

one-sidedness of sectarianism and anarchism, but he by no means does so in a spirit of bourgeois reformism, as MacGregor claims. Working-class struggles within capitalism are not an alternative to but a "moment" of working-class struggles against capitalism: reform is a process which can only be completed by its "negation" in revolution. In Hegel's phrase, "the bud disappears when the blossom breaks through."

In the end, MacGregor's book does not make any substantial contribution to Marxist theory as such. It is part of a different tradition — the tradition of orthodox Hegelianism. This is nowhere more evident than when MacGregor rejects Marx's theory of "surplus value" in favour of the theory that "exploitation originates from the perversion of the concept of property." (175) It is unlikely that today, a century and a half after the collapse of German Idealism, there is still an audience for such an anachronistic account of capitalist society. Nevertheless, if one can forgive its misunderstanding and misrepresentation of Marxism, the book is quite effective as an eminently accessible, if somewhat tendentious, introduction to the political philosophy of Hegel.

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Colin Howell & Richard Twomey, eds., *Jack Tar in History: Essays in the History of Maritime Life and Labour* (Fredericton: Acadiensis Press 1991)

Jack Tar in History: Essays in the History of Maritime Life and Labour is a collection of essays selected from a conference of the same name held at Saint Mary's University, Halifax in 1990. Thematically diverse, essay topics include race, gender, labour and law. The first of five sections includes articles on seafaring and revolution. First Peter Linebaugh and Marcus Rediker examine 18th century working class consciousness and the movement of rebellion and resistance from North America to Europe. Using thoughtful illustrations the authors present ample evidence for the existence of an 18th century working class but class consciousness remains elusive. Switching from a class to an individual, Julius Scott introduces Newport Bowers, a free black

American who journeyed to and briefly lived in Cap Francais, Saint-Dominique during the revolution of the 1790s. Events in the Caribbean and communication of those events through sailing networks are indispensable to Scott's interpretation of Bowers' mentality. Bower's fragmentary history allows only tentative conclusions but the article successfully challenges Eurocentric perceptions of black consciousness and provides an outstanding discussion article for history classes.

Section two features two articles related to law. Nicholas Roger's essay on resistance to impressment in Britain during the American Revolution charts the combination of popular resistance to impressment with radical political resistance associated with John Wilkes and the liberty movement. After radicals adopted the cause, impressment became a noticeably litigious issue. The radicals, however, failed to produce an alternative to impressment. Speculation on whether class differences preordained the failure of resistance might be fruitful in this article. Joseph P. Moore explores how sailors' two "moral universes" (81); one paternalistic, the other capitalistic, shaped events during the 1797 British Spithead and Nore mutinies. Moore suggests each mutiny progressively radicalized the sailors and encouraged democracy during the mutinies. In the next article Sean Cadigan takes issue with the contention that the wages and lien system of Pallister's Act (1775), which guaranteed some cash payment for fishermen, marked the beginning of capitalist relations between fishermen and planters in Newfoundland. Cadigan's detailed analysis traces the fortunes of a planter class which seasonally employed waged labour and sought credit from merchants to maintain their fishery interests. The wages and lien system squeezed the planter class and contributed to their financial failure as well as encouraging the truck system of payment.

The gender section deserves praise for being just that, a section of articles exploring the construction of femininity and masculinity. Dianne Dugaw analyses documented episodes of cross-dressing between 1750 and 1830 and illustrates how property and femininity shaped the reactions of society to these women. Dugaw, a Professor of English, demonstrates exceptional literary analysis skills, enhancing her interpretation of written

sources. However, the article is weakened by her own romanticizing of the cross-dressers. Margaret Creighton utilizes gender analysis to examine how "men *as men* shaped their voyage." (145) Creighton's sensitive inquiry encompasses the overlapping concerns of age, race and class and recognizes that all play a part in social relations. Lisa Norling's essay outlines the 'sentimentalization' of seafaring in New England between 1790 and 1870. Women of the earlier period appear more self-sufficient and active in the public sphere. After whaling moved inland from Nantucket to New Bedford land based attitudes limited women's activities outside the home. However, land attitudes changed as well in the period and perhaps both land and sea were effected more by an ethos than geography. Valerie Burton examines how gender and class intermingle in the views of seafarers, shipowners, and middle class feminists in the early 20th century over the issue of allotment, part of a sailor's pay given directly to his family. Shipowners used the perception of the Jack Tar as unreliable to fight allotment legislation while sailors attempted to rehabilitate their image. However, when the allotment issue threatened sailors' position of provider gender interests became paramount to sailors and they sided against the allotment.

The fourth section on sailors and war begins with an article by James Pritchier on why the French Expeditionary force sent to Acadia in 1746 was a failure. Valuable information collected by French officials indicates the original force was much larger than previously estimated (11000 men) and reveals a severe recruiting problem. Pritchier speculates the shortage of seafarers adversely affected France's push for empire in the 18th century. Next Ira Dye's article seeks to provide a physical and social profile of American seafarers using records of 14000 seafarers captured by the British between 1811-1814. The information on ages, ranks and service background of officers and seamen are interesting but not ground breaking.

The final section on Seafaring in the Industrial World contains an engaging article by Eric Sager who suggests the imprecision of memory, usually the main criticism of oral history, can reveal the nebulous values, feelings and morals of history's participants. Seager illustrates the thesis with interviews of

former members of the Canadian Seamen's Union. Finally, Del Muiise examines the crews of Yarmouth, an extremely important shipping port in Atlantic Canada, between 1871 and 1921. During this crucial period of industrial transition natives of Yarmouth increasingly choose to enter professional positions on land while crews became international. Given Yarmouth's reputed importance in the colonial economy Muiise's ongoing case study will prove very significant.

The editors hope *Jack Tar* will appeal to non-academics and the quality and diversity of articles should attract a wide audience. The inclusion of work by those other than historians is encouraging, and provides a different perspective which strengthens the collection. The articles impart an impression of maturity to the subject which enhances scholarly literature.

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Allan Greer and Ian Radforth, eds., *Colonial Leviathan: State Formation in Mid-Nineteenth Century Canada* (Toronto: University of Toronto Press 1992).

Colonial Leviathan is a collection of ten articles originally presented at a workshop in 1989 on "Social Change and State Formation in British North America." The purpose of the workshop was to consider various aspects of both the formation of the state in mid nineteenth century Canada and how this affected various groups of Canadians. Defining state formation is difficult and, as these articles attest, sometimes elusive undertaking. A number of contributors to *Colonial Leviathan* have considered the state as including "the constellation of agencies and offices" that shared in sovereign power. (10) Other scholars represented in this volume utilize the more organic Durkheimian-Marxist perspective, and see the state as an agency of moral regulation and state formation as a process "by which authority became progressively pervasive and efficacious in society." (10) Regardless which intellectual perspective is brought to bear on the subject, the purpose of the 1989 workshop and of *Colonial Leviathan* is to challenge "the liberal myth of the liberal