

residents is balanced with a second section in which the benefits to this mode of existence are outlined by people in their own words. The range of topics covered is large, dealing with matters as diverse as changes in local government or evolving voluntary organizations, as well as incest and abuse, although the latter discussion is completely inconclusive.

Particularly interesting is the author's portrait of four minorities in the town: those of African, Asian, French-Canadian, and Jewish descent. Apart from the Jews, these people were largely recent arrivals in what was once an overwhelmingly British and Protestant village. While the conflict between natives and newcomers that Barrett analyzes will be unsurprising to those familiar with rural Ontario in the past 30 years, the blatant racism against visible minorities that he exposes reveals how recent immigration policies have created a new urban/rural divide based on the degree of ethnic pluralism. Barrett explains that African Canadians are more vocal about the discrimination they encounter because they had arrived in Shelburne as individuals who attempted to integrate into the community. South Asians, on the other hand, experience similar discrimination, but they have been in Canada for a shorter time and protect themselves through intensive networking, seldom interacting with the community other than in work relations. Consequently South Asians are less outspoken.

While Barrett often couches his results in statistical form, the weaknesses in his methodology render such findings suspect. Rather, *Paradise* is a book that can be read to hear the residents of small-town Ontario speak and to see where history and anthropology converge.

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Serge Bernier *et al.*, rédacteurs — *La participation des Canadiens français à la Deuxième Guerre mondiale : mythes et réalités*, *Bulletin d'histoire politique*, vol. 3, n^{os} 3/4, printemps/été 1995, 408 p.

The Second World War, much like the Great War, was a time of trial for Quebec and French Canada. English-speaking Canadians, most especially those of British origin, wanted to participate fully in the war and had scant patience with their more reluctant compatriots, a group that encompassed francophones, many of the English-speaking of non-British origins, and a variety of conscientious objectors found in the Peace churches and throughout society. Overall, the war effort was superb, with more than a million men and women joining up out of a population of just over 11 million, and out of a male population base of just 2.5 million between the ages of 18 and 45. The percentage of those who enlisted ranged from 42 per cent in Saskatchewan, a province with a very large number of ethnic Canadians, to over 50 per cent in British Columbia.

And Quebec? In Quebec, only 25.7 per cent of the eligible male population served as volunteers. That figure excludes Quebec's more than 43 per cent of the

99,000 army home defence conscripts who did not volunteer for overseas service; however, it does include the substantial number of English-speaking Quebeckers who volunteered. It is admittedly very difficult to sort through the data, and Serge Bernier of the Directorate of History at National Defence Headquarters in Ottawa tries hard to make sense of the numbers. His conclusion is that between 84,000 and 91,000 francophone Quebeckers served voluntarily in the armed forces, and he estimates further that some 77,000 francophones from the rest of the country also were in uniform. In all, this would amount to 161,000 francophones — or 20.23 per cent of the total number of Canadians who volunteered. I think these numbers err substantially on the high side, but my guesses would be no more scientific than Bernier's, whose data are very rough, as he admits.

Bernier nonetheless concludes that, because of the anti-war attitudes that were widespread in Quebec, the rate of voluntary participation in the province "mérite d'être salué" (p. 21). Is Bernier, acting director of the Directorate of History and arguably the best francophone military historian in Canada, correct?

One might have expected that the 31 articles in this collection, the product of a conference held at the Collège militaire royal de St-Jean in October 1994, could help us to answer that question. Regrettably, we are little further ahead after reading the volume, although we do learn a great deal about wartime public information, war and postwar films, and recent television programmes on the war. The reason is immediately obvious. Very few of the collected articles are based on any primary research at all — only four by my count — and most show a startling unawareness of the recent (and, in far too many cases, even the much less recent) literature on the Second World War produced by Canadian historians. The articles, in fact, including those written by well-established historians, appear to be little more than tentative papers dashed off in response to the pleas of conference organizers to fill out a programme. Few deserve publication in this collection or anywhere else. In other words, there is plenty of room still remaining for research on Quebec's role in the Second World War.

There is, however, one area where Quebec writing on the war precisely mirrors that in English Canada. Béatrice Richard notes that the second volume of *L'histoire du Québec contemporain*, almost certainly the standard textbook used in Quebec's universities, manages to treat Dieppe, the Italian campaign, the invasion of France, and the liberation of Europe in precisely eight lines in a book of 740 pages (p. 385). Sadly, so dominant are the social history paradigms that dominate Canadian history that most of the English-language texts now available devote little more space to the war. This is, of course, simply extraordinary, for even the social implications of the war years are neglected, and it suggests that the ties that bind Quebec and Canadian historians are stronger than many might have believed. Those binding ties, of course, can best be characterized as nothing so much as a shared and all but complete, blind ignorance of what is truly important. To neglect the Second World War so entirely suggests that ideology dominates over common sense.

But what of Bernier's comment and my query? Is Bernier right that Quebec should be praised for its war effort? That the individuals who volunteered for service deserve the commendation of their countrymen is beyond doubt. Those who

flew in the RCAF, who fought with the Vandoos, the Chaudières, the Fusiliers Mont-Royal, the Maisies, and 50 more regiments and corps, and who withstood the anglocentrism of the Royal Canadian Navy to go to sea presumably understood what was at stake in the conflict. There were ships sunk by U-boats in the St. Lawrence, after all, and there was a real possibility that Canada might have come under direct attack or even invasion if Britain had not hung on after Dunkirk and if the United States Navy had not won the Battle of Midway in 1942. There is also no doubt that this was a just war in the eyes of virtually every citizen of the Western democracies as well as by every canonical definition. If it had been lost, Quebecers would have been enslaved along with all their English-speaking compatriots. Somehow, however, Quebec all but alone among the democracies failed to draw the proper conclusions. Pierre Trudeau and André Laurendeau were not alone in opting out.

That the Canadian armed forces did not always welcome francophones as they should have is unquestionably true. That the King government's promises against conscription for overseas service were violated in 1942 and 1944 can similarly be argued (but no longer by me!). But there is also no doubt that the federal government had learned from the mistakes of the Great War and that it made enormous efforts to persuade French Canadians to participate in a war that was Canada's in a way that the 1914–1918 war was not. For innumerable reasons, which have been delineated better and much more fully by English-speaking than francophone historians, Quebec did not respond as it should have. On the other hand, there is no doubt that the participation rate in Quebec was very much higher than in World War I.

The Quebecers who volunteered for service in World War II, then, more than merit the approbation of their compatriots, francophone and anglophone. They overcame the antiwar sentiments that were widespread in French Canada and served with great distinction. Serge Bernier notwithstanding, however, there can be no doubt whatsoever that Quebec as a whole merits no such salute. It would be good for historians in Quebec, including the very sensible Bernier, to recognize this and to stop the myth-making that this collection of papers all too obviously represents before it takes hold. It is also long past time for those historians in English Canada — and I especially include myself — who have spent years trying to justify and explain away Quebec's appallingly weak war effort to start to call a spade a spade.

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Jordan Goodman — *Tobacco in History: Cultures of Dependence*. New York: Routledge, 1993. Pp. 280.

In *Tobacco in History*, Jordan Goodman looks “to explain how humankind became involved with the tobacco plant, and how the relationships between it and ourselves have changed over time” (p. 13). The book is timely considering the recent