

The book is far less successful in the next section, dedicated to work. We feel that this is not where Farge's interests lie. The workplace complicated neighbourhood networks and public solidarities. For we have entered, especially by the later eighteenth century, a world fragmented by competition, a world where individual goals came into graver conflict with collective aspirations than was the case, let's say, with love. A real chasm existed between masters and journeymen, despite their close contact. Journeymen wanted to be free to come and go and to work as they pleased. Masters needed them docile. They often reached a *modus vivendi* and even banded together against the police; nonetheless, masters and journeymen relied on different networks and different solidarities.

Farge's neighbourhood is not idealized and leaves room for conflicts. Nonetheless it is predicated on some degree of stability (for what else does reputation mean?), which the realities of the workshop belied. Yet, there were times when the neighbourhood did act as a unit, when it came together as a crowd. Here, once again, Farge's sensitivity to complexities serves her well. If the public intervened in the public sphere, here we see the private spilling onto the public arena. Crowds came together regularly: it was a basic fact of life. People constantly mingled in the street. More importantly, they attended public events, as spectators to monarchic displays of power. They were present at executions and at celebrations, and they attended these in their daily garb. These were not special events one dressed up for: they were part of daily existence.

This is why, although Farge has separated her discussion of the crowd into three segments (one where the crowd is invited, the second where it simply interacts, and a third where it turns violent), in fact she does not see them as distinct phenomena. Violence erupted when the "moral economy of the crowd" was challenged, and the people felt they had to secure their livelihood and see justice done. In other words, their response was tied to everyday concerns and to the private sphere. Farge's framework in this section is thus derivative, but we are less interested in her re-writing of Foucault or E.P. Thompson, than in

the light she can shed on individual responses, and the fine gradations that she can introduce by her close reading of her documents.

This is Farge's major contribution. She can tell us what life was actually like, how a society navigated between norms and their fulfillments. As such, she deserves a wide readership, but this awkward translation may stand in her way. Farge's language is complicated but carefully chosen to suggest nuances. In English, this leads to inelegant and cumbersome constructions. Too often, the translation is plainly wrong. Thus "le pouvoir pense la foule, tout autant que la foule pense ce qu'il lui est donné à voir" is rendered "The crowd had it thinking done for it by the authorities, whilst believing what it was given to believe." (171) The crowd's autonomy, one of Farge's fundamental points, is thus denied.

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Christopher H. Johnson, *Maurice Sugar: Law, Labour, and the Left in Detroit 1912-1950* (Detroit: Wayne State University Press 1988).

Christopher H. Johnson has written an exhaustive biography of Maurice Sugar, a well-known Detroit labour attorney, leftist and the general counsel for the United Automobile Workers of America from 1939 to 1947. In this work, Johnson pays tribute to the life of an interesting idealist and activist; he also hopes to highlight larger issues in American history through his appraisal of Sugar, labour and the left in Detroit from the end of the Progressive era to the Cold War. Sugar, although never a member of the Communist Party, was sympathetic to its causes and closely involved with the Party's activities during "the decade of its greatest influence [the 1930s]." Johnson believes that an understanding of "fellow travellers" like Sugar may be more illustrative of the effect of the Communist Party upon American labour than critiques which merely wish to examine the "errors and 'wrong turns' [or] the vacillating pronouncements of Party leaders or even the

activities of the rapidly changing Party rank and file.”

Johnson asserts that Sugar is also significant to an understanding of the relationship between law and the labour movement. Sugar believed that the courtroom could be used as a public forum to educate the public about class struggle. More importantly, he used American constitutional law to further labour's interests. Sugar developed the use of legal procedure and technicalities as tools for the protection of working people. According to Johnson, Sugar thought that although “interpretations of the Constitution naturally tended to reflect the interests of the dominant class, ... nevertheless, procedure specified how rights were to be protected.” Thus, manipulation of procedure and technicalities were ways in which labour could turn the tables “on the bad guys, as just revenge for labour's past unequal treatment.”

Further, because Sugar was actively involved in efforts to reform and implement labour law, the reader of Sugar's life will better understand the consequences of the growing intervention of government between labour and capital during the New Deal. The *Wagner Act* (1935) was “labour's bill of rights,” and it promoted the power of unions. But “the growing dependency of labour on the law, limited labour's independence and the *Taft-Hartley Act* (1947) [was able to stifle the labour movement].” Also, labour's acquiescence to Taft-Hartley was based in part upon the anti-communist climate of the Cold War period, and Sugar's participation in the factional fight between Walter Ruether and George Addes of the UAW enlightens that drama.

Johnson also demonstrates how external forces contribute to character formation and in turn affect intellectual development. Sugar's parents owned a small general store in a mill and logging community in Northern Michigan, and his early experiences in this “harsh environment where hard work was only a fragile barrier against poverty [taught Sugar] important lessons for socialism.” This chapter on Sugar's early life is one of the most interesting sections of the book.

Christopher Johnson therefore seeks to link Maurice Sugar and his experiences in Detroit to a larger relationship between the law, labour and the Left. The book succeeds in this goal, but it is more effective as a biography of Sugar, an important figure in Detroit history. Sugar's life amplifies the law, labour and the left in Detroit, and contributes a valuable perspective on Walter Ruether and the UAW. Although undergraduates would probably get lost in the details of this book, it should be a valuable source for students of the Detroit working class and the United Automobile Workers of America.

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Ernest Forbes, and Del Muise, (eds.), *Atlantic Canada in Confederation* (Toronto: University of Toronto Press 1993).

Given that it takes about seven years to complete a doctorate, three generations of historians could — and have — completed their studies during the birth throes of *The Atlantic Provinces in Confederation*. Published finally in 1993, it had changed from the initial concept of a two-author volume to a decade-by-decade survey from the 1860s to the 1970s, each chapter by a respected historian of Atlantic Canadian history. The chapters are linked into sections: Consolidating the Union 1867-1890, Transforming Horizons, 1890-1920, Living with Disparity, 1920-1950, The Atlantic Provinces, 1950-1980. Each author wrote from his or her own ideological position, which at once gives the book its strength and weakness. On one hand, the variety of approaches and the number of models permit readers to comprehend the historiography as well as the history of the region. On the other hand, those writers who view history through a narrow viewfinder have sometimes ignored important developments that were essential to their decade. Class and gender issues are usually, although not exclusively, the victims here. The reader is left wondering how the rich tapestry of Atlantic Canadian history would