

state. In the revised edition, a fuller discussion of social services in the post-war period might help explain the origins of these failures and point to objectives for future struggles (336). Adequate social services have costs: the work of care and community-building is not free. So its history does belong in a materialist analysis of social policy and practice, even if the connections between such services and the relief or prevention of poverty remain controversial.

Finkel's *Social Policy and Practice in Canada*, modestly subtitled "A History" rather than named "The History of," is truly an heroic accomplishment. It makes a unique contribution to our resources for teaching and understanding the history of the Canadian welfare state. Each of us who work in this field might have written a different survey. Mine would have included more bureaucrats and social workers, more laws and politicians, and more discussion of economic theory. And I would not have relied so heavily on the 'popular / élite' binary. But there's a truth in Finkel's society-centred and pared-down analytical framework, a truth accessibly presented and one with which readers cannot fail to engage. We owe Finkel a debt of gratitude for his having taken on the monumental task of digesting, synthesising, and supplementing a vast array of the existing welfare history literature. The best repayment the rest of us can make is to get busy and supply the studies that will fill gaps and inspire him to write a second edition.

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Graham Russell Gao Hodges, *Taxi! A Social History of the New York City Cabdriver* (Baltimore: The Johns Hopkins University Press, 2007).

Graham Hodges has written an engaging book on taxi drivers in New York City, from the turn of the twentieth century to the present. His book could easily become a model for similar studies. Hodges not only discusses labour and unions and the politics of gaining a license, but he also deals with the lives of the working-class drivers themselves and how they were viewed in American popular culture, such as film and novels. Hodges is well qualified to write on his subject. He has written about New York City before, and he knows how to use film, novels, and autobiographies to add depth to his study. He also drove cabs.

While the tale begins with the introduction of the meter-equipped, gasoline-powered vehicles in 1907 and takes us down the present cab drivers, certain broad themes stand out. For the cabbies it was a struggle to make a living. While winning some success in labour organization, cab drivers had special problems, even in a city known for its strong labour movement. Were the cab owners simply entrepreneurs or were they employees of the fleet of taxis owned by companies? To complicate the task of achieving control over their lives were the politics