

l'éducation des enfants. Les rôles féminins étaient plus élastiques, mais seulement en autant que la société y trouvait son compte. La veuve se voyait accorder une liberté restreinte pour sauvegarder les intérêts de sa famille, et ne pas devenir une charge sociale.

Tel que présenté, l'argument est convaincant. La documentation est solide, Brun maîtrise bien les subtilités de la coutume de Paris, et le petit nombre de cas reflétant une population peu nombreuse ne l'affaiblit pas. Le cas de Louisbourg, où les femmes étaient fortement minoritaires, montre que les normes de genres pouvaient très bien résister aux pressions démographiques.

Même s'ils reflètent davantage les pratiques que les prescriptions du droit, même coutumier, les contrats notariés relèvent tout de même du domaine du formel. Ils prouvent que les hommes et les femmes avaient suffisamment intériorisé le discours pour le refléter dans des actes écrits. Mais il n'est pas évident, loin de là, que les comportements quotidiens s'y conformaient aussi fidèlement, quoique les individus aient pu dire. Dans sa conclusion, Brun note d'ailleurs, parmi les avenues de recherches futures, l'étude des procès, lesquels exposent au grand jour non seulement les pratiques-actions délibérées et réfléchies, mais aussi gestes que l'on pose sans y penser parce qu'instinctivement considérés comme relevant du « bon sens ». Ceci pourrait révéler des écarts avec les normes venant d'en haut, y compris celles reflétées dans les contrats. Les travaux sur la Nouvelle-Angleterre coloniale, en particulier ceux de Margot Finn, qui s'appuient sur des sources juridiques et qui portent sur la manière dont les femmes du peuple vivaient la *Common Law* anglaise, révèlent l'existence de « coutumes informelles » au ras du sol, désapprouvées par les juristes, échappant à leur attention sauf en cas de conflits graves, mais structurant la vie quotidienne. Ceux de Anne Marie Sohn sur les femmes dans la vie privée en France au XIX^e siècle abondent aussi dans ce sens : pratiques formelles et informelles, discours et vie quotidienne ne marchaient pas au pas. L'ouvrage de Josette Brun devrait être lu comme l'incontournable première étape d'une démarche en deux temps, la seconde consistant précisément à suivre ces avenues de recherche qu'elle suggère dans sa conclusion.

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CALLOWAY, Colin G. — *The Scratch of a Pen, 1763, and the Transformation of North America*. Oxford: Oxford University Press, 2006. Pp. 219.

For a book focused almost exclusively on the events of one year, 1763, Colin G. Calloway's latest work leaves the reader with an in-depth look at a far larger piece of North American colonial history. In fact, few books attempt so much by taking on so little. Calloway begins with the seemingly simple task of examining the events surrounding the peace of 1763. In doing so, he opens a methodological Pandora's box, tackling a myriad of contradictions surrounding the theme of

change. Stopping short of calling 1763 a complete fissure, he effectively navigates a sea of complexities, discussing the profound changes that resulted from the Treaty of Paris, while reminding us of the limits of change, bound by the intersecting lines of social continuity. After all, empires could be exchanged and the maps of North America redrawn with the scratch of a pen, but life on the ground was not nearly as quick to bend to the whims of imperial grand designs. As Calloway reminds us, "Family was more important than empire, prayer more important than political power, weather more important than world news" (p. 42).

Calloway's book begins by depicting the diversity of North America in 1763. Native peoples, British and French settlers, African and Creole slaves, and Spanish administrators are presented in an opening chapter that emphasizes interconnectivity and mobility over isolation and a sedentary lifestyle. Calloway argues that North America was a world of villages and towns connected to both the back country and the Atlantic. This interconnection between both sides of the Appalachians is highlighted by Philadelphia, which, Calloway explains, owed its growth to its ability to look both East and West. Chapters 2 through 4 focus on the repercussions of the Treaty of Paris on the Native peoples of North America and, more specifically, of the Ohio Valley. This is perhaps the strongest section of the book. The author poignantly reminds the reader that, despite concessions of the French, the Native peoples were as yet undefeated. The contest for Native lands only increased as the peace brought British soldiers and settlers into more regular contact with Native peoples. Calloway effectively details how increased pressures along the Appalachian frontier and British policy changes regarding gift-giving led to the general degeneration of relations. Moreover, his treatment of Pontiac's War as the "First War of Independence" grants power and agency to the Native peoples, escaping the trap that has ensnared so many historians, in which knowledge of the final outcome camouflages the unknown. Calloway reminds us that nothing was certain in 1763, least of all European victory over a formidable enemy.

Chapters 5 through 7 focus on French North America after the fall of New France, including the maintenance of French social continuity in Canada and the Illinois Country, the political adjustments in Louisiana, and the dispersal and exile of the Acadians and Jesuits. Though these chapters deal with politics, religion, social norms, native relations, change, and continuity, Calloway manages to create a coherent narrative. In fact, one of the remarkable achievements of this book is its ability to weave together disparate primary and secondary sources to create a bridge between historiographies. As David Hackett Fischer so aptly describes in the editor's note, "It links the events and contingencies of political and diplomatic history to the processes and structures of social and cultural history" (p. xi). The author ostensibly seeks to reincorporate the narratives of neglected peoples into the grand narrative, and the primary beneficiaries of this interpretation are the Native peoples and the French inhabitants of North America.

If there is one major critique, it is that the contents sometimes fall short of the lofty ambitions set out in the introduction. For example, the salience of mobility

and social continuity on the ground is never fully delivered in chapter 5 on French North America. Both the introduction and the first page of chapter 5 create the expectation of a substantial primary source research contribution regarding the continuity of French mobility and “existing social realities” (p. 131). However, while Calloway’s argument appears sound, most of the chapter on French North America is derived largely from secondary sources. The primary sources used provide a steady diet of official colonial documentation and correspondence, which ultimately does little to portray an accurate picture of events on the ground. Although notarial documents regarding powers of attorney, land transfers, business agreements, and family estates are less conducive to flowing narratives, they would appear to provide a much more accurate portrait of the historiographically neglected peoples so central to this book. Ultimately, the result is an occasional disjunction between concept and substance. This is partially to be expected given the breadth and complexity of this study, and it certainly leaves avenues of investigation wide open for future researchers.

Conceptually, this book may well redefine the way people approach North American colonial history. Calloway’s emphasis on “people and events in motion” (p. 15) changes the very lens through which history is viewed. Rather than focusing on sedentary agriculture, Calloway argues that the mobility of peoples and the geographical spread of events had a marked effect on North America in 1763. This assertion pulls the interior of North America (the American back country) back in line with English and French Atlantic historiographies. The conclusion provides a seemingly sensible look forward to 1783, binding the two treaties together by arguing that the second Treaty of Paris tied up many of the loose ends created in 1763. While informative and insightful, this conclusion seems a somewhat strange departure for a book that successfully attempts to focus on 1763 in its own right, and not simply as a precursor to the American Revolution. An easy read and an informative piece of scholarship, *The Scratch of a Pen* will undoubtedly be required reading for students of colonial North American history.

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GATTRELL, Vic — *City of Laughter: Sex and Satire in Eighteenth-century London*.
New York: Walker and Company, 2006. Pp. 696.

If Jeremy Clarkson, the famously politically incorrect host of BBC’s leading lads’ television show, *Top Gear*, were ever to write a book about late Georgian graphic satire, this would be it. As Vic Gattrell asserts in his introduction, this is a book based on the evidence “not of sermons, advice books, or female sensibilities, but of men’s attitudes and practices — and not very earnest men either” (p. 15). It is, in effect, an examination of the “lads’ view” of life in London in late Georgian England, as revealed in a monumental survey of thousands of