much controversy) of cocktail bars in 1954, ending the beer parlour's monopoly on public drinking. That year, parlours were reclassified as "public houses" in an attempt to define away the image of working-class excess. Middle-class drinking of cocktails (also in hotels) was portrayed as a form of consumption that promoted "relaxation and social interaction" (p. 110), not the guilty beer guzzling of the 1920s, 1930s, and 1940s.

Campbell's book is scholarly yet accessible and not overloaded with theoretical or historiographical detail (although Foucault pops up in the conclusion). Missing or underdeveloped issues include the connection of beer parlours to political patronage, corruption (beyond the role of breweries), and organized crime, perennials in Vancouver municipal and provincial politics. Although not tasked with direct regulation of the parlours, the municipal police were the primary social control agency in Vancouver's downtown, and their records could have been consulted in more detail. It also would be useful to fit beer parlour drinking into the larger framework of provincial liquor policy. Retail sale for off-premise consumption also was governed by class, racial and gender attitudes, and official attitudes toward proper behaviour.

In the end, it was not the cocktail bar but a rising standard of living and the home that undercut the tavern. Liquor stores and expanding consumer purchasing power were not unrelated to the declining relative importance of beer parlours. In Ontario in the early 1950s, for example, more than a third of all alcohol was sold in taverns, bars, and restaurants; by the late 1970s on-premise sales had declined to only less than a fifth.

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Monica Chojnacka — *Working Women of Early Modern Venice*. Baltimore and London: Johns Hopkins University Press, 2001.

In a slim, but very welcome volume, Monica Chojnacka musters into the limelight the frequently overlooked working women of early modern Italy. The pre-modern women who appear in most sources and then in historical studies are usually members of social and religious elites. Furthermore, the literature for Italy often downplays the role of women as workers, since, by comparison with northern Europe, they are strikingly less visible in regulated or paid employment. Chojnacka's focus on non-elite urban women, specifically the *popolane* of Venice from 1540 to 1630, therefore moves us toward a fuller picture. The attention to ordinary women also allows her to challenge a general belief, based largely on studies of fifteenth-century Florentine elites, that patriarchy radically deprived Italian women of mobility and