

tant dans l'enseignement que dans la recherche, sur le caractère à sens unique des retombées du développement technologique et économique. Tous n'en ont pas profité. Cela, Terry Copp l'a clairement démontré.

MICHEL PRATT *Université du Québec à Montréal*

Le clergé et le pouvoir politique au Québec, Une analyse de l'idéologie ultramontaine au milieu du XIXe siècle

Nadia F. Eid

Montréal: Hurtubise H.M.H., 1978, viii, 318 p.

Le cadrage théorique de toute la pensée ultramontaine canadienne-française se situe dans le contexte de l'héritage de la scolastique et de la dialectique philosophique médiévale (72, 95). La trilogie : loi éternelle—loi naturelle—loi humaine, épuise le réel en subordonnant l'immanent à l'éternel. Pour le Québécois francophone d'aujourd'hui, et d'un certain âge, cela soulève des réminiscences plus ou moins agréables. Mais en dépit de cette constatation, il est bon de retrouver ses racines historiques et de constater que les choses tout autant que le discours ne finissent jamais complètement en histoire. Pour pasticher une phrase de René Grousset, je dirais : « Grattez le Québécois et vous trouverez finalement un ultramontain! »

Dans son analyse de l'idéologie ultramontaine couvrant les années 1848-1871, l'auteur a voulu surtout mettre en lumière le « rapport entre l'idéologie et le groupe définisseur » (14). Ce « groupe définisseur » est essentiellement le clergé québécois : défenseur de l'idéologie ultramontaine et des valeurs religieuses romaines en opposition aux grands courants culturels du XIXe siècle (romantisme, nationalisme, libéralisme, naturalisme, positivisme, matérialisme, rationalisme, philosophisme, scientisme).

A travers les thèmes du politique, du religieux, du social (en particulier de l'éducation) et du national, l'auteur nous livre de larges extraits du discours ultramontain. Cette facette de l'ouvrage est suffisamment étoffée. Le discours comme tel est bien analysé, mais on insiste beaucoup moins sur la pratique, car elle est moins certaine (voir chap. 6). Et c'est là, paradoxalement, une contribution utile de cet ouvrage à la science politique et à la sociologie québécoise que d'avoir souligné le « bilan incertain de l'action ultramontaine » dans la société canadienne-française (269-79). Si le *Programme Catholique* de 1871 « représentait avant tout une tentative logique et cohérente d'une mise en pratique intégrale des principes fondamentaux de l'ultramontanisme » (278), il n'en demeurerait pas moins que cette idéologie, « et c'est bien là une des caractéristiques inhérentes à sa nature » précise l'auteur, « n'avait jamais au fond réussi à donner de cette réalité [politique] qu'une image déformée » (278). En somme, le discours peut être bien articulé et la pratique faire passablement défaut. Il y a toujours loin de la coupe aux lèvres! Car le monde des idéologies est celui des intentions, des représentations et parfois des mythes, mais non du vécu.

Dans cette perspective, il n'est pas surprenant de constater que les liens entre la petite bourgeoisie canadienne-française et le clergé n'ont été qu'affirmés (7-8, 11-12, 16, 26-27, 35-36, 103, 113, 197, 244, 283). Même si l'on considérait les idéologues ultramontains laïcs indiqués aux pages 48-49 comme faisant partie de la petite bourgeoisie canadienne-française de l'époque, on ne pourrait pas dire que l'auteur leur a consacré une couverture abondante. Les A.-B. Routhier, Joseph Royal F.-X Trudel et L.-H. Huot, pour ne mentionner que ceux-ci, ne sont cités qu'occasionnellement, tandis que les Abbés Pelletier, Raymond,

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Yan Bai



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