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ABSTRACTS/RÉSUMÉS

Joe Beef of Montreal:

Working-Class Culture and the Tavern, 1869-1889

Peter DeLottinville

THE TAVERN is one of the most overlooked features of the nineteenth-century urban landscape. This article examines the career of one Montreal tavern keeper to illustrate the intricate connections between drink and working-class culture along the Montreal waterfront. Recreation, social services, and labour activities all relied upon the tavern as a working-class stronghold. By the late 1880s, however, the role of the tavern diminished with changes in the harbour's casual labour market and with the successes of the temperance and urban reform movements. This decline influenced the nature of working-class response to industrial capitalism.

LA TAVERNE REPRÉSENTE un trait dominant du paysage urbain au XIX^e siècle. L'article se penche sur un tavernier de Montréal pour illustrer les liens entre la consommation de bière et la culture ouvrière dans le port de Montréal. La taverne comme lieu de détente, de services sociaux et d'animation ouvrière représente un des châteaux-forts de la classe ouvrière. À la fin des années 1880, cependant, l'importance de la taverne diminue à cause de transformations fortuites de la main d'oeuvre portuaire et à cause des succès des mouvements de tempérance et de réforme urbaine. Ce déclin a influencé la réaction des travailleurs à l'égard du capitalisme industriel.

"A Link Between Labour and Learning":

The Workers Educational Association in Ontario, 1917-1951

Ian Radforth and Joan Sangster

THIS PAPER TRACES the rise and fall in Ontario of the Workers Educational Association (WEA), a voluntary association whose main purpose was to organize inexpensive, non-credit night classes taught by university professors for the working class. The Association was an offshoot of the British WEA. In Ontario the main impetus for establishing an Association in 1918 came from members of Toronto's intellectual elite. One of their aims was to teach labour people "responsible behaviour" at a time when the labour movement seemed to be gaining influence and becoming more radical. Working-class people within the WEA proved less malleable than the academics had hoped, and the Association soon became a workers' organization, largely controlled by some of its

working-class members. It offered many liberal arts courses and, in the late 1930s and 1940s, developed innovative labour education and research programmes which proved of lasting benefit to the labour movement. Although continually threatened by the University of Toronto administration, the WEA failed in the 1950s because certain labour leaders, using Cold War tactics, opposed a labour educational institution that they could not control.

Aucune résumé disponible.

Rosvall and Voutilainen: Two Union Men Who Never Died Satu Repo

THIS ARTICLE TAKES a historical event, which has made a strong impact on a working-class community, and shows how it has become part of the *historical consciousness* of that community, interpreted in accordance with its value system. The event is the death of two union organizers, Vilho Rosvall and John Voutilainen, in a Port Arthur lumber strike in 1929. The community is the *national* community of class-conscious Finnish working-class immigrants, organizationally connected by membership in the Finnish Organization of Canada, a left-wing cultural organization. The author reconstructs the event from available historical sources and proceeds to show how this community has viewed it, by reviewing both oral history records and published accounts in union papers and community publications. In looking for reasons why this event has remained significant for this particular community, both Old Country working-class traditions and the Canadian experience of Finnish pre-World War II immigrants has to be considered.

CET ARTICLE RACONTE un événement qui a eu un impact marquant sur une communauté de la classe ouvrière, et montre comment il est devenu partie de la conscience historique de cette communauté qui l'a interprété en relation avec son système de valeurs. Cet événement est la mort de deux organisateurs syndicaux, Vilho Rosvall et John Voutilainen, lors de la grève des travailleurs du bois à Port Arthur en 1929. Cette communauté est la communauté nationale des travailleurs immigrants finnois, rattachés à la "Finnish Organization of Canada", une association culturelle de gauche. À partir de sources écrites et orales, l'auteur analyse comment la communauté a perçu cet événement. Il relève les raisons qui ont rendu leur mort significative pour cette communauté en l'interprétant à partir de la tradition de conscience de classe qu'ils ont apportée du Vieux continent et de l'expérience canadienne des immigrants finnois d'avant-guerre.

La grève de Murdochville (1957)

Guy Bélanger

CET ARTICLE SE PROPOSE de faire l'historique du conflit en insistant prioritairement sur les grévistes et les syndicats chargés de défendre leurs intérêts. Embourbés dans un dédale judiciaire, les mineurs, les Métalkos et la FTQ devront répliquer à l'antisindicalisme primaire de la Gaspé Copper Mines, forte de l'appui indéfectible du gouvernement Duplessis et de sa police provinciale. Outre le rappel des événements, l'article analyse les répercussions de la grève sur l'opinion publique québécoise, qui s'avérera plutôt tiède à l'endroit des grévistes. Il accorde une attention particulière aux réactions du mouvement syndical et à l'élaboration d'une action unitaire CTCC-FTQ. L'article démontre que ce front commun était nécessaire pour renverser le rapport de force en faveur des mineurs, tout en décelant des retards dans sa mise en branle. Aussi, cette action commune ne peut exercer quelque influence sur le dénouement du conflit en dépit de possibilités certaines. L'échec de la grève de Murdochville n'est donc qu'en partie imputable à l'ampleur de la répression patronale et gouvernementale. À l'intérieur même du mouvement syndical, une part de responsabilité revient à la FTQ, dont la très récente fondation n'a pas permis de résoudre certaines faiblesses structurelles nuisibles à l'établissement d'un vaste mouvement de solidarité.

THIS ARTICLE EXPLAINS this historic conflict by insisting primarily upon the strikers' and the union's right to defend their interests. Through a juridical maze, the miners, the Steelworkers, and the FTQ had to fight the anti-unionism of the Gaspé Copper Mines, with the strong backing of the Duplessis government and its *police provinciale*. The article also analyses the strike's repercussions on Quebec public opinion which remained rather non-committal. Focussing on the labour movement and the elaboration of a unified CTCC-FTQ action, the article points out that a common front was a crucial necessity, yet it was slow in coming. Consequently, this common action could not win the conflict, despite its clear potential. The failure of the Murdochville strike was only partially owing to the employers and governmental repression. Within the FTQ itself, certain structural weaknesses hampered the establishment of a vast movement of solidarity.

Death and Rebirth of the American Mill Town

Alan Dawley

THE PROBLEM OF POWER in nineteenth century mill towns rests on a conflict between employer absolutism and the democratic rights of the employees. The treatment of power in recent community studies has been inadequate. This is particularly true in works influenced by symbolic anthropology, where the

problem is seen to have been resolved in a consensual value system. However, the persistence of conflict in strikes and disorder compels an examination of the mechanisms of domination, as well as legitimacy. To this end, the ideas of Marx and Weber offer more valuable guidance than those of Durkheim.

AUXIX^e SIÈCLE, le pouvoir dans les villes industrielles demeure le lieu de conflits entre l'absolutisme des employeurs et le droit démocratique des employés. L'auteur note l'insuffisance de l'analyse de ce pouvoir dans les études récentes. Cela est particulièrement vrai dans les travaux influencés par l'anthropologie "symbolique" où on résout le problème en faisant appel à des valeurs "bon-ententistes." Cependant, la persistance de conflits et de désordres force à examiner les mécanismes de domination aussi bien que ceux qui légitiment le système. À cette fin, la pensée de Marx et Weber offre plus d'intérêt que celle de Durkheim.

Classifying Culture

Bryan Palmer

THIS ESSAY POSES a critique of selected recent writing on American and British working-class culture, arguing against the tendency to categorize culture into discrete ideal types. It argues the importance of locating culture materially and historically, developing a notion of periodization that recognizes particular stages of development and levels of conflict and struggle. As such it poses an implicit rejection of recent Canadian polemics directed against the study of the cultural.

L'ARTICLE FAIT LA CRITIQUE de récents travaux sur la culture des travailleurs de Grande-Bretagne et des États-Unis en s'élevant contre la tendance à définir la culture par catégorie idéale. L'auteur insiste sur l'importance de situer matériellement et historiquement la culture et de concevoir une périodisation qui reconnaisse des étapes de développement et des niveaux de conflit et de lutte. Ainsi, il prend parti dans la polémique récente au Canada à ce sujet contre ceux qui rejettent l'étude de la culture.

Historians, Anthropology, and the Concept of Culture

Ian McKay

ALTHOUGH MARXIST SOCIAL HISTORIANS have proclaimed that anthropology provides an analytical framework for modern social history, they have not specified which specific schools of anthropology should be sustained nor which anthropological theories have been validated by historical investigation. Con-

temporary debates in anthropology and historical anthropology reveal that historical materialism and anthropology use different methods of abstraction and that any marriage of anthropology and historical materialism will produce only conceptual confusion unless these basic differences are taken into account. The problem is seen in its most acute form in the uncritical adoption by social historians of the concept of "culture," which has brought contemporary social history to a theoretical impasse.

QUOIQUE LES HISTORIENS MARXISTES de la société ont mis de l'avant que l'anthropologie procure un cadre analytique pour l'histoire sociale, ils n'ont pas précisé quelles écoles d'anthropologie devaient être soutenues, ni quelles théories anthropologiques avaient été ratifiées par la recherche historique. Les débats contemporains en anthropologie et en anthropologie historique utilisent des méthodes différentes d'abstraction et que le mariage de l'anthropologie et du matérialisme historique tournera à la confusion théorique à moins qu'on ne tienne compte de ces différences fondamentales. On ne peut trouver plus bel exemple de ce problème que l'adoption sans discernement par les historiens de la société du concept de "culture," qui a amené l'histoire sociale contemporaine à une impasse théorique.

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