

never the less Newby set out to use the farm workers' experience as a point of entry into these larger problems (as »useful data for some explorations in theory«, p. 128), and he has amply succeeded in his object. His book is one of the best introductions to »the problems of class awareness and class consciousness« in the concrete setting of twentieth century British society (p. 103). Finally, the book trenchantly demystifies the »rural idyll« in contemporary British ideology, what Newby calls the imagery of »peace, rusticity, and happy poverty«. The romanticization of the countryside and rural way of life as a repository of tradition and authenticity is a near-universal feature of predominantly urban societies, and Newby provides an excellent exposé of this cultural motif. Like all others writing on this subject, he is greatly indebted to Raymond Williams' brilliant analysis in *The Country and the City* (London 1973).

All in all this is an excellent book, and can be recommended to anyone interested in rural sociology, the economics of farming, agricultural labourers, rural romanticism, or problems of class consciousness and social containment.

Geoff Eley

Brian Harrison/Patricia Hollis (Eds.), Robert Lowery. *Radical and Chartist*, Europa Publications Ltd., London 1979, pp. VIII, 283, Hardback, £ 14.50.

Few working class movements have been so thoroughly investigated as Chartism. Gammage's pioneer survey, which appeared in 1854, was the first of numerous works which have been listed by J. F. C. Harrison and Dorothy Thompson in their *Bibliography of the Chartist Movement* (1978). Biographies have appeared of leading Chartists, such as Feargus O'Connor, Ernest Jones, Thomas Cooper, and Julian Harney, while William Lovett's *Life and Struggles* (1876) is still an indispensable source for the history of the movement. While Robert Lowery, whose autobiography has been rescued from oblivion by Brian Harrison and Patricia Hollis, cannot be compared with O'Connor or Lovett his activities as a Chartist lecturer and delegate were not without significance. His autobiography appeared anonymously in 33 articles in *The Weekly Record of the Temperance Movement* in 1856—57. These have been reprinted in six chapters — to which some of Lowery's speeches have been added. The editors' introduction — a discussion of Lowery's contribution to the Chartist cause — is a shortened version of an article which appeared in the *English Historical Review* in July 1967.

Lowery was born in North Shields in 1809 and at an early age followed his father's occupation by going to sea. A serious illness, which left him lamed, forced him to learn a new trade. He became a tailor in Newcastle where he attacked the privileges enjoyed by an old established association of tailors, which he denounced as »a scheme of selfishness, monopoly, injustice, corruption, and waste«. He lost his job when he tried to organise the younger journeymen and in 1837 began to make a name for himself locally as a radical agitator. He attacked the stamp duty on newspapers, the new poor law, and the privileges and wealth of the established Church and supported factory reform and the abolition of taxes on food. He was elected a delegate to represent Newcastle at the national convention held in London in September 1838 to adopt the six points of the Charter and he now devoted all his time and his boundless energy to the Chartist cause. His vivid account of his lecture tours is of interest because, while rarely visiting the main centres of Chartist activity (in London, Birmingham, and the northern manufacturing districts), he carried the Chartist message to the remoter parts of the United Kingdom — to Cornwall, Scotland, and Ireland.

formation of the British working class: a response to H. F. Moorhouse, in: *Social History* 3, 3, 1978, pp. 347—61; *Geoff Eley/Keith Nield*, Why does social history ignore politics?, in: *Social History* 5, 2, 1980, pp. 249—71.

Lowery's attitude towards the controversy between the moral force and the physical force Chartists seems to have been somewhat ambivalent. There are passages in some of his speeches which suggest that he has prepared to advocate revolution to secure social reform but his bark was worse than his bite and in practice he seems to have been more cautious and to have favoured political action rather than violence. His memoirs conclude abruptly in 1841 and he did not discuss the failure of Chartism in 1848 or the subsequent decline of the movement. The rest of his life — he died in 1863 — was devoted to the temperance movement. In addition to a few of his speeches the editors of this volume reprint a short pamphlet which Lowery wrote in 1839 advocating what he called »joint stock provision companies«. These closely resemble the retail co-operative store established a few years later by the Rochdale pioneers.

W. O. Henderson

Aldo Agosti/Gian Mario Bravo (Hrsg.), Storia del movimento operaio, del socialismo e delle lotte sociali in Piemonte, volume primo: Dall'età preindustriale alla fine dell'Ottocento, De Donato Editore, Bari 1979, 556 S., engl. brosch., Lit. 13 500.

Turin und die Region Piemont beanspruchen eine Sonderstellung in der Geschichte der italienischen Arbeiterbewegung bzw. in der Geschichte Italiens. So war, angefangen bei den heftigen Streiks in der Textilindustrie Ende des XIX. Jahrhunderts, den Hunger- und Antikriegskrawallen 1917, der Gründung der Arbeiterräte und der Besetzung der Fabriken 1920 bis hin zu den Streiks in der Automobilindustrie im Frühjahr 1943 und zum »heißen Herbst« 1969, Turin sozusagen immer der Puls zur Beurteilung des Status Quo zwischen den sozialen Kräften auf nationaler Ebene.

Im Gegensatz zu den anderen Zentren des »industriellen Dreiecks« Italiens wie etwa Mailand und Genua ist die Arbeiterschaft in Turin überwiegend in den Großfabriken der Autoindustrie (in erster Linie FIAT) und in deren Zulieferbetrieben beschäftigt. Die Turiner Automobilindustrie prägt seit Anfang des Jahrhunderts das »Gesicht« der Stadt und bringt eine Arbeiterklasse hervor, die wie keine andere in Italien dem Muster des »modernen Fabrikproletariats« entspricht.

Die Geschichte dieser Arbeiterklasse ist eng mit der Geschichte der Kommunistischen Partei verflochten. Nach dem I. Weltkrieg waren in Turin um die Gruppe »L'Ordine Nuovo«, deren theoretischer Kopf Antonio Gramsci war, die führenden Persönlichkeiten der späteren KPI versammelt (Terracini, Togliatti, Camilla Ravera). Diese Konzentration an kommunistischen Theoretikern und Politikern in Turin war nicht zufällig: Die Stadt war damals die Hochburg der Rätebewegung und der Ort, an dem am konsequentesten das Programm der Übernahme und Verwaltung der Produktionsmittel seitens der Arbeiterklasse vertreten wurde. Seit damals ist Turin eine Hochburg der KPI. Noch heutzutage sind Turin und Genua die Städte, in denen die KPI den Charakter einer Arbeiterpartei aufrechterhält.

Aus solchen Prämissen wird es klar, daß die Geschichte Turins und ihrer Umgebung die heimatgeschichtliche Dimension sprengt: Die Geschichte Turins ist unmittelbar ein Stück nationaler Geschichte, was sicher ein Grund ist, der die Historiker dazu motiviert hat, sich mit diesem Gebiet umfassender zu beschäftigen.

Auf dem Hintergrund zahlreicher Studien und Voruntersuchungen (hier seien nur die wirtschaftsgeschichtlichen Arbeiten von Valerio Castronovo und die Studien über die sozialistische und kommunistische Arbeiterbewegung von Paolo Spriano erwähnt) haben nun Aldo Agosti und Gian Mario Bravo ein vierbändiges Werk herausgebracht, in dem »die Kämpfe,