

painters and artists, to large-scale printers, to a female lord managing an estate, to elite prostitutes. There is no question that women were meaningfully involved in every aspect of economic activity—production, consumption, service—in eighteenth-century France. The essays that explore particular trades and work spaces that included female economic activity support the argument that women derived both wages and identity from their labor. Cynthia M. Truant's exploration of female artists, and the ways they coexisted with institutions like the Academy of St. Luc and the Royal Academy, which served as quasi-guilds for the fine arts, shows that women artists were by no means just the "exceptional" few, but in fact were an integral part of the artistic industry of the eighteenth century; their work was respected and profitable. Truant, like several of the other authors, finds that even guilds seeking to exclude women could not fully keep them out. Likewise, Jane McLeod's printer widows thrive within a powerful guild that was at best ambivalent about whether women should be able to engage in the printing trades. McLeod shows how women, as part of powerful printing families, used petitions and other legal maneuvers to keep hold of their privileges despite the frequent opposition of guilds that wished to exclude women from their ranks. And as Jacob D. Melish reveals in his essay, guilds saw wives as an ever-present source of labor for family enterprises, welcomed in organizations that excluded women otherwise.

Another strength of this volume is its deft use of a broad range of primary sources. Nancy Locklin's use of tax rolls, for example, reveals the ways that working families in Brittany did not conform to the model of the male-headed unit. Up to a third of homes included a female tax payer, which speaks to the success of female enterprise in a conservative and rural area of the kingdom. Rafe Blaufarb's analysis of a long-running court case involving the Sade family shows the ways women could exercise authority before official institutions like the various courts that heard the appeal of the Sade family claim to certain feudal rights. These sources, created to fulfill certain bureaucratic dictates, nonetheless can be read in ways that reveal women's lives and experiences.

This volume accomplishes what it set out to do, and the essays form a remarkably coherent base of evidence to support its overall claims. Taken together, they show that women regularly engaged in a wide array of economic roles and were successful in their undertakings. Further, they contribute to the growing body of research that counters the family economy model of understanding labor in early modern France. In short, despite the legal and cultural roadblocks to female enterprise and action, women found a way. This volume's success would have been stronger if it had used these important findings to support a broader discussion of a French economy faced with the crucial economic shifts of the eighteenth and early nineteenth centuries. Judith A. DeGroat and Bonnie G. Smith suggest a path forward in their contributions, but their points are not fully

explored in the introduction or in the other essays of this volume. A discussion of the particular French path to industrialization, the ways that France, and its workers, participated in global trade, and the ways that women contributed to France's industrializing society, would have placed these essays into a broader historical framework. Was France's industrial development shaped by female labor? And if so, how? Would the industrial economy of eighteenth- and nineteenth-century France have looked different if women had not been so broadly and crucially engaged? These essays suggest that the answer to those questions is yes, but an explicit discussion would have strengthened the volume. This book provides a valuable perspective on women's work, female professional identity, and the ways that women participated in the major shifts occurring in the eighteenth-century economy.

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LUDOVIC FROBERT and GEORGE SHERIDAN. *Le Solitaire du ravin: Pierre Charnier (1795–1857), canut lyonnais et prud'homme tisseur. (Gouvernement en question(s).)* Lyon: ENS Éditions, 2014. Pp. 380. €24.00.

Pierre Charnier was a silk worker from Lyon, a *canut*, who was a prominent activist in the industry from the 1820s until his death in 1857. He was a *chef d'atelier*, one of the organizers of the first mutualist society among Lyon weavers during the late 1820s; a long-time representative of workers in the *conseil des prud'hommes*; active during the insurrections of 1831, 1834, and 1849; and a vocal advocate for the organization of workers and the silk industry. He was discovered by the twentieth-century scholar Fernand Rude, who utilized Charnier's extensive collection of documents for his histories of Lyon and its workers. Now, Ludovic Frobert and George Sheridan, two of the most accomplished historians of Lyon during this era, have produced a fuller account of Charnier's life and significance.

The book also recounts the history of *la Grande Fabrique*: the silk trade, its workers, its organization, its internal conflicts, and the broader culture within which it developed. Though it is a self-described "micro history" (22), it sheds light on a much broader set of issues. That is, while learning of the peculiarities of the silk trade and its workers, one also learns about how a thoughtful and articulate artisan responded to the economic and political changes in France from the Restoration to the Second Empire.

Charnier was an unusual figure. He was a Legitimist with strong Republican inclinations; in the words of the authors, "*un légitimiste rouge*" who belonged "in company with the first Christian socialists or with the fraction of moderate republicans attentive to the social question" (251). He was an artisan who devoted an exceptional amount of time and energy to thinking about working-class life and its structures, mutualism, the role of the negotiation councils set up in the industry (the *conseils des prud'hommes*), apprenticeship, *compagnonnage*, and

about the history of his industry (he helped create the marvelous *Musée des Tissus* in Lyon). He was also deeply concerned about the political and moral foundations of French society, never failing to address the interrelationship of political and economic trends with the operations of the silk industry. Frobert and Sheridan convincingly argue that Charnier's proposals for the organization of the silk industry informed his wider sociopolitical vision.

According to Charnier, the work of the transformation of values and rules of institutions ought to be realized in a complementary fashion on the industrial level and the political level: it was necessary, first at the heart of the *Lyonnaise Fabrique*, to perfect what Frobert and Sheridan term a "democracy of workshops" (80) resting on the two pillars of mutualism and the tribunal of *prud'hommes*. There, a fruitful apprenticeship would be made, one that would signify concretely, at an intermediate level, the participation and representation of everyone, and the recognition and conciliation of different interests. This localized experience at an intermediate and industrial level permitted Charnier to rethink classic political categories more broadly.

The book is organized to give attention to Charnier's broad agenda. There is a short introductory chapter about the silk industry and the insurrections of the early 1830s (33–47)—an introduction that, in this reviewer's opinion, is the best concise analysis available anywhere. There is a chapter on Charnier's family and life and another chapter on the mutualism that Charnier helped refashion in the 1820s and continued to promote until his death in 1857. A subsequent chapter focuses on the *conseil de prud'homme* that provided the forum for negotiations between *négociants* (capitalists), *canuts* (owners of the ateliers), and *compagnons* (workers). Charnier was a representative of the *canuts* for much of his adult life (first elected in 1832) and believed that this was an exemplary site for discussion, conciliation, and the resolution of disputes within the industry. There is a fascinating chapter that recounts some of the cases that Charnier helped mediate—disputes between masters and apprentices, conflicts between masters and *négociants*, etc. Another chapter looks at the insurrections of 1831, 1834, and 1859, while others address Charnier's larger sociopolitical vision. The result is an impressively comprehensive history of the trade and one of its most articulate working-class members.

Charnier was a religious Legitimist who looked back favorably on the corporate order of the Old Regime, an order that, of course, had been dismantled by the revolutionary laws of 1791. He argued that the July Revolution of 1830 had reinforced the liberal economic regime, and had thus created a legal order that favored the moneyed elite and inevitably created dissensions in the trades. The economic framework defended by the July Monarchy, he argued, created a new barbarism, a "financial and brutal feudalism" (212), which inevitably led to violence by and against workers. Though not in favor of revolution, Charnier judged the Lyon uprisings of 1831, 1834, and 1849 to be defensive reactions of the community of artisans faced with the intrinsic violence

of the order created by this new economic despotism. In 1831, he states, "Despotism, chased from the château, takes refuge in the counting houses" (212). His solution was an amalgam of organization and negotiation that, in effect, was a proposal for working-class democracy expanded to encompass all of society—a proposal that paralleled those championed by the Republican left-wing. He combined this with calls for moral renewal and for the creation of intermediate organizations—a proposal that paralleled those championed by the Legitimist right-wing. In short, he proposed, in the words of Frobert and Sheridan, a "new alliance between Legitimism and Republicanism," which was "to place virtues (republican) and morality (Catholic) in place of the material and utilitarian values of liberalism" (209). It was a stance that, not surprisingly, led to some conflict with republican workers during and after the Second Republic.

This book, so rich in insights about the Lyon silk trade of the nineteenth century, also includes a short history of the industry from 1536 to 1990 and a bibliography with detailed references to the *Fonds Fernand Rude* located in the Bibliothèque municipale de Lyon. *Le Solitaire du ravin: Pierre Charnier (1795–1857), canut lyonnais et prud'homme tisseur* should be on the reading list of everyone interested in the world of nineteenth-century French labor.

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RICHARD S. HOPKINS. *Planning the Greenspaces of Nineteenth-Century Paris*. Baton Rouge: Louisiana State University Press, 2015. Pp. xii, 218. \$42.50.

Researchers taking a break at Paris's many neighborhood parks will recognize in Richard S. Hopkins's *Planning the Greenspaces of Nineteenth-Century Paris* the sense of propriety that locals show for these outdoor spaces. Indeed, this was one inspiration for the book, which documents the origins of the park system during France's Second Empire (1852–1870) and the idea of ownership and community ("*communitas*") that quickly emerged and lingers even today. Relatively little has been written about the history of Paris parks, and this admirable book helps fill that void.

*Planning the Greenspaces* is a compact monograph consisting of five chapters, along with an introduction, conclusion, appendix, and maps. The chapters are organized partly by perspective—for instance, from visitors and from those who worked in the parks—and themes. Among the latter, the impact of Saint-Simonian positivism on Emperor Napoleon III (here we encounter the "good Napoleon III") and the related insistence on functionality and the desire to clean up (literally) the city by Baron Georges-Eugène Haussmann and Jean-Charles Adolphe Alphand—the bureaucrats who oversaw creation and maintenance of the park system—are crucial. For these three, greenspace equaled good health and an improved quality of life. The aesthetic elements and the emperor's desire to show off the city were