

They point out that, when women writers are considered, McClung will have to be among the major names in Canadian fiction. She was not a romantic writer but one who saw a dark side of life, although her own optimism could not resist happy endings. These endings aside, her books deal with issues which could easily reflect present-day concerns: violence against women, especially domestic violence, child battering, racial prejudice, illegitimacy, unwed motherhood, and abuse of animals, to name only a few. The point made by the authors is that her writings deserve closer attention. What *Firing the Heather* does is to make the reader want to know more about this extraordinary woman. For those who already felt they knew her, she was a pleasure to rediscover.

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Barry Ferguson — *Remaking Liberalism: The Intellectual Legacy of Adam Shortt, O. D. Skelton, W. C. Clark, and W. A. Mackintosh, 1890–1925*. Montreal and Kingston: McGill-Queen's University Press, 1992. Pp. xv, 303.

The author is a talented historian at the University of Manitoba who always has something worthwhile to say. This study of Canadian political ideas arises from his doctoral dissertation at Queen's University. It is a graceful and insightful examination of the intellectual development and offerings of four leading political economists at Queen's. Their scholarship, Barry Ferguson argues, applied and elaborated on the new liberalism developed in Great Britain and the United States and was central to the emergence of the social sciences and the modern university in Canada. The four men steered debates about Canadian nationalism in the decade of nationalism: the 1920s. Their active participation as senior bureaucrats and consultants in the civil service supported Canada's shift to a "positive welfare state" in the 1930s and 1940s, although, as he admits, they ultimately provided little in the way of lasting influence in the public realm.

Given the cast of characters, the institutional setting, and the author's assumptions about the development of the Canadian state and its ideological underpinnings, this is a conservative study. It opens with a look at political economy and Queen's in the context of the New University, tracing the evolving university and government careers of the four men. There follow chapters on the leading, competing ideas that entered their classrooms and offices. The author concludes with a compelling discussion of the historiography on liberal-democratic theory into which is woven an analysis of the intellectual legacy left by the four Queen's scholars: a Canadian vision of new liberalism. For research sources, Ferguson relies mainly on their published and accessible unpublished writings and correspondence.

The study will interest readers of *Histoire sociale – Social History* for at least two good reasons. For one thing, the research contributes to an expanding body of recent literature on the cultural and social reform environment that marked this country during the early twentieth century. Ferguson argues that Canada's

experience with social and political reform is usually attributed to Christian philosophical realism (social gospel theology), social democracy, or Marxism, but in reality, he says, reform in Canada represented a unique intellectual position — a liberal-democratic frame of mind — that Canadian historians have not taken seriously enough. He wants to stress the role of secular thinkers, political economists like W. A. Mackintosh (but not H. A. Innis or, later, Watkins), yet downplay the importance of outside social-democratic intellectuals such as J. S. Mill and R. A. H. Tawney, and above all Marx and Hegel. He admits that the elite group of “new political economists”, or “Queensians”, was not in the vanguard, and that their position differed from the ideas that dominated Canadian thinking of the day. Their views were moderate, leading to a relatively small list of accomplishments, but, he argues, a study of their professional lives reveals an important “intellectual legacy” of secular, university-based thought that is worth knowing about. Collectively, they joined in developing a distinct economy and an environmentalist interpretation of Canadian nationhood, one which was firmly based in the North American community.

Canadian education historians, among others, will want to read this book for its insights into academic life and social science professions. In addressing the contentious issue of why full-time academics would engage in government research or leave university jobs for employment in Ottawa, the author suggests that these men both wished to find applications for their ideas and were somewhat frustrated at Queen's. Its record on salary levels, career advancement, and research support fell below that of the University of Toronto. At least one of the men, O. D. Skelton, is said to have left Queen's for government work because the university could and would not support his research. “Moonlighting” with royal commissions and government departments and councils in peace and war was the norm for these men, and it set a trend for academic economists that persists to this day. It is important to note, however, that the recent biographical material on the contemporary careers of academic women at Queen's, Toronto, McGill, and the University of British Columbia would suggest that women had almost no comparable access to suitable positions that would allow them, as academics, to leave even the modest intellectual legacy of the Queen's men. As well, many racial minorities were unable to hold university or government careers in this period. There is no reason why Ferguson would discuss this, of course, but it should give us pause for thought.

This study introduces us to an impressively large group of contemporary male thinkers in Canada and elsewhere, and to the next generation of political economists of Canada, led by H. A. Innis. Irene Spry was a vigorous member of that next group, both in her government work during World War II and in her academic career in economic history after the war, but she is not mentioned here. Ferguson represents Innis as somewhat over-rated, and several times we are promised that Mackintosh will be brought out from under Innis's shadow. This certainly piqued my curiosity; I have always wanted to know more about Mackintosh. Innis was at the University of Toronto, an institution which Ferguson indicates was not altogether deserving of its senior status. By moonlighting and publishing for professional recognition, Queensians outflanked the Toronto crowd. This smacks of boys'

varsity football rivalries (but then I was a “football-challenged” student). Perhaps because research materials on Mackintosh were scarce, as indicated in the “Note on Sources”, the focus of the book is on Skelton, not Mackintosh. Skelton was Shortt’s colleague and successor at Queen’s; Clark and Mackintosh were Skelton’s students and protégés. As the least developed character in this book, Mackintosh is doomed for the time being to remain a minor one. He emerges by the end of *Rethinking Liberalism* not as an individual, but as one of a tight-knit quartet of male academics who, as I read it, played in a small pond and vigorously promoted each other’s ideas and scholarship about Canada’s economic needs and prospects. Although greatly overshadowed in this book by Skelton and Shortt, Mackintosh seems to me the most sympathetic of the four men, because he truly cared about matters of culture and geography. Ferguson, in the end, does not answer his own question about the respective reputations of Mackintosh and Innis.

Ferguson set a complex, difficult task for himself and has done an admirable job with the available materials. He writes with clarity and intelligence.

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J. L. Granatstein — *The Generals: The Canadian Army’s Senior Commanders in the Second World War*. Toronto: Stoddart Publishing, 1993. Pp. xiv, 370.

Why anyone, in the first half of the twentieth century, aspired to high command in the Canadian army is a question that should bedevil historians: surely, a more thankless and unrewarding position could hardly be imagined. In any circumstances, learning the intricacies of command, much less mastering it as an art, is difficult; it was next to impossible in the Canadian context, with the necessity in wartime of marrying domestic and military considerations, while reconciling the fact of an evolving constitutional independence to the reality of military subordination to Great Britain, and contending in peacetime with marginalization to the political fringes. Yet a number of talented professionals, predominantly Protestant Anglo-Saxons from Ontario, chose to pursue careers as professional soldiers. This is their story.

J. L. Granatstein’s *The Generals* has captured, if not the exact battlefield mechanics, then the essence and flavour of what it meant to be a Canadian general in the Second World War. In a country divided by war and perpetually mistrustful of preparing for war — to say Canadians in the interwar period mistrusted the military would imply a degree of thought regarding the services that was non-existent — the Canadian army’s first battles during the war were naturally fought on the home front, continuations of pre-war fights that left the army’s general staff, from whence would spring many senior commanders, scarred and wary. Conventional wisdom tells us that soldiers are continuously fighting the last war. Canada’s most senior commanders — A. G. L. McNaughton and H. D. G. Crerar — never completely escaped either their First World War roots or their interwar skirmishes for position. Both encounters informed the choices and policies made by the Second