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côté, bien que conscient de l'importance de cette métropole pour le développement du Québec dans son ensemble, est réticent à lui reconnaître des pouvoirs importants. Il est à souhaiter que *Montréal. The Quest for a Metropolis*, éclaire les débats entourant le destin de cette ville.

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Ducoudray, Émile, Raymonde Monnier, et Daniel Roche (editors), graphic conceptualization by Alexandra Laclau. *Atlas de la Révolution française*, 11: *Paris*, Paris: École des Hautes Études en Sciences Sociales, 2000. Pp. 132. Illustrations, maps, bibliography.

As the last in a series of atlases on the French Revolution begun in 1985, the topic of this final volume is well chosen: Paris is at the heart of the Revolution and, as the editors themselves note, its experience is often confounded with that of the Revolution itself (p. 9). The deep connection between the event and the city is evident in the relation between this volume and the rest of the collection. Many of the themes discussed in earlier instalments are taken up again here. Geography, demographics, economics, politics, religion, and culture are all considered in turn. But this last volume is more than just a reworking of what has come before: the editors wanted to bring to light Paris's particularity, to reflect on the unique experience of the capital. Given that the format is an historical atlas, the reflection takes on a specific character. Each of the seven chapters brings together text, maps and graphics with the aim of providing a highly readable synthesis of existing knowledge on the use of, and changes in, urban space.

What the editors have produced is an amazing tool for any historian working on the French Revolution. The wealth of information available is dizzying and no other atlas for the early modern period comes close to being as complete. Given the status of this particular period, this is not entirely surprising; the French Revolution is often taken to be the founding event of the modern era and the sheer amount of data accrued no doubt makes this atlas possible. Nonetheless, one cannot help but turn pages in complete admiration at the accomplishment. The atlas is organized according to Annales-school thinking, starting with chapters on geography and the urban milieu, followed by demographics and society, the economy and provision of the city, political life, Parisians in revolution, and ending with cultural practices. Thus, the atlas has a very long view of the historiography, stretching back past the scholarship on political culture, an approach that has dominated the field for the past twenty years. Given calls to return to more material considerations and the difficulty in representing discourse-based research through tables and charts, this seems a wise choice. This is not to say that culture has been left aside, though. The editors have included maps tracing festival routes and showing the location of Masonic lodges, theatres, and newspaper presses. Comparing these maps with those showing distribution of wealth, employment, and political clubs makes the relations between these fac-

tors immediately evident. This, of course, is the great virtue of the atlas format and is that which makes the maps the most compelling element of the work. For anyone interested in pursuing the research presented visually to the original source, all information is carefully referenced and often explained in more detail in the notes found at the end of the book.

As a reference guide, the atlas should appeal to a wide audience, ranging from first-year undergraduates to specialists in the field. For those just beginning their university careers, the editors have thought to include classic graphs showing the depreciation of the assignat (p. 43), the spike in death sentences during the Great Terror (p. 71), and the rise in the price of grain before the outbreak of the Revolution (p. 65). As for more advanced researchers, the atlas should be of particular interest to those in urban history. More specifically, the chapter on "le cadre urbain" shows road development, the evolution of public services, and construction and architecture in the city. Some of the graphs take a good deal of concentration to penetrate, and at times the editors may have been overly ambitious in attempting to include too much information in a single graphic. For example, the representation of the division of social hierarchies in the city (p. 31) could certainly have been presented more clearly. At other times, not enough information has been included, such as time periods covered by salaries and rents (p. 41, p. 30). North American audiences should also be aware that the bibliography has significant omissions of English-language literature, especially concerning work on women and gender, an important sub-field in North-American research. The editors have included gender as a category of analysis in many of the sections, often based on the work of Dominique Godineau. However masterful, Godineau's research does not cover all the bases on this issue and editors could have easily included the work of Harriet Branson Applewhite and Darline Gay Levy, and Lynn Hunt, all immensely influential scholars. Despite any deficiencies, however, I am sure that this is a collection that all libraries will acquire and this last volume in the set is one that all researchers interested in the Revolution should consult.

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H. V. Nelles. *The Art of Nation-Building: Pageantry and Spectacle at Quebec's Tercentenary*. Toronto: University of Toronto Press, 1999. Pp 397.

Consecrating spaces for historical commemoration, a practice that has lately received a great deal of scholarly attention in the United States and Europe, is also emerging as a distinct field of study in Canada as well.¹ Some earlier work in this country had dealt with crowd and mob action, parades and commemorations, and public holidays and ethnic- or class-centered activities, mostly conducted on city and town streets.² But this work was generally without a developed theoretical framework for considering the state's role in control of public space, or in historical commemoration and the consecration of public spaces as