

pouvoir accru du personnel médical — Guérard relate aussi l'épisode des grandes luttes contre la tuberculose, les maladies vénériennes, l'alcoolisme et les maladies infantiles. Le chapitre prend fin avec l'impact énorme des travaux en laboratoire qui accompagnent un projet de santé publique issu d'un courant international mais adapté à la réalité du Québec.

La partie de Denis Goulet porte sur la structuration de la pratique médicale de 1800 à 1940. Le Québec profite pleinement de l'émergence de la médecine moderne en Europe, une médecine qui n'est désormais plus axée sur l'ancienne théorie des humeurs, mais sur la pathologie des organes internes et la clinique. De nombreux médecins et chirurgiens québécois séjournent en Europe pour y parfaire leurs connaissances. En même temps, l'enseignement des sciences médicales devient plus structuré avec l'apparition des écoles de médecine et de chirurgie dans les années 1840. Goulet signale le rôle très important du Collège des médecins et chirurgiens, destiné à contrôler l'exercice de l'art et à uniformiser le savoir médical, un savoir qui est d'ailleurs de plus en plus diffusé par les sociétés médicales et la presse spécialisée. L'auteur parle aussi du développement de la médecine hospitalière en insistant sur la spécialisation des services et l'essor de la grande chirurgie. La question de la recherche biomédicale et la fondation des premiers instituts vient clore ce quatrième et dernier chapitre.

Cet ouvrage est remarquablement bien documenté et bien écrit. Il recèle toutefois quelques défauts qui concernent surtout la forme. Il y a par endroits un manque de précisions qui risque de confondre le lecteur. Par exemple, la conclusion générale (p. 155–157) et les annexes (p. 177–187) ne sont pas signées. Elles ont certainement été rédigées par les auteurs, mais sont-elles le fruit de travaux individuels ou de collaborations? D'autre part, malgré leur excellente qualité esthétique, certains tableaux statistiques manquent de clarté et sont difficiles à lire (p. 34–35, 98 ou 109 par exemple). Enfin, un index incluant le nom des principales maladies, des grands personnages et des lieux importants des pratiques aurait dû faire partie d'un livre aussi utile. Malgré ces lacunes, ce volume de l'*Atlas historique du Québec* est un ouvrage pionnier qui figure déjà parmi les références incontournables de l'historiographie québécoise de la santé.

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Marc Stein — *City of Sisterly and Brotherly Loves: Lesbian and Gay Philadelphia, 1945–1972*. Chicago: University of Chicago Press, 2000. Pp. xv, 457.

Marc Stein had a formidable task. Since the publication of George Chauncey's path-breaking *Gay New York* in 1994, anyone writing a history of an urban gay community in North America will face inevitable (and unfair) comparison. How not to sound like a franchise operation — Gay Philadelphia, Gay Atlanta, Gay Toronto — must be on the minds of many historians working on community studies. Furthermore, in choosing to write about gay Philadelphia, Stein had to grapple with the fact that this was not exactly mecca. Philadelphia was a place people — especially non-

conformists — moved *from*, so the notion that one might find an untold lesbian and gay history in this most staid city seemed especially daunting.

Fortunately, Stein is both a good historian and a good journalist, and Philadelphia (like many places) is far more interesting than its stereotype. This is an engaging study, one that will help to solidify the excellent scholarly and popular reputation of gay and lesbian history. Stein has pushed gay history in new directions in two main ways. He is one of the first historians who actually studies lesbians and gay men (as opposed to that strange hybrid, lesbians-and-gay-men, which generally means men). He has also combined a study of lesbian and gay community and social life with organized political movements. The book is thus about a relatively well-defined community, but it is also a study of relations within that community: between lesbians and gay men and between the everyday world of work and play and the social and political movements which developed to defend and redefine these worlds.

What does this approach have to offer? Taking his cue from historians of women and gender, Stein is especially interested in the asymmetries and differences between lesbians and gay men. He provides a detailed reading of many decades of history to explore this basic question: why was homosexuality, in the minds of most people through the twentieth century, male? As Stein himself puts it, “whether ‘the homosexual’ in print was arrested, tried, convicted, imprisoned, treated, shocked or cured, he was primarily male” (p. 136). His exploration of how this happened in the world of commercial leisure, public space, and the mass media is especially interesting and provides a rare look at the history of sexuality and gender at once.

I still want more. After several hundred pages I am still curious about the specific character of gay male sexism — as distinct from garden-variety sexism — in different historical moments, as well as anti-male lesbian chauvinism, which we usually associate with the 1960s and 1970s. While we all live in the same cultural world, gender can play out very differently in gay and lesbian communities. While Stein’s book should convince anyone that lesbians and gay men share a history, and thus attempts to study one group in isolation are problematic, there are moments in that history that probably most of us would like to forget. Stein by no means ignores the underside of lesbian/ gay relations, but there is more to learn, I think, about the specific character of gender antagonism in these worlds.

In a curious way, gender is also overdone at different moments in this book. By far the strongest chapter is the curious tale of the controversy over the naming of the Walt Whitman Bridge connecting Philadelphia to New Jersey. This is rich material, and Stein tells the absurd yet revealing campaign against the “homo-erotic” Whitman well. The narrative reveals much about the sexual politics of the day — Whitman was perceived as “personally objectionable” to the Catholic Church as much because his poetry did not rhyme, in addition to his other immoralities — and the story as a whole provides a wonderful opportunity to investigate how sexual controversies and scandals played out in the daily press of the 1950s. Along with the next chapter — a fascinating account of anti-gay harassment by police chief and then mayor Frank Rizzo — we can learn a lot about how sex was and, importantly, was not talked about in mainstream publications. This theme tends to be eclipsed, however, by Stein’s conclusion that those involved in this debate “linked same-sex sexu-

alities more with men than with women". True enough, but I am not sure that, in this case, gender was the most interesting feature of the story.

Those who follow lesbian and gay political organizing will find this a wealth of detail and information, and a good example of a local community study informed by national currents. Stein's work restructuring the history of political organizing should help put the Stonewall myth to rest; as he says, "in no other movement was the denial of prior political traditions so complete" (p. 289). Certainly gay liberation did not happen the day after the Stonewall uprising, but it is sobering to reflect on the differences between lesbian and gay public political organizing after only a few decades. Stein calls the pre-Stonewall political vision one of "militant respectability" as activists debated whether same-sex couples should hold hands at protests and how to tone down female mannishness and male effeminacy. Gender conformity made an effective weapon to challenge sexual conformity — or so it was thought at the time.

If one thought gay history began and ended in New York or perhaps San Francisco, this book certainly suggests otherwise. It is a model of painstaking research and lively writing and a welcome reminder of the pleasures of the local study.

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Robert Tittler — *The Reformation and the Towns in England: Politics and Political Culture c. 1540–1640*. Oxford: Clarendon Press, 1998. Pp. xi, 395.

*The Reformation and the Towns in England* essays political history on the grand scale, encompassing over 600 small and scattered towns and the whole of Tawney's century. It seeks their politics as they "emerged more or less directly out of legislation of the Henrician and Edwardian Reformation, and especially from those statutes which dissolved various religious institutions and undermined many aspects of traditional faith and practice" (p. 10). Robert Tittler situates his inquiry in a space he identifies between historical interest in the protestantization of urban religion and concern with urban social and economic life, a space that configures urban politics as a response to challenges both doctrinal and socio-economic.

The decades of the 1540s and 1550s wrecked the traditional structures on which the civic life of England's towns had rested, destroying their economic as well as their cultural infrastructures and confronting them with the challenge of creating new foundations on which to rebuild their savaged civic life. The book is a study of how they did this, concentrating especially on the middling towns where the tide of reformation had either swept away ecclesiastical lordship or otherwise presented new opportunities to expand limited practices of self-government. In the event, evolving schemes to gain municipal control over urban monastic and chantry properties blended seamlessly into schemes to expand the authority of urban government and its leaders. The book has much to say about the technical devices employed to accomplish the former — litigation, enfeoffment to use, incorporation — and the "tendencies" that accompanied the drive to secure the latter, including the "narrowing" (p. 145) of the numbers and political vision of the elite. Political life was indeed