

something impressed upon him by all manner of commitments. He becomes the prisoner of his own power. As President Truman could not *not* use the Bomb, a modern President cannot *not* use his power base. It has all been to him as the legacy of Bomb Power, the thing that makes him not only the Commander and chief but Leader of the Free World. He is a self-entangling giant.

In many ways Wills has written a plea to the modern political community to heed the lessons of the past – or at least to understand the roots of the present condition and hopefully to recognize the effect that they can have on the future. He readily grants that this may well be a losing battle. “It may be too late to return to [the Constitution’s] ideals, but the effort should be made,” Wills notes, somewhat ruefully. He then concludes the book with an at once defeatist and empowering statement of battle: “As Cyrano said,” Wills adds, “...*on ne se bat pas dans l’espoir du succès.*” This is the old Wills at work – the one who is regrettably absent from most of *Bomb Power*: erudite, self-assured, uncompromising and more than just a touch psychoanalytical. That Wills’ true voice comes through only at the end makes one feel that there is a great cruelty in realizing that they have just read a great author’s mediocre book. It should be commended for its effort, but left for its overall paucity. The intellectual excitement that Wills used to produce so effortlessly is missing from most of *Bomb Power*. One hopes that this failure is the result of a topic that is less than invigorating for such a putative mind. Nevertheless, it may mark the beginning of a noble and natural deterioration of a public intellectual’s career. Perhaps Charles Peguy, then, deserves the last word: “*Tout commence en mystique et finit en politique.*”

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James M. Pitsula, *For All We Have and Are: Regina and the Experience of the Great War*,

Winnipeg: University of Manitoba Press, 2008. Pp. 369. \$26.95.

James Pitsula is a professor of history at the University of Regina, where he has taught since 1978. *For All We Have and Are: Regina and the Experience of the Great War* is one of several books written by Pitsula investigating the underpinnings of social change in twentieth century Saskatchewan. In his latest work, Pitsula investigates social change in the

context of wartime.

Previous scholarship addressing the Canadian home front during the Great War has largely neglected the relevance of the correlation between the war and the broader social movements of the early twentieth century. Pitsula's micro-study of Regina during this period is an attempt to break this trend and reveal the co-dependent relationship which existed between those movements and the war effort in Regina, and by extension, in Saskatchewan. Pitsula posits that Regina's experience during the Great War was infused with the progressivism of the Social Gospel, the politics of national identity, and the perpetuation of the agricultural myth. According to the author, the success of each movement during this period, and not earlier, can be largely attributed to the social context created by the Great War; moreover, each of these movements was necessary in bringing an eventual Allied victory.

Pitsula relies upon municipal archives, local battalion and church records, newspapers and personal accounts to draw out the reality of war for the inhabitants of Regina – a reality which was much different than that of eastern urban centres, such as Toronto. Unlike many parts of Eastern Canada where the war promoted a diversity of industry through a variety of wartime contracts, Pitsula reveals how Regina was neglected by the industrial war machine.

The Great War served as an impetus for a number of social movements which had floundered in the pre-war years. For instance, Pitsula suggests that the prohibition movement gained its first successes during wartime because it symbolized the larger effort to defend the British identity both at home and abroad – a struggle which emerged concurrently with the war. This desire to defend the “Britishness” of the province also carried into the struggle over language rights in Regina's schools, which occurred with great ferocity during the war years. The author argues that this struggle extended to a broader battle for cultural control over the entire province. It was the social context created by wartime which allowed these issues to gain footing at the forefront of the public mind. In turn, these movements added to the momentum of patriotic support which largely drove the war effort.

The war had a profoundly negative impact on western agriculture, as the Allied food demands resulted in a predominantly mono-cultural industry based on cereals – something covered in detail by John Herd

Thompson's *Harvests of War* (1978). Pitsula goes one step further than Thompson, suggesting that despite its depressing effects on prairie industry, the war also had some positive implications. Pitsula argues that the wartime importance placed on agricultural production served also to elevate the status of farmers not only in the West but on a national scale. The dependency of the British Empire on Canada for foodstuffs, especially after 1917, gave the work of farmers a new national importance that had previously been unacknowledged. The author suggests that the high wages paid for farm labour did much to reverse or at least temporarily stall rural depopulation – a trend which had reached new heights in the pre-war years. Moreover, the increased availability of work did much to dampen the “labour militancy” which had also been on the rise before the war. The role of increased wheat production in the eventual Allied victory brought with it a new wave of social credit which many farmers were anxious to cash in during the post-war years. As the war confirmed Saskatchewan's place as “the breadbasket of the world,” it was responsible for the renewed perpetuation of the agricultural myth, and in turn, increased agricultural production assisted the Allies towards eventual victory.

Finally, the culture of sacrifice that emerged out of wartime necessity gave increased credibility to the Social Gospel movement, which was largely founded on the same concept. From coast to coast, men and women were asked to sacrifice luxuries and personal indulgences in the name of the nation and for the sake of the men sacrificing their lives overseas. It was this call to sacrifice that fuelled the donations to the Canadian Patriotic Fund and the Victory Bonds, as well as participation in the thrift campaign and food conservation drives, all of which assisted in a timely Allied victory. With eventual victory as an underpinning, and society's “selflessness” encouraged through patriotism, the Social Gospel movement was allowed to thrive and gain momentum throughout the war years and beyond.

James Pitsula has presented a refreshing view of the Canadian home front experience during the First World War. He has appreciated the influences of class, gender, and emotion as they affected the inhabitants of Regina, thereby distinguishing the western wartime experience from that of the rest of Canada. Through the lens of one city, he has also explored the diversity of the wartime experience, combining both government and personal archives, and detailing both the successes and failures of Regina's farmers, urbanites, and reformists. Contrary to the idyllic portrait of the female war experience presented by scholars such as Ian H.M. Miller in *Our Glory and Our Grief* (2002), Pitsula not only highlights the various

contributions made by women to the war effort, and the social reform campaigns, but he presents the many challenges which faced women in wartime. Following in the spirit of Desmond Morton's *Fight or Pay* (2004), Pitsula alludes to the fear, anxiety, and dread that many women experienced on a daily basis as they worried over home finances, food shortages, and the names appearing in the daily casualty lists.

For All We Have and Are makes a useful and fascinating addition to the broader historiography of Canada and the Great War. Pitsula's work not only contributes to our understanding of the diversity of wartime experiences – for there was no one national experience for Canadians – but also to our understanding of war's impact on society and its role as a catalyst for cultivating social change.

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Peter C. Bischoff, *Les débardeurs au port de Québec: Tableau des luttes syndicales, 1831-1902*, Montréal: Édition Hurtubise, 2009. Pp. 456. \$32.95.

Traiter de la solidarité des ouvriers et son articulation avec le politique. Voilà ce à quoi nous convie Peter Bischoff dans son dernier ouvrage. Le professeur de l'Université d'Ottawa spécialiste en histoire des travailleurs cherche à comprendre comment les débardeurs du port de Québec ont réussi à créer un des syndicats les plus puissants au Canada: la Société bienveillante des journaliers de navires de Québec. Ce livre nous plonge au coeur de la vie de cette organisation et de ses membres.

D'emblée, il reconnaît les limites concernant les sources disponibles. Bien que cette Société n'ait pas conservé de documents, il a été possible de regrouper l'information la concernant à partir de sources diverses provenant, entre autres, des journaux, des documents de la Chambre de commerce de Québec et surtout des différentes mesures législatives québécoise. Ce travail, fruit d'une recherche minutieuse, rend justice au climat politique et syndical de l'époque.

La société québécoise du XIXe siècle étant marquée par le développement rapide du commerce du bois, le Port de Québec en devint le centre nerveux. Le tonnage des navires y accostant, et l'importante main d'oeuvre y gravitant en font un centre d'activité économique majeur. Alors que les premiers navires arrivent à Québec vers le mois de mai, ce sont des