well-worn historical fields that have lately been left to pasture. The other papers generally break new ground or offer reinterpretations of existing historiography with Gauvreau, Curtis, McNairn, and Vosburgh presenting particularly revealing studies. It is also worthwhile to note that Brian Young’s paper offers a significant re-evaluation of his own previous work on the consolidation of elite power in Quebec. Most importantly, the book truly does open a refreshing window for future scholarship and begs a companion volume that would take the approach beyond the artificial boundary of 1867.

Overall, the book succeeds admirably in making the point that post-revolutionary British North America was society in transition and in flux. Political institutions, religious authority, social dynamics, and intellectual discourse were all mutable, the evolving products of an ongoing interaction and exchange between the Imperial centre and periphery. The book’s only real shortcoming is in what is not covered. Indigenous peoples, for example, are absent from the text, while the topic of the slave trade in British North America might also benefit from a transnational perspective.

On the whole Transatlantic Subjects is a good book. Although a collection of essays, it effectively drives a coherent argument home and leaves the reader firmly convinced that, to understand Canadian history, one must understand the broader British context. This book is therefore essential and recommended reading for Canadian historians and graduate students alike.

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Creating Postwar Canada: Community, Diversity, and Dissent, 1945–1975 brings together 13 studies that explore the “trente glorieuses” — the 30 years in Canadian history defined by its “extended moment of unprecedented prosperity, developed welfare states, high modernity, and advanced capitalism” (p. 2). In the introductory chapter, Magda Fahrni and Robert Rutherdale effectively make the case for the historical coherence of this period before introducing the volume, noting that they have broken it into two parts. The first deals with “imagined” postwar communities and the second with diversity and dissent.

The first half of the book is split between efforts with a geographic focus and those of a thematic nature. Joel Belliveau provides a useful survey of New Brunswick Acadian history — from autonomy to integration and partially back again — between 1950 and 1975. The process towards a liberal society began in the 1950s, accelerated in the first half of the 1960s, was called into question at the end of the 1960s, and was followed by a neo-nationalist movement that began in the later 1960s but had largely petered out by 1975. Through a
reading of the pages of La Cogneé, Éric Bédard hypothesizes that in Quebec there were two waves to the FLQ movement of the 1960s. The first was characterized by a millennial spirit that stressed the long-term nature of the struggle, while the second — which led to the 1970 October Crisis — was committed to spontaneous and radical action. Bédard’s conclusions are intriguing; however, the author himself admits that his argument is “empirically fragile” (p. 48), and further research is necessary to substantiate his claims regarding the movement’s intellectual and philosophical coherence.

Steven High provides a fascinating study of the development of “Canadian English” in the 1950s and 1960s, revealing how the publication of indigenous Canadian dictionaries was linked to identity and nationalism. In “Selling by the Carload: The Early Years of Fast Food in Canada,” Steve Penfold links the development of restaurants such as McDonald’s, particularly in the 1960s, to the consumer culture in Canada. Penfold indicates that this culture reflected many changing aspects of Canadian society, although a stronger conclusion would have made an excellent study even more persuasive. White women’s perceptions of Eskimo women are the focus of Joan Sangster’s contribution, which she elucidates by invoking travel journals and diaries (this article was an Honourable Mention for the CHA’s Hilda Neatby Prize).

Robert Wright’s intellectual history of Peter C. Newman explores and qualifies that prolific writer’s attempts to reconcile liberalism and nationalism by chronologically examining his writings from the 1950s to the late 1960s, chiefly Flame of Power, Renegade in Power, and The Distemper of Our Times (as well as his journalistic publications). Dimitry Anastakis takes issue with the traditional conception that Canada had to choose one path of a forked road; the author argues that Canada explored three alternative economic and trade routes, multilateralism, economic nationalism, and bilateral free trade, citing the 1965 Auto Pact as a combination of all three strains of trade policy.

In the second part of the book, which employs diversity and dissent as the organizing theme, a number of the chapters use Vancouver as the geographic backdrop. Michael Dawson examines the importance of consumerism and regulation in Canadian society. His evaluation of shopping regulations in Vancouver and Victoria reveals that Cold War rhetoric was employed as a “malleable rhetorical weapon” (p. 194). Becki L. Ross, too, looks at consumerism in Vancouver, albeit of a more frowned-upon type — striptease and exotic entertainment — and she focuses on the owners of these types of establishments to engage issues of class, race, and mores. Portrayals of women in Vancouver are also the subject of Christabelle Sethna’s study. She looks at how the sexual revolution played out in the 1960s on the pages of the The Ubyssey (the University of British Columbia’s student newspaper). For much of the 1960s, the publication’s dominant discourse made women the subject of male derision or desire, but later in the decade the women’s liberation movement and second-wave feminism were reflected in The Ubyssey’s editorial content.

Robert Rutherdale, one of the editors of the volume, considers how postwar men and their role as “providers” were understood and construed, both by
themselves and by society, suggesting a range of conceptions and experiences. Still
on the topic of families, Montreal’s Open Door Society is the medium through
which Karen Dubinsky provides an analysis of adoption and its connection to
racial constructs and politics in the 1960s. She reveals a number of pertinent find-
ings about “hybrid babies” — those of mixed racial heritage — as well as those
who gave them up for adoption, who adopted them, and why.

Morality politics are implicit throughout the second half of this publication, but
they figure prominently in Marcel Martel’s investigation of debates over mari-
juana policy. He contends that the failure to pass a 1974 bill that would have
reclassified marijuana and reduced related offences was defeated because law
enforcement agencies more effectively promoted their agenda than did the
medical profession. The latter interest group was divided over the extent of legal-
ization or decriminalization.

As a whole, this is an excellent volume, with the first section slightly more satis-
fying than the second, although the chapters in the latter form a more coherent
and connected whole than those in the former. This results from the diversity
of approaches and perspectives, although ironically this diversity is also a strength,
since a stated aim of this work is to display the various experiences of Canadians
in the first three decades of the Cold War. To their credit, the contributions that
explore marginalized, ignored, and under-explored subjects avoid falling prey to
“housemaid’s knee in Belleville” syndrome; in other words, despite many
narrow subject areas, the authors link their findings to larger currents or show
how they are relevant.

This volume could perhaps be used as a textbook at the senior undergraduate or
graduate level, but in this context its utility would likely stem from examining indi-
vidual chapters as methodological case studies. This collection would be most
useful to historians specializing in social and cultural history, particularly
because the book is indicative of new modes and approaches to research.

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HUTSON, James — Church and State in America: The First Two Centuries.

James Hutson, chief of the Manuscript Division at the Library of Congress and a
recognized scholar of church and state matters in early America, has produced a
valuable introductory text on American church-state relations to 1833. Part of the
“Cambridge Essential Histories” series, Hutson’s work successfully offers both a
clear overview of the topic and a subtle argument about the continuity of
American thought and practice in this period. Throughout, he deals equally
with the practical realities of religious life in early America, the politics that
responded to that practice, and the ideas that helped people make sense of
church-state matters.

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