

used by enumerators and how this affects our research and conclusions.

Overall, Gossage gives us a valuable monograph, carefully researched, well crafted, and interesting. It should interest historians who utilize other approaches with both its accessibility and its relevance. Gossage demonstrates successfully the value of quantitative methodology and how rigorous research, careful analysis, and clear interpretation offer an avenue to understanding the experience of our past. He produces a nuanced analysis of family in industrializing Quebec which recognizes the complexity of the relationship between economic transition and social change.

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Andrew C. Holman — *A Sense of Their Duty: Middle Class Formation in Victorian Ontario Towns*. Montreal and Kingston: McGill-Queen's University Press, 2000. Pp. xi, 243.

The process of middle class formation and the substance of middle-class identity has been a prominent theme in British and American social history for several decades. While certain aspects of middle-class life and culture such as temperance, professionalism, evangelicalism, and leisure have been the subject of several recent works, Canadian historians have not examined the emergence of the middle class itself in a systematic fashion. Andrew Holman's *A Sense of Their Duty: Middle Class Formation in Victorian Ontario Towns* begins to fill this large void in Canadian historiography. In this work, Holman sets out to answer two basic but fundamental questions: How did the middle class come to be? What did it mean to be middle class? Holman's answers to these questions provide considerable insight into social processes, groups, and values to which historians frequently refer but rarely analyse with the depth, detail, or sophistication evident in this study.

In *A Sense of Their Duty* Holman explores how economic groups become social entities. Rejecting both functionalist and Thompsonian approaches to the study of class, Holman draws upon Anthony Giddens' concept of structuration to make sense of the process of middle class formation in the southwestern Ontario towns of Galt and Goderich between 1850 and 1891. The importance of a sense of place in the making of the Victorian Canadian middle class is immediately evident in this well-crafted study. Holman convincingly demonstrates how the different social and economic conditions that existed in Galt and Goderich produced distinct middle-class identities. Galt's emergent middle class consisted primarily of enterprising and innovative businessmen and manufacturers who successfully organized to promote their town's growth and prosperity and to defend their own interests. That Galt became a booming centre of industry, Holman contends, was due in part at least to the character and behaviour of the middle-class businessmen who came to dominate the town's economic, political, and social life. Goderich, in contrast, was primarily an administrative and service centre for the surrounding countryside. Professionals and white-collar workers formed the basis of the town's rising middle class. The result

was a middle-class identity and outlook rooted in professional ideals of authority, education, ethics, and organization that differed from the entrepreneurial spirit of Galt's businessmen. Whether Galt's industrial dynamism and Goderich's relative stagnation can be attributed primarily to these differences, as Holman implies, is less important than the demonstration of the ways in which the character of the middle class was shaped by particular local circumstances and conditions.

If the process of middle class formation was essentially a local phenomenon, Holman argues that occupation was the principal determinant of middle-class status and identity. As Ontario urbanized and industrialized, a clear distinction between manual and non-manual work emerged that provided the basis for middle-class identity centred on occupation. Employment in a non-manual occupation defined the boundaries of the middle class and gave rise to work-based cultures that sustained class awareness. In three deftly crafted chapters, Holman explores how businessmen, professionals, and white-collar workers developed occupation-based identities. Businessmen constructed a sense of status and authority based upon their status as independent and self-employed individuals who employed others and were responsible for the development and progress of society. In addition to independence and self-employment, professionals claimed status and authority on the basis of their mastery of a body of useful and necessary knowledge. While white-collar workers could not claim to be independent or self-employed, their position within the middle class was assured by the non-manual and salaried nature of their work as well as their close identification with the activities and interests of businessmen and professionals. These insights are not particularly novel; what is unique about this study is Holman's sensitivity to the manner in which occupation-based identities were defined by local conditions and then mobilized to shape and inform middle-class attitudes and actions beyond the workplace. In his concluding three chapters, Holman examines how the status and authority established through work was projected into social and public life through voluntary organizations, reform societies, and family life. The result is an intimate and fascinating look into the community life of small-town Victorian Ontario.

The central place given to occupation in Holman's analysis of middle class formation, while revealing and insightful, is also limiting. Other important elements at work in shaping middle-class identity do not receive the attention they deserve. The critical role played by evangelicalism in defining middle-class manners and morals, for example, is not sufficiently explored and developed in this study. The values and assumptions of evangelical Protestantism informed not only moral reform, as Holman recognizes, but notions of work, family, and recreation as well. Also disappointing is the lack of attention given to gender. Holman's preoccupation with occupation limits his analysis of women in this study. Although he recognizes that women expressed their middle-class values and status in different ways as champions of moral reform and dispensers of charity, Holman barely acknowledges the essential contribution that women's work in the home as wives and mothers made to the process of middle class formation and the maintenance of middle-class identity. Holman's concept of occupation is clearly too narrow to capture all the ways in which work made the middle class. Scant attention is also given to the construction

of middle-class ideals of masculinity in the workplace and beyond. Recent works by Anthony Rotundo, Mark Carnes, and others have demonstrated the central role played by evolving concepts of masculinity in shaping middle-class values and behaviour. This is largely a study of the public face of the middle class as expressed through work, voluntary organizations, reform activity, and dress and demeanor. Absent is an analysis of the private and personal world of middle-class life. One wonders, for example, to what extent the rhetoric of family ideals expressed by local newspapers, clergymen, and voluntary organizations reflected the realities of middle-class home life in Victorian Ontario. Of course, one of the signs of an important work is that it raises more questions than it answers. In *A Sense of Their Duty* Holman has provided a cogently written, impressively researched, and thoughtful exploration of middle-class formation and identity which lays the ground work for many future studies.

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Yvan Lamonde — *Histoire sociale des idées au Québec (1760–1896)*, Montréal, Fides, 2000, 565 p.

Ce livre, le premier de deux volumes projetés sur la période 1760–1960, représente une synthèse des travaux antérieurs d'un des historiens les plus prolifiques des trois dernières décennies. C'est un livre très riche en renseignements, en documentation, en citations souvent passionnantes et merveilleusement bien choisies. Nul doute qu'il ne deviendra une mine pour les enseignants comme pour leurs étudiants.

Il ne faut pas donner au titre un sens trop vaste. Il s'agit d'une histoire sociale dans son traitement des conditions favorisant la dissémination et l'échange des idées : la croissance des centres urbains; la création d'institutions éducatives; le progrès de l'alphabétisation; l'introduction de l'imprimerie; la multiplication de journaux, de bibliothèques, de librairies et surtout de lieux de rencontres et de discussions, dont les plus importants étaient les associations littéraires et culturelles. Mais Yvan Lamonde traite cet aspect de son sujet comme une sorte d'arrière plan. Et s'il identifie le public qui lit et qui discute les idées à une classe particulière, la bourgeoisie, il n'explique pas ce qui, dans la vie bourgeoise, dans son activité économique, sa sensibilité, ses intérêts, explique que ce soit cette classe qui forme le public. Il ne nous dit pas non plus si ce public a pu dans une certaine mesure intégrer ou toucher d'autres classes sociales.

Ce qui intéresse essentiellement l'auteur, ce sont les idées. Et ce qu'il nous dit là-dessus semble étrangement familier. Son histoire s'organise autour d'une série des mêmes « moments-clés » qui formaient déjà la structure de l'histoire traditionnelle de notre jeunesse : la conquête, les constitutions de 1774, 1791, 1840, la crise sous Craig, les 92 résolutions, les rébellions, le conflit entre Rouges et ultramontains. Deux thèmes principaux relient ces moments-clés : le libéralisme et la nation (bas-) canadienne (-française)/québécoise.

La moitié du livre est consacrée au parti canadien/patriote et à son programme —