

The essays in this collection raise other questions beyond that of religion and religious belief. Jennifer Leaney links the introduction of cremation in the 1870s to the movement earlier in the century to prohibit burial in overcrowded churchyards. The hygienic arguments in favor of the removal of the dead from cities and of cremation both derived much of their force from an abhorrence of the corruption of the corpse, and of contact between the living and the dead. Such fear of the dead was much less evident among the Lancashire working people studied by Elizabeth Roberts. Neighbors in this industrial city continued to take responsibility for laying out the dead, who were displayed in an open coffin in their homes, well into the twentieth century. Finally, a number of essays, including Pat Jalland's review of the funeral customs of the upper classes, suggest an increasing reliance on family members rather than community as the source of consolation. The role of religion is nevertheless central to this volume, and the authors' different view on this matter suggest that the concept of "secularization" employed by Houlbrooke needs to be applied cautiously. These essays, which are for the most part studies of specific bodies of evidence over a relatively brief period, need to be placed in broad chronological framework, a point which Houlbrooke recognizes in his introduction. They would also profit from more systematic comparisons with France, where similar research is being conducted. *Death, Ritual, and Bereavement* is nonetheless a valuable and suggestive set of essays that illuminates how the English have dealt with loss and grief over the past four centuries.

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Bruce Kuklick — *To Every Thing a Season. Shibe Park and Urban Philadelphia, 1909-1976*. Princeton, N.J.: Princeton University Press, 1991. Pp. xiv, 240, ill.

"There used to be a ball field at Twenty-first and Lehigh" (196) in North Philadelphia. It was called Shibe Park from 1909 (when it was opened) until 1953, and Connie Mack Stadium from 1953 to 1976 (when it was torn down). It was the first of many concrete and steel parks built for major league baseball clubs in the first quarter of the twentieth century; among the others soon constructed were Forbes Field in Pittsburgh, Wrigley Field and Comiskey Park in Chicago, Fenway Park in Boston. Some of the most interesting sections of this handsome, well-researched book by intellectual historian Bruce Kuklick deal with the stadium itself — with the advantages of this steel and concrete park over the wooden ones it replaced, with the ways in which the park was altered and expanded over the years, and with how the facility originally was built so that "the imperatives of the urban landscape" were "synthesized...with the demands of [baseball]...as both sport and business" (20).

This volume is not primarily about the stadium, however, but about the people whose lives "intersected" (6) with it. It is about owners of and players for the Philadelphia Athletics, the American League baseball club that played in the park from 1909 through 1954, then moved to Kansas City and eventually to Oakland. It is about the members of the Philadelphia Phillies, the National League baseball team that rented or owned Shibe Park from 1938 through 1970. It is about the National

Football League's Philadelphia Eagles, a club that rented the facility from 1940 through 1957, and about others who periodically used the stadium for Negro League baseball games, political rallies, boxing matches, religious meetings, and other events. It is about owners of real estate, restaurants, bars, and homes in North Philadelphia, people who worked with or against the owners of the stadium as they tried to arrange for Sunday baseball, night baseball, improved parking, sale of beer during games. It is also about ushers, food vendors, ticket takers, groundskeepers, and others whose jobs were created by events held in the facility. Finally, this is a book about the spectators of events at Shibe Park, and about their impressions and memories of what they witnessed.

For a book in which the "focus" is not supposed to be baseball (5), there seems a great deal of baseball history and folklore. There is almost a year-by-year outline of the fortunes of the A's and the Phillies. There is a section (47-49) on whether or not the A's "threw" the World Series of 1914. There are many passages on Connie Mack, the thrifty Irishman who managed and/or owned the Athletics for over half a century, and there are summaries of the careers of several prominent players. Social and urban historians, and even baseball enthusiasts such as this reviewer may wonder if it was necessary for Kuklick to include so much pure baseball information, especially when he fails to develop or substantiate intriguing statements such as this one:

The removal [of the A's from Philadelphia in 1954] sealed the ascendancy of New York over Philadelphia during that part of the century when they were the two leading U.S. cities (126).

Social and urban historians will appreciate Kuklick's discussion of demographic and economic changes in North Philadelphia. When Shibe Park was built, it was located in a district inhabited mostly by blue-collar workers of Irish, German, English or Italian descent. Between the 1930s and the 1970s, manufacturers moved out of Philadelphia, and white workers moved out of the Shibe Park neighbourhood. By the 1960s, the residents of North Philadelphia were primarily lower-class African-Americans. Shibe Park was in a black district that whites were afraid to visit, especially at night. Attendance at events dwindled. The white owners of the facility were unwilling to invest the money necessary for renovations. By early in the 1970s, the stadium had been abandoned; by this time, the site was a rat-infested, "junk-strewn urban disaster" (186).

Kuklick's epilogue is a stimulating if not entirely convincing discussion of the importance of Shibe Park to Philadelphians. He says that the stadium was the place in which "many individuals" had their "only experience of physical contest and victory, of valor and endurance, of grace under pressure and dignity in defeat" (192). This echoes what a number of writers have said about spectators and sports events, and the point can be accepted even though one wonders if the word "only" is appropriate. But Kuklick says also that "Philadelphia was the unifying force at the stadium. The link to the city's accomplishment and status enlarged the compass of people's lives" (192). This seems unlikely. Kuklick himself notes that geography does not determine allegiance to a sports team (47, 107-108) and, especially in the 1930s and 1940s, when both the Phillies and the Athletics consistently fielded poor teams, many Philadelphians came to Shibe Park because they were emotionally attached to Joe DiMaggio and the New York Yankees, Ted Williams and the Boston Red Sox or, particularly in the case of blacks, Jackie Robinson and the Brooklyn Dodgers.

Despite several shortcomings, this book will engage and inform anyone interested in sports in urban North America in the twentieth century.

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Marcel Lachiver — *Les années de misère. La famine au temps du Grand Roi, 1680-1720*. Paris : Fayard, 1991, 573 p.

Spécialiste de démographie historique depuis une trentaine d'années et de l'histoire du vignoble français depuis une quinzaine, Marcel Lachiver réunit à souhait les compétences nécessaires pour mener à bien la difficile étude de la misère en France, de 1680 à 1720. Les nombreuses analyses sur les divers aspects de ce thème sont le plus souvent régionales, ponctuelles et d'inégale valeur; une synthèse d'ensemble était attendue. Modeste, l'auteur prétend que la sienne n'est que « provisoire »; lecture faite, reconnaissons que nous tenons là, dans ce gros livre, des résultats et des interprétations qui ne seront pas modifiés de sitôt, pas même par un ouvrage qui embrasserait toute la période démographiquement accessible, soit depuis 1560 environ jusqu'à 1792.

L'objectif et la méthode de l'auteur sont clairement énoncés : « Un livre qui retrace, jour après jour parfois, année après année, le combat des humbles pour vivre, et même pour survivre » (16-17) tout en mesurant les variations et en appréciant l'importance réelle des crises. Cette étude, qui prend en compte l'ensemble de la France et de sa population, est élaborée essentiellement à partir de sources imprimées, notamment les inventaires de la série E supplément des archives départementales où Lachiver a pu puiser quantité de notes sur « les malheurs des temps » que des curés inséraient dans leurs registres paroissiaux. Il a aussi largement moissonné dans les livres de raison, dans les *Mémoires des intendants*, rédigés à la fin du XVII^e siècle pour l'instruction du duc de Bourgogne (en cours de publication : huit volumes sont déjà parus), dans l'incontournable sous-série G¹ des Archives nationales, dans les études des historiens et des érudits locaux dont nous retrouvons les contributions les plus significatives dans une précieuse bibliographie de trente-huit pages présentée par régions.

À la fine pointe de la recherche en cours, l'auteur a eu accès, « en primeur », grâce à ses collègues et amis Jean-Pierre Legrand et Alain Blum, d'une part, aux étonnants relevés météorologiques quotidiens du médecin parisien Louis Morin, lesquels couvrent la période 1676 à 1712 et, d'autre part, aux premiers résultats de l'enquête de l'Institut national d'études démographiques (INED) sur la population française au temps de Louis XIV, séries dont Lachiver tire, par son efficace et patient travail méthodique, des informations de toute première importance qui donnent une solide crédibilité à ses constructions quantifiées et à ses interprétations. Dans une section « Documents » de soixante-douze pages, l'auteur aligne en tableaux et en graphiques ses données météorologiques et propose une excellente sélection de témoignages des contemporains de ces crises.