se répartissaient entre villes (15 %) et campagnes (85 %), selon des pourcentages similaires à la population, du moins dans le cas de 20 d'entre eux, le lieu de résidence des autres (63 %) restant inconnu. D'autre part, dans la tradition populaire du Canada français, la bataille de la Châteauguay est considérée comme une victoire canadienne-française. Mais l'historienne note que 25 % des Voltigeurs étaient anglophones, même si elle ne peut préciser quels soldats en particulier prirent part à la bataille.

Huit cent cinquante-huit (858) volontaires et conscrits de la milice d'élite et incorporée se trouvaient sur la Châteauguay, le jour de l'attaque américaine. Les conscrits, ou dans plusieurs cas leurs substituts, étaient de loin les plus nombreux, mais, mis à part quelques incidents, leur mobilisation fut paisible. L'auteure a trouvé peu de renseignements personnels sur les miliciens. Les quelques données recueillies laissent tout de même croire qu'ils étaient plus jeunes (22 ans) que les Voltigeurs (25 ans) et que, contrairement à ces derniers, la très grande majorité d'entre eux (87,6 %) appartenaient au monde rural. De plus, le pourcentage d'artisans et de cultivateurs chez les uns et chez les autres paraît avoir été inversement proportionnel. M. Guitard ne dit rien des traits collectifs de la milice sédentaire. Elle note toutefois que sa participation à la bataille n'a pas seulement pris la forme de corvées, comme on l'avait vu jusqu'à maintenant, mais qu'une compagnie a effectivement combattu. L'historienne ne dit mot non plus de la compagnie de réguliers provinciaux présente sur la Châteauguay, mais elle explique les relations ambiguës que maintenaient les blancs et les Amérindiens les uns à l'égard des autres.

Michelle Guitard analyse ensuite les conditions de vie du soldat : logement, nourriture, vêtement, armement et équipement, solde, discipline, exercices, travaux, hygiène, etc. Ces pages, bien documentées, amènent l'historienne à conclure que la vie du soldat était rude. Quant à l'officier, dont les conditions de vie, supérieures à celles du soldat, sont mises en parallèle avec celles de ce dernier, il devait envier le sort qui était le sien avant de porter les armes. M. Guitard s'emploie ensuite à l'aide d'une argumentation bien menée à faire la lumière sur plusieurs points controversés de la bataille de la Châteauguay, avant de conclure que les miliciens ont été mal récompensés. Quatre appendices nominatifs et une bibliographie complètent ce livre qui ne compte pas d'index, mais qu'agrémentent de nombreuses illustrations, en particulier des dessins fort bien faits de diverses facettes de la vie des miliciens.

Michelle Guitard a beaucoup travaillé; son livre le montre bien. Grâce à sa patience et à son labeur, elle a amassé une abondante documentation dont elle a su faire bon usage. Elle a pu ainsi étudier son sujet sous de nombreux aspects qu'on ne connaissait guère. Elle a pu aussi porter son regard sur plusieurs groupes qu'elle a rapprochés les uns des autres: officiers, soldats, Voltigeurs, milice d'élite et incorporée, etc. Cependant l'état des sources ne lui a pas permis de dresser un tableau complet et convaincant partout. Son livre n'en constitue pas moins un apport original à l'historiographie socio-militaire.

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Steven Hahn and Jonathan Prude, eds. — *The Countryside in the Age of Capitalist Transformation: Essays in the Social History of Rural America*. Chapel Hill: University of North Carolina Press, 1985. Pp. xi, 355.

The shadow of the new social history now falls over the countryside, once tilled mainly by scholars more interested in subjects like the frontier, agriculture, and protest politics. This collection of eleven fine case studies of change in the rural United States makes plain that the approaches that have so richly deepened perspective on other areas of social history will also be applied to rural life.

We will learn, in this book, how the intrusion of commercial and industrial capitalism into rural America violated traditional community norms and rights, how it changed everyday patterns of life and work, and how people resisted and accommodated those changes.

The diversity of topics leads to the richness of the results. Gary Kulik imaginatively traces the struggle of Rhode Island farmers to turn their traditional right to fish the state's rivers into an enforceable public prohibition on the new commercial ways millowners impeded fishing in the late 18th century. Thomas Dublin draws on ledgers and business records to argue that outwork in the countryside, instead of eroding traiditional family patterns, as in the new mills, reinforced the self-sufficiency of the family economy in Fitzwilliam, New Hampshire, from 1830 to 1850. The conflict between traditional New England towns and the new factories was a stage on which townspeople, with economic connections to farming, turned old republican commitments into profound critique of the "far denser" kinds of authority that the new owners imposed over people inside and outside their mills, argues Jonathan Prude in a study of antebellum Massachusetts. David Jaffee completes the New England section by concluding that changes in portrait-making encouraged "a new cultural mode of consumption" (p. 131) for new businessmen.

Three studies probe changes in southern agriculture in the generation after the Civil War. In a very imaginative study of agricultural change in the South Carolina Low Country, John Scott Strickland shows how freedpeople used their traditional faith in a "black moral economy" to defeat whites' attempts to preserve plantation production and to create instead small farms that revolved around domestic production. Probing the loss of economic power of Upcountry Georgia farm households as the region's growing participation in a national market transformed exchange relations, Steven Hahn explores the external and internal changes and tensions caused by the increasingly commercial context for the unchanging reality of the household focus for agricultural production. Robert C. McMath, Jr, probes the dense networks of associations and traditions that Texas farmers drew on when they created the Farmers' Alliance in the 1880s.

The western case studies are even more varied. The sources of the 19th century paradox between communal stability and tremendous geographic mobility are rooted in the reality—in towns like Sugar Creek, Illinois, from 1820 to 1850—that landowning families built dense community ties while those who could not afford land moved quickly outward, according to John Mack Faragher's chapter. German immigrant families creatively turned the market's impact on landownership patterns into the means to acquire the land and social security necessary to empower the family to preserve German traditions of farm, family, and community in the face of economic change, maintains Kathleen Neils Conzen in her patient and probing study of Germans in Stearns County, Minnesota, during the late 19th century. Howard Lamar gives examples of how economic competition augmented racial and ethnic prejudice in shaping the great variety of ethnic groups that white westerners oppressed in the search for labor.

Hal S. Barron questions assumptions on which earlier chapters pivoted in a final chapter that explores Chelsea, Vermont, as typical of communities that ceased to grow—its population fell nearly 50 per cent from 1840 to 1900—at a time when the national economy was growing dramatically. Only after they ceased to grow did towns like Chelsea become the "island communities" with the homogeneity, social stability, and uniformity of view that many historians have associated with the pre-industrial community.

While it is hard to generalize from essays that lack uniformity, we can expect on the basis of this book that the emerging social history of rural life will bring somewhat different basic questions about change from those that it imported from the social history of urban and industrial life. The capacity to own land clearly gave to rural residents a measure of objective economic control over their lives, a meaningful family economy that could assist its members, that new industrial workers could never imagine. We can expect more attention to the family as a household economic unit, to its exchanges with merchants instead of with employers. While the absence of discussion of connections between economic change and class formation in this book make it particularly hard to imagine what may be forthcoming in that area that has proved so central to industrial history, we

may expect scholars to develop some categories other than class to explain the consciousness of those who resisted industrial capitalism in the countryside.

The creators of this book sought to give it continuity by encouraging authors to deal with common issues of family, economic change, and community that grew fairly comfortably from questions that have intrigued historians of industrial life. We can expect that future social historians of rural life will extend the terrain further by positioning the new environmental history somewhat more centrally. They will include things like weather and disease, animals and crops, that do not detain many of the present authors. They will probably include agencies like schools and agricultural colleges that were central to the objective transformation of agriculture.

The most remarkable omission from this book—speaking generally—is religion, and that omission reflects difficulties in applying approaches from urban and industrial life to rural and agricultural experiences and problems that are showing up at the core of the model. With vital exceptions like Strickland and Conzen, who show how Minnesota Germans and South Carolina freedmen drew on values to create new realties, many of the authors tend to assume that the objective circumstances in which their subjects found themselves predicted or explained the values they held. Small wonder, then, that religion should be a hard response to fit into the story. Descriptions of objective demographic and economic circumstances are unlikely to predict why and when people have turned to specific forms of religion to shape their consciousness. Nor will descriptions of circumstances explain when and how people have used religion to guide their demands to change those circumstances. The problem of models that cannot explain religion clearly transcends this book. Religion, unfortunately, does not disappear like habitat for game or common land. It even crops up at times and places that developmental models don't predict. Social history will become rigid and academic until we come up with explanations for mentalities that include religion. And those explanations are likely to lead away from objective studies of development and toward categories like memory, values, and invention of tradition. Perhaps the difficulties of transplanting models from city to countryside will force us to confront the unresolved issues at the core.

The caveat is not aimed toward this book. The book itself is a splendid collection that reflects the kind of careful research, attention to everyday life, and imaginative interpretation that have naturally put social history at the centre of this generation's scholarly agenda.

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J.F.C. Harrison — *The Common People of Great Britain: A History from the Norman Conquest to the Present*. Bloomington, Indiana: Indiana University Press, 1985. Pp. 445.

In *The Common People of Great Britain*, J.F.C. Harrison makes a very intelligent and entertaining survey of the social history of the English common people from medieval times to the 1980s. His main thesis is that, from the common people's point of view, the history of England is a very different story than that traditionally told by historians. Because, as he argues, most events important to the ruling classes rarely claimed the attention of the common people, an interpretation of English social history from below must be a history elites probably would not have recognized as their own.

This book, consequently, excludes many historical events, issues, or movements familiar to the general reader. For example, there is no mention of the murder of Thomas Becket, the Wars of the Roses, five of the six wives of Henry VIII, the Spanish Armada, the Battle of Waterloo, the Boer War and the abdication of King Edward VIII. Harrison does discuss, however, events which might be unfamiliar, such as, Doomsday Book, the Black Death, commutation of labor services, copyhold