

experience. The rules of community applied equally to local and translocal concerns such as trade and commerce. The social transformation of the eighteenth century, according to Bender, challenged traditional communal standards, but did not replace them. Although population growth, increased geographic mobility, and religious diversity resulted in the division of the original towns, community was not thereby sacrificed for modern pluralism. New Englanders responded to these pressures by creating ever more homogeneous units in which corporate values were maintained.

Since the 1820s, regional and national identifications, political parties, and benevolent societies, for example, have competed with local loyalties. Bender's suggestion that Andrew Jackson's charismatic personality may have eased the transition from the affective political culture of the towns to the more impersonal climate of national politics is unconvincing. Somewhat more effectively, however, he suggests that the emergence of modern communal values was marked by the separation of market and community into competing spheres. "One's role as a member of a family or a circle of friends", he writes, "became sharply differentiated from one's role and behavior in economic relations, in dealing with government, or in relations with any large scale organizations" (p. 117). Thus traditional forms of communal solidarity have often survived despite the ravages of a rationalized industrial order.

Although Bender has exposed the weaknesses of the uses of modernization theory, he has raised questions of a political and aesthetic nature which cannot be resolved by a correct reading of Tönnies. He has little to say about how the transformation in the organization of work and capital accumulation in the nineteenth century affected class relationships in American communities. Separate working-class neighbourhoods and organizations sprang up as family-centred enterprises gave way to the factory system. Thus the emergence of a market economy accentuated class differences and created new structures of power and communal resistance which must be included in any general theory of social change.

A second provocative feature of this book is the implication that narrative history is no longer an adequate mode of historical explanation. The persistence of Weber's schema of modernization may be explained in part by the fact that it conforms nicely with a narrative style of delineating change over time. In effect, Bender is calling upon historians to experiment with non-teleological forms of explanation, a request which will confound most historians, whether liberal, Marxist, or neo-Whig. Bender has, however, provided a cogent critique of the use of social science theory by American historians, an achievement which is both welcome and long overdue.

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ARTHUR J. RAY and DONALD B. FREEMAN. — *'Give Us Good Measure': An Economic Analysis of Relations between the Indians and the Hudson's Bay Company before 1763.* Toronto: University of Toronto Press, 1978. Pp. xviii, 298.

Many historians view a merchant's ledger or a company's journal as, at best, a trial to be endured in the process of finishing up their research. Some ignore these materials altogether. Few have subjected them to as searching and as fruitful an analysis as have Arthur Ray and Donald Freeman in their investigation of the expectations and the behaviour of both Indians and Europeans as they confronted each other in the fur trade of early Canada.

The archives of the Hudson's Bay Company are one of the oldest and most complete sets of early business records. Among them are the annual account books of each of the seven trading posts that the Company had established along the shore of Hudson Bay by 1763. Every year the post accountant sent back to London a detailed summary of the post's trading activities. Since almost all of these annual accounts survive, they provide a rich record of the trade of the Hudson's Bay Company over a long period of time. The most complete sets, and the ones used by Ray and Freeman, are from five of the posts (Forts Albany and Churchill, Moose and York Factories, and Eastmain River) for from thirty to sixty years prior to 1763.

Ray's and Freeman's analysis of the fur trade between the Company and its Indian customers is both thorough and provocative. Their most intriguing conclusion, and the one they devote considerable energy and space to explaining, has to do with the economic behaviour of the Indians who came to the posts to trade their furs for powder and shot, for tobacco and beads. While in some ways the Indians' actions conformed to the profit-maximizer in a competitive market economy, in other ways, according to the authors, they did not. Most especially, Ray and Freeman found "it abundantly clear that the Indians' individual response to improved prices took the form of a classic backward sloping supply curve. That is, as fur prices became more favourable to the individual Indian traders, each Indian commonly offered fewer furs" for sale (pp. 218-219). In other words, each Indian had a rather rigid demand for goods, had basic needs that his participation in the fur trade was designed to meet. Once that demand was met, fur trapping and fur trading ended.

The authors can be given high marks for an insightful research design carefully executed and well presented. One might argue that the Indians' behaviour conforms more to the model of the market economy than Ray and Freeman appreciate. Modern industrial workers in Canada and elsewhere have learned to take some of their gains in the form of greater free time rather than more money and more goods. But it is surely a triumph of Ray's and Freeman's book to be able to demonstrate quite so conclusively from economic evidence what other scholars have been able merely to suggest about the cultural and societal values of the Indians with whom Europeans made contact at such a remote time and place. It is this convergence of the insights of the economist, the cultural anthropologist and the economic geographer that will earn for the authors the highest praise. Rightly so.

Since they do not mention it, let me close this review on a technical note by saying something further about the collection of records they used. Ray and Freeman cite the documents in the microfilm version available in the Public Archives of Canada in Ottawa. Until 1974 the original records were in Beaver House, the headquarters of the Hudson's Bay Company in London. In that year they were removed to Canada and are now on deposit in the Provincial Archives of Manitoba in Winnipeg. There is another microfilm copy in the Public Record Office, London.

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DALE MIQUELON. — *Dugard of Rouen: French Trade to Canada and the West Indies, 1729-1770*. Montreal and London: McGill-Queen's University Press, 1978. Pp. xi, 282.

Cet ouvrage retrace l'histoire d'un groupe d'hommes d'affaires rouennais qui, sous la direction de Robert Dugard, a développé des relations commerciales avec le Canada et les