

David M. Quiring, *C.C.F. Colonialism in Northern Saskatchewan: Battling Parish Priests, Bootleggers and Fur Sharks* (Vancouver: UBC Press, 2004).

Clio is a demanding mistress. While she inspires historians, she also demands much. The best products of the historian's craft demonstrate original and painstaking research, careful argument, and lucid, concise writing. David M. Quiring's book demonstrates many of these technical strengths, but also contains surprising weaknesses. A doctoral thesis revised for publication, its scholarly apparatus is impressive, but it demonstrates a lack of breadth and an ideological narrowness which lessen its impact.

Quiring's study focuses on the policies of the CCF/NDP government of Saskatchewan from 1944 to 1964, as it attempted to develop the northern part of the province. Making extensive use of provincial archival and administrative sources, the author analyzes the CCF's "planned economy" approach and pronounces it a failure. In his view, this two-decade-long experiment in northern economic policy was nothing more than a doomed experiment in neo-colonialism. "Southerners" who did not understand the north imposed their values and procedures upon it, ultimately retarding its economic growth and disrupting its traditional ways of life. "From their point of view," the book concludes, "northerners endured twenty years of CCF intervention in their lives. These two decades brought the destruction of much of the traditional northern power structure, economy and society" (259).

Colonial exploitation is hardly a new theme in historiography. The great early European empires behaved this way; indeed mercantile doctrine endorsed it. Former colonies similarly developed and exploited their own hinterlands. Quiring's central thesis contains no surprises, but his assertion that the CCF practiced such policies in more callous and doctrinaire ways than other governmental jurisdictions may catch readers off guard. In this account, Saskatchewan bureaucrats are little more than mindless villains, though Tommy Douglas, himself, seems to stand apart from the provincial administration.

Quiring's chief complaint appears to be that the CCF government was socialist. He uses the word throughout the book in an accusatory, rather than a descriptive, manner. He includes a brief discussion of such terminology, for example, by claiming that CCF references to social democracy "may downplay its origins in socialist ideology and seem less threatening to some who oppose more radical socialism" (note 6, 268). So, northern policy failed in post-war Saskatchewan because it was "socialist."

This is really questionable. Does Quiring think, for example, that the central planning of large resource-based corporations — corporate socialism if you will — was less intrusive, more environmentally sound, and humane than Saskatchewan's policies? Were Saskatchewan's post-war policies worse than those of Maurice Duplessis' Quebec? Aboriginal peoples in the province were,

of course, a federal responsibility, while crown lands, after 1930 were under the province's control. The author demonstrates little understanding of the complexities of federal-provincial relationships when dealing with the situation of aboriginal communities in Saskatchewan's north.

The narrowness of this book's intellectual and ideological framework is partly a product of its intensive, but tightly focused research. Twenty-one interviews with northern residents were all, with one exception, conducted in July and August 1999. There is some material on First Nations peoples, but it is not extensive: Olive Dickason's work, to cite one example, is not mentioned, nor are Thomas Berger's studies of northern development. In short, this is PhD research, which should have been given a wider context before being published. Doctoral studies – usually highly specialized projects – need to marinate a while before being turned into books. This work is no exception.

Readers of David Quiring's book will get a close-up view of Saskatchewan's northern policies after 1964. They will not get contextual or ideological breadth.

J. Douglas Leighton
Huron University College, University of Western Ontario

Emilie Stoltzfus, *Citizen, Mother, Worker: Debating Public Responsibility for Child Care After the Second World War* (Chapel Hill: University of North Carolina Press, 2003).

During World War II, parents across America relied on publicly funded child-care; it was a service many, especially mothers, did not want to relinquish. Accordingly, when the Federal Works Administration announced the termination of federally funded daycare at war's end, mothers across the US formally organized to oppose the closures. They confronted both fiscal concerns and a conservative gender ideology that supported the breadwinner ideal and envisioned women as specially suited to mothering. Using case studies of Cleveland, Ohio, the District of Columbia, and the state of California, Emilie Stoltzfus documents each campaign to retain the wartime program in the post-war era. Her juxtaposition of the failures in the first two places with the eventual success in California, offers a glimpse into barriers confronting women across the country. Moreover, she demonstrates through their struggles that women's responses to the impending loss of public childcare were much more complex than sometimes believed; many women did not go gently back to their kitchens. Rather, they practiced what she calls "dissident citizenship," engaging in protests such as a day-long sit-in at Cleveland's city hall. As suggested