Exploring 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.

Janine Lanza
Wayne State University


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 recovers 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 
\textit{Maison des Tissus} in Lyon). He was also deeply 
concerned about the political and moral foundations of 
French society, never failing to address the interrelation-
ship 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 transfor-
amation of values and rules of institutions ought to be real-
ized in a complementary fashion on the industrial level 
and the political level: it was necessary, first at the heart of 
the \textit{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 
\textit{prud'hommes}. There, a fruitful apprenticeship would be 
made, one that would signify concretely, at an intermedi-
ate level, the participation and representation of ev-
erone, 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 
\textit{conseil de prud'hommes} that provided the forum for nego-
tiations between \textit{négociants} (capitalists), \textit{canuts} (own-
ers of the ateliers), and \textit{compagnons} (workers). Charnier 
was a representative of the \textit{canuts} for much of his adult 
life (first elected in 1832) and believed that this was an 
exemplary site for discussion, conciliation, and the reso-
lution of disputes within the industry. There is a fasci-
nating chapter that recounts some of the cases that 
Charnier helped mediate—disputes between masters 
and apprentices, conflicts between masters and \textit{négoci-
cants}, 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 revolu-
tionary laws of 1791. He argued that the July Revolu-
tion 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 "fi-
nancial 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 ex-
panded 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 Legiti-
mist right-wing. In short, he proposed, in the words of 
Frobert and Sheridan, a "new alliance between Legiti-
mism 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 Repub-
lic. 

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 bibliogra-
phy with detailed references to the 
\textit{Fonds Fernand Rude} located in the Bibliothèque municipale de Lyon. 
\textit{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.

\textbf{K. Steven Vincent} 
\textit{North Carolina State University}


Researchers taking a break at Paris's many neighbor-
hood parks will recognize in Richard S. Hopkins's \textit{Plan-
ing 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 ("communiaias") that quickly 
emerged and lingers even today. Relatively little has 
been written about the history of Paris parks, and this 
admireable book helps fill that void. 

\textit{Planning the Greennespace}s is a compact monograph 
consisting of five chapters, along with an introduction, 
conclusion, appendix, and maps. The chapters are orga-
nized 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 positive-
ism 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 over-
saw 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