working-class families — meant such families could not afford to send their children to college. University education was thus a bastion of conservatism for the privileged few.

By the end of the century things were different. The RCMP had changed from an institution with low educational requirements to one that recruited from a much broader segment of society and openly encouraged university graduate entrants, in-service education, and bilingualism. By contrast, the university had become, thanks to broadly available financial support, a mass educator. Anyone with the necessary educational skills could now aspire to attend. Instead of cultivating morality and culture within the elite, university faculties now openly encouraged critical thinking. What had once been dogma was now routinely challenged.

Hewitt's study consists of four parts. While the first provides the necessary theoretical underpinnings and background for the study, it also reveals how the author himself became a "person of interest" to the RCMP. The remaining three parts cover distinct historical periods and rely heavily on released government documents and in-depth interviews with former participants. Part 2 covers the first four decades of the organization's life. During this period the RCMP was mainly concerned about left-wing ideas spreading to the university from outside. The third concentrates entirely on the "crisis years" of the 1960s, when the universities became radicalized by New Left ideas and the anti-war movement. The last part focuses on the final years of the RCMP Security Service, its replacement by a civilian organization, the Canadian Security Intelligence Service (CSIS), in 1984, and subsequent developments within the force. By the beginning of the 1970s the RCMP's concerns had reversed. Now emphasis was placed on the spread of subversive ideas from the university to the external community.

Collectively the chapters show that surveillance of academe was practised across the country over a long period of time without independent oversight until the Security Service's replacement by CSIS in 1984. Such surveillance was conducted despite little substantive evidence of a real threat. Consequently, much effort and considerable resources were spent on an endeavour for little reward. Too often the activities took on the appearance of make-work projects and sometimes focused on illusionary groups. Significantly, *Spying 101* shows that the RCMP's capacity to understand and analyse subversive activity and ideologies was found by the late 1960s not to be its strong suit. To its credit the Security Service took steps to become more professional and to rely more heavily on civilian analysts with academic qualifications. At CSIS all aspiring intelligence officers now need a university degree as a minimum entry requirement to the Service.

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Nancy Janovicek and Joy Parr, eds. — *Histories of Canadian Children and Youth*. Toronto: Oxford University Press, 2003. Pp. 317.

On a whim this year, I included a week on the history of adoption in my Canadian social history syllabus. I thought I was indulging myself and my current research interests and would likely have to endure silence or bewilderment from my students. I know the connections between children and the "big themes" of social and cultural history, but what would even bright 20-year-olds know? My students surprised me, as they often do. They immediately and enthusiastically grasped the links between childhood, family forms, state policies, and racial and gender hierarchies; they exhibited sophisticated understanding of the social construction of youth and a wide-ranging knowledge of the complicated history of children. The latter was gained, they told me, not from their history classes but from children's literature classes in the English Department. A telling moment, to me, which suggests that students are ready for much more on the history of childhood.

But is the history of childhood ready for them? This anthology pulls together a variety of topics under the rubric of "childhood" and "youth". Divided into nine sections, it covers such areas as historiography, the colonial era, work, schools, delinquency, politics, racism and immigration, and sex. Articles — all previously published — are interspersed with primary sources, loosely defined: Emily Carr's memoir of her mother, the United Nations Declaration of the Rights of the Child, a 1955 *Saturday Night* article on juvenile delinquents. As is standard for an anthology directed at the student market, each section is briefly introduced and concludes with a section on further reading. The anthology as a whole is introduced by one of its editors, Joy Parr.

While an attempt has been made to make this an undergraduate-friendly, teachable anthology, it also provides historians with an opportunity to consider larger questions in the development of the history of childhood in Canada and to assess the state of this field more generally. The introduction sets a thoughtful and ambitious tone, which is sadly rarely reflected in what follows. Parr links this current volume to the 1982 anthology she edited, *Childhood and Family in Canadian History*. She reflects on what has been learned in 20 years of research and thinking about the history of children and, less directly, by the monumental changes in the field of history over the same time. In a certain sense, childhood history offered some of the first challenges to modernist, linear narratives of historical progress. The definitional uncertainties that preoccupy other fields of inquiry — the blurred boundaries of gender, sexuality, and race, for example — are old hat to children's historians. As Parr puts it, children have always been "less party than adults to the clarifying fictions that made meaning of their own times and after" (p. 3). Parr's introduction establishes three principles: that childhood is made by both culture and biology; that the history of childhood and youth does not exist outside the meaning we make for it; and that, where children are concerned, we know much more about prescription than subjectivity.

These are nicely articulated, sophisticated guiding philosophies, which are kept in mind by too few of the contributors to the collection. The reason for this is simple: most of these articles were published between the mid-1980s and the early 1990s, and some earlier (one is a reprint from Parr's 1982 anthology). While the quality is uneven, some engrossing and important pieces are assembled here: Rebecca Coulter's work on a delinquent black girl in Alberta who had the misfortune to find

herself before Judge Emily Murphy stands out, as does Tim Stanley's story of school segregation in Victoria, Peter Gossage's work on an infamous case of child abuse in 1920s Quebec, Dominique Marshall's study of the origins of the category "children's rights", and Mary Louise Adam's study of sex education. But on the whole many of the articles in this anthology — especially the earlier ones — do not wear their age particularly well. They display mechanical and wooden treatments of identities, considering race, in particular, in an unreflective fashion. They are strangely confident and matter-of-fact about their subjects, reflecting few of the complexities about definitions of childhood that Parr suggests in her introduction. I react a bit as I do to photos from the 1970s and 1980s: did we really wear our hair so big? Who thought platform shoes were a good idea?

Where Canadian history has *not* been is sometimes a more interesting, and revealing, question. Despite Parr's cautions in the introduction, few historians have really considered what it means to acknowledge the social construction of age in children's history. There is, of course, a vast difference between children and childhood, and this anthology is by far weighted towards the former. Childhood is another matter, and historicizing this is complicated. Why are we so invested in ideas about childhood innocence, and where have our ideas about the social meaning of childhood come from? No one — at least no one here — has explored children's culture or the vast issues this raises around consumption, literature and film, changing definitions of play, and the representation of childhood in cultural practice. Few — with the exception of Marshall — have explored how children have become potent political symbols, who have represented national or racial aspirations, grievances, and stereotypes.

The history of childhood has wonderful potential to shed light on many of the big questions historians worry about: the creation of national identities, new discourses of politics, racial hierarchies, and gender boundaries, to name a few. To some, children as social beings are inherently interesting — and as a collection of children's social history, this book is definitely useful and important, with great potential as a teaching tool. Further ahead, I hope, we will see a historiography of childhood in this country that asks broader and bolder questions.

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Shawn Johansen — *Family Men: Middle-Class Fatherhood in Early-Industrializing America*. New York and London: Routledge, 2001. Pp. ix, 249.

Shawn Johansen challenges historians of family life in antebellum America, and in industrializing societies generally, to reconsider a central concept, that of separate spheres. He is not the first to question the salience of gendered regimes that separated husbands from wives, breadwinning from homemaking, or public from private. But he joins a small yet growing number of American family historians, including Ralph Larossa, Robert Griswold, Steven Frank, Anthony Rotundo, and