

The continued survival of a communal society that rejects the acquisitive norms of our own culture forces us to question assumptions about our own way of life. It is, in fact, in our relations with the peoples from whom we took this land that we can discover the truth about ourselves and the society we have built. We may recoil from native society, expressing a strong belief that it should become like our own; or we may see that we can learn from it. This is what the great anthropologist, Claude Lévi-Strauss, believes. In *Tristes Tropiques* he discusses "the confrontation between the Old World and the New":

Enthusiastic partisans of the idea of progress are in danger of failing to recognize — because they set so little store by them — the immense riches accumulated by the human race on either side of the narrow furrow on which they keep their eyes fixed; by underrating the achievements of the past they devalue all those which still remain to be accomplished.

Hugh Brody's book enables us to lift our eyes for a moment from that narrow furrow.

Vancouver

T. R. BERGER

Log of the Union, John Boit's Remarkable Voyage to the Northwest Coast and Around the World 1794-1796, edited by Edmund Hayes. Portland, Oregon: Oregon Historical Society, 1981. Pp. 112; *illus.*

In the penultimate decade of the twentieth century much is made of what is called "youth culture." To an older generation it seems as if "the young" have taken over the world without any real sense of obligation or responsibility. Moreover, those who hold this view assume that it is only now that the young play such an obvious role in society. Actually, as any knowledgeable historian may easily demonstrate, such an attitude is wrong. Indeed, in the late eighteenth century many entrepreneurial activities were conducted by individuals who were not even legally of age, and this was particularly evident in maritime trade. Consider, for example, William Sturgis, who was second officer in the *Ulysses* at 17, or John Boit, who was master on the *Eliza* at 19 — two years previous he had been a junior officer on the *Columbia* and while on that voyage wrote the splendid journal which later served to provide much significant information on the Pacific northwest coast.

In the summer of 1794 John Boit, aged 20, took command of the *Union*, a small sloop of some ninety-four tons, and began another voyage

from New England to the northwest coast. It is the account of this expedition, as told in the ship's log, which is the text of this volume. It must be recognized from the start that this is a log and not a journal; therefore there is little sustained narrative and a relative paucity of commentary about people and events. The reader must glean from the text what is the essential story and what is interesting purely to the maritime enthusiast. Throughout the text Boit periodically does depart from the brevity of his commentary to give a more full account of his feelings and sentiments. It is clear that Boit is not naive in his expectations of the behaviour of the native peoples. He recognizes the differing cultural values and he is aware that given proper circumstances, a modicum of real trust could be established, but he is realistic enough to know that the Indian was perfectly prepared to take advantage of the situation should the white man be off-guard. The Indians had plenty of experience in dealing with "King George's Men" or "Boston Men" and were not as unsophisticated as they liked to appear.

The most extended narrative account deals with Boit's sojourn in the Hawaiian Islands (pages 70 to 79). His perspicacity is never more fully revealed, and his shrewdness and professionalism are ever apparent. The Sandwich Islanders may have had charms for some, but they were untrustworthy — *pace* Captain Cook.

Boit had left Newport, Rhode Island on 1 July 1794 — his log notes "Adieu to the pretty girls of Newport," a nice touch — and returned to Boston on 8 July 1796 — "At noon anchor'd abreast the town. Saluted the town was return'd with their welcome huzza." The expedition had been a great success, if not quite as lucrative as had been hoped, and Boit continued to prosper, becoming a significant figure of the Massachusetts mercantile community.

While the log itself is interesting, the editorial role of Edmund Hayes is particularly noteworthy, and he has been ably assisted by Hewitt Jackson, who has produced some splendid schematic drawings of the *Union* — many technical aspects of the vessel are beautifully portrayed. In addition, the text is well supplied with detailed maps which are extremely useful. The result is a highly informative piece of work on the maritime fur trade.

It should also be noted that this is one of the most handsome books that has appeared in recent years. Everything about it shows a real sense of artistry: the paper upon which it is printed is of the best quality, the elegance of the typeface is obvious, and the attractiveness of the maps, drawings and other illustrative material is uniformly excellent. The Ore-

gon Historical Society is to be congratulated for the choice not only of editor and illustrator, but of those involved in every facet of production. Moreover, at the price which this volume is offered for sale it is one of the bargains of the decade.

University of Victoria

S. W. JACKMAN

The Egg Marketing Board: A Case Study of Monopoly and its Social Costs. Vancouver: Fraser Institute.

This book is one in a series of studies sponsored by the Fraser Institute on the effect of government regulation on the Canadian economy.

The B.C. Egg Marketing Board, and its national counterpart the Canadian Egg Marketing Agency, possess supply management powers — powers to restrict supply and set farmgate prices. According to Dr. Borcharding, the egg agencies maintain prices above free market levels by restricting supply through a quota system. To produce and sell table eggs in British Columbia a farmer has to hold a quota, issued originally by the marketing board, which entitles him to produce and sell a specified number of eggs. The author calculates that because of this supply management system B.C. consumers paid 11¢ more per dozen eggs in 1975 and 21¢ in 1980 than they would have under free market conditions.

The positive dollar value for quota is accepted by the author as proof that excess profits are to be earned by getting into the egg business. According to his logic, potential producers would not be willing to purchase quota and join the cartel unless there were benefits to be derived.

Based on the existence of monopoly power and a resulting “excess profit” in the production of eggs, the author proceeds to calculate a variety of associated “social costs” that would not exist in a system of perfect competition. As pointed out in the introduction, the nature of social cost measurements requires use of the economist’s more technical tools. The “unanointed” are reassured that skipping over the measurements — the $W_T = \frac{1}{2} \left(\frac{n}{n/\sigma' - 1} \right) \left(\frac{\bar{P}}{P_M} \right)^2 E$, for instance — does not leave one incapable of appreciating the argument.

In spite of his conclusions that higher prices and inefficiencies result from supply management, the author is reluctant to call for the disbanding of the egg marketing system. He acknowledges that there may be