

To sum up: this catalogue is not only a helpful reference-tool but also that rare thing, a very interesting read indeed.

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**Jarrett Rudy**, *The freedom to smoke: tobacco consumption and identity*, Montreal and London, McGill-Queen's University Press, 2006, pp. xiii, 234, £57.00, \$75.00 (hardback 978-0-7735-2910-6); £17.95, \$27.95 (paperback 978-0-7735-2911-3).

The central argument of this book is that liberal ideals—of the individual as a “rational”, “self-possessed” person—structured rituals of smoking in turn of the century Montreal: “from the purchase of tobacco, to who was to smoke, to how one was supposed to smoke, to where one smoked” (p. 5). Tobacco connoisseurship emphasized moderation and exemplified gendered spatial and social norms. Until the First World War, smoking was almost wholly a masculine pastime; and tobacco connoisseurship was founded on a hierarchy of products and tastes, symbolizing wealth and power. The Cuban cigar topped the hierarchy, and Rudy provides a fascinating analysis of how “Cuban” as a cultural category was created through the imagining of race, gender and *terroir* (the knowledge of the farmer, the quality of his soil and the suitability of the climate for growing tobacco). For working-class men, pipe smoking was a central part of cultural life, although there is less evidence of the hierarchies and rituals involved.

Through the late nineteenth and early twentieth century, as Rudy shows, these liberal notions of smoking were challenged from three directions: the Women's Christian Temperance Union's (WCTU) anti-smoking movement, the growth of mass produced cigarette consumption, and an increase in smoking among women. In broad outline, *The freedom to smoke* recalls Matthew Hilton's *Smoking in British popular culture 1800–2000*,

and Rudy acknowledges this influence. However, the distinguishing feature of *The freedom to smoke* is its permeating analysis of ethnicity; indeed, the backdrop of Montreal is perfect for cross-cultural comparisons. Differences between Anglophone and francophone female smoking are tantalizingly touched upon, and racial and religious differences teased out in discussion of oppositional discourses to smoking more generally. As in the United States, the WCTU's prohibitionist stance was shaped by social gospel Protestantism, but also by national concerns about physical and moral degeneration. French Canadian Catholics opposed juvenile smoking on degeneration grounds, but supported moderation among adults. But most compelling is Rudy's analysis of the social position of rural French Canadian tobacco, *le tabac canadien*, which provided a counter culture to liberal smoking norms.

The liberal construction of smoking appears to be an Anglophone one, and while elements of the Francophone population subscribed to these notions, Rudy details the enduring popularity of rural French Canadian tobacco. Although rejected by the urban liberal bourgeoisie, rural French Canadian tobacco had a rich heritage. Home-grown and characterized by small-scale distribution methods, it remained untaxed by the Canadian government until well into the twentieth century, an anomaly in the western world. Rudy explores the clash of urban and rural cultures, as many rural French Canadians migrated to the city. He also shows the march of industrial agriculture and the influence of multinational corporations, as distinctive French Canadian tobacco was transformed into a blander product, suitable for cross-cultural, even international, tastes.

The chronology is hard to follow at times, because many developments were contemporaneous, and the interwar period is only sketched in. Detail on the multinationals and their history in Canada is frustratingly thin: it is not clear, for example, what, if any, relation

Imperial Tobacco bore to the British company of the same name, or how they came to take over a large American concern in Canada. Standardization crossed national, as well as cultural, boundaries, but it is notable in Montreal that this occurred more slowly than in Britain or the United States: soldiers in the First World War retained allegiance to the pipe and *le tabac canadien* well after their return to civilian life. In the end, however, Rudy's book is less about urban liberal ideals dominating rural heritage, than the eclipse of both.

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**Carmen Barona Vilar,** *Las políticas de salud: la sanidad valenciana entre 1855 y 1936*, Universitat de València, 2006, pp. 292, illus., €16.65 (paperback 84-370-6331-0).

This book is a substantial part of the PhD thesis defended by its author in 2002 at the same university which now publishes it, under the slightly different although more accurate title of *Health organisation in the province of Valencia*, as the emphasis is put more on the legal and institutional framework of government activities concerning the protection of health and the care of the sick poor. This means that Barona's sights are concentrated on the evolving shape of institutions (i.e., organic structure and administration, finance, personnel, targeted public) over time; the doctrines and strategies that directed them stay somewhat out of focus. In three chapters, she reviews the crucial legal turning points and the development of this part of state administration, follows the fate of the primary levels of health administration at the capital city and the provincial level, and studies the organization of medical care through poor law strategies.

The book is thoroughly systematized, law by law and institution by institution, evolving over time. If the first chapter and the first section of the second chapter, dealing respectively

with the review of national developments and the formation of a public health service in the city of Valencia, stand as able surveys of existing knowledge, this is not the case for the following one and two-thirds chapters. These, which include a study of the provincial health services, as well as the organization of care by charities, step empirically into hitherto unexplored ground, based on an assiduous exploitation of provincial archives. Barona gives a detailed picture of the inner fabric of the main official institutions built for the defence and promotion of health and the care of the sick. Diverse authors (Josep Bernabeu, Jorge Molero, Enrique Perdiguero, Ramón Castejón, and myself, among others) have explored the development of public health services at the state level or have followed most of the different initiatives deployed within the agenda of social medicine in the first forty years of the last century, but this is the first complete essay that deals with the whole group of health activities, personnel and institutions of a single provincial health institute. An obvious shortcoming for the modern history of public health in Spain is the lack of archival resources. It must not be forgotten that, for example, the building that housed the National Health Department stood at the front line during the siege of Madrid in the Civil War; and most provincial Health Institutes do not keep documents prior to the late 1970s, as an inquiry showed in 1989 ('Archivos administrativos contemporáneos', *Dynamis*, 1989, 9: 79–90). On the other hand, the provincial archives of the *Diputaciones*, the Spanish provincial organs of government, are much richer, and well cared for. Barona has quarried the Diputación de Valencia's archives to obtain an interesting ore. To my knowledge, this is the first case study to produce an integrated picture of all official health strategies, preventive and curative, and within the broader scope of the poor-law schemes at the provincial level for the given period.

One of the reasons why the University of Valencia stands as a stronghold of the academic history of medicine in Spain, under the inspiring