

Despite the publisher's claim that Reed's work is "comprehensive" and "definitive," it is neither. As Reed admits, he has focused "on those individuals who at any given time represented innovation or change in the birth control movement" (p. ix) and the book thus has a markedly episodic character. It is nevertheless more nearly complete than Gordon's work and the more useful of the two for students of the field, particularly those interested in the more recent period. The usefulness of his book is further strengthened by a good bibliographic essay; unfortunately Gordon's book does not have a bibliography.

While both of these books add to our knowledge of the subject, they do not wholly supercede earlier works, in particular David Kennedy's *Birth Control In America, The Career of Margaret Sanger*, which won the Bancroft Prize in 1971. Nor should these books end further work in the field, since enormous masses of documentary material remain to be explored, and as Reed himself admits, both the internal history of Planned Parenthood and the history of local groups have yet to be written. Moreover, a number of questions about the nineteenth century need more thorough analysis. These two books provide help for those interested in the topic, but they hardly exhaust it.

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JEAN-PIERRE HARDY et DAVID-THIERY RUDDÉL. — *Les Apprentis artisans à Québec, 1660-1815*. Montréal, Les Presses de l'Université du Québec, 1977. Pp. xviii, 220.

Hardy and Ruddel's work is made up of two studies on apprentice-artisans. As they note in their introduction the period 1760-1793 is sketched out; the periods considered in depth are 1660-1760 and 1793-1815. Their essays are published as part of the growing *Collection histoire des travailleurs québécois* directed by Stanley-Bréhaut Ryerson of UQUAM.

The first page, even the first line of the introduction establishes the ideological basis of their inquiry: many chroniclers and historians have had an elitist concept of history. They believe that human history was produced not merely by great men but others as well who fulfilled humbler but nonetheless as useful and admirable tasks. Hardy and Ruddel set themselves the task of describing those "who worked in the shadows" (p. 3).

The two parts of the work use basically the same frame: three chapters in each section devoted to the evolution of apprenticeship, the conditions of work and the organisation of work. In the second part of their work, the third chapter is devoted to the social characteristics of the apprentices, such as ethnicity, religion and education.

The 624 apprenticeships of the French Régime were all analysed and divided into six large occupations: woodworking, metal, leather, clothing, foodstuff and miscellaneous. The average age, we are told, for 63.1% was between 14 and 18 with ten years being the youngest and twenty five the oldest. Three years was the most common duration and in 49.2% of the cases, the apprentices were paid a salary while in 8.6% the masters were given a stipend. The average workday was between 13½ and 14½ hours. The salaries varied between 35 to 50 *livres per annum*, and often the apprentices received room and board and sometimes their laundry was done.

The study in the post conquest period uses a larger group: 899 in 1805; if domestics are included, the total is 1,578. The age, duration and salaries of the apprentices in this period resemble closely those prevalent in the pre-1760 period. (This is true as to salaries only if the currency noted on p. 143 is *pounds* rather than *livres*. We are not told.)

In the chapter on the "Social Conditions of the Apprentices" ethnic-cultural data is provided. For example, 60.6% of the parents and 54.3% of the apprentices of British origin could sign their names; the respective statistics for the French are 15% and 19% (p. 164). The anglophone masters, while perhaps more literate, are also, by implication, the more onerous masters for 67% of the desertions by apprentices were from British masters. As the author notes, inasmuch as the British population was 16 to 18% of the total, this percentage takes on a greater significance.

As is obvious, and as can be expected, much of the data furnished by the authors is of a quantitative order. From this, qualitative inductions and deductions are made, of more or less value. Table XVIII, p. 177, is one example, the most flagrant, of the dangers and pitfalls of that leap from the quantitative to the qualitative. For the first and only time in a table, sailors appear. Of the 202 desertions, 136 are British and 66 are French. Of the 136, 84 are sailors. If we remove the latter, the British desertions fall to 52 and the French remain at 66. The authors' qualitative judgement that there were more desertions from British than French masters is suspect on two grounds: the inclusion of a previously unheard of classification, and the question of whether these desertions were from a British-Canadian captain or ship owner.

Hardy and Ruddel are aware of the limitations of their documentation. As well, they insist that they are offering what is but the first stage of a more profound study. In terms of averages, age, salaries, duration, etc., they succeed in providing a great deal of information. It would have been more relevant if the context of their study had considered the broader socio-economic setting, in particular, normal hours of work by artisans in the periods considered, rates of production, and prices. Levels of expectation or the nature of consumer habits would also have assisted the reader in placing their data within a context.

One misses, as well, the leaven of life: humour, tears, happiness. These young people, apprentices, lived, no doubt, hard lives. Did their elders and masters, whom bailiffs would summons at seven in the morning, revel in some kind of arcadia? Life, it has been said, is short, nasty and brutish or, as some would have it, British. Human beings, be they members of the elite or of the working class, are more than statistics. One might even venture to say, that the current statistical bias of some parts of Canadian historiography is leading us to perdition: more and more on the less and less significant. The elites both quantitatively and qualitatively, at least, are interesting.

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GERALD J.J. TULCHINSKY. — *The River Barons: Montreal Businessmen and the Growth of Industry and Transportation, 1837-53*. Toronto: University of Toronto Press, 1977. Pp. xiv, 310.

*The River Barons* is a detailed case study of a particular set of urban businessmen during a limited time period which offers new and challenging