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activités humaines à travers les époques » (p. 115) sur le territoire à l'étude. Au même titre que ses collègues archéologiques, l'auteur ne s'est pas non plus embarrasser outre-mesure des paramètres historiques géopolitiques et à privilégier le long terme en s'intéressant d'abord aux processus d'évolution de l'occupation et des activités humaines en découlant. Il faut donc souhaiter la poursuite des travaux de Pelletier et de ses collègues archéologues, si l'on aspire à maintenir ce renouvellement de l'historiographie sur la Nouvelle-France.

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PERRUN, Jody – *The Patriotic Consensus: Unity, Morale, and the Second World War in Winnipeg*. Winnipeg: University of Manitoba Press, 2014. Pp. 292.

Canada's contribution to the Second World War, both on the battlefields and home front, is one of the most studied topics in Canadian history. It appeals to both academic historians and the popular reader, especially given recent anniversaries related to the conflict, such as the seventieth anniversary of the Allied landing on the beaches of Normandy. In *The Patriotic Consensus*, Jody Perrun takes this international story down to the local level. He examines how the people of Winnipeg adapted the implementation of nation-wide programs, such as recruitment and conscription, Victory Bonds, volunteer drives, and rationing, to suit their local context. He extends this analysis to emotional as well as practical components of life during the war, such as reactions to housing shortages, and post-war reunions. Perrun argues that traditional narratives, which suggest there was a "patriotic consensus" in the country that made the implementation of these programs possible, do not account for the "nuanced experiences of smaller communities," ignoring emotions and reactions to policy in practice (p. 215). He suggests that analyzing these histories in a local, urban context provides a more effective framework through which to understand these reactions to the conflict.

Perrun frames his work within larger historiographical conversations about the experiences of people living in wartime cities, many of which focus on urban centres in Britain. This approach includes considering the effects that "problems related to work, wages, consumption and emotional well-being" had on how people experienced their lives at war (p. 215). Perrun suggests that these day-to-day issues had a significant impact on people's willingness to co-operate in war efforts on the home front. Given Winnipeg's sizable population, and exceptional class, cultural, linguistic, and religious diversity, he believes that the city provides an excellent case study for answering questions about people's experience of the war and their relationship to its new prevalence in their lives (pp. 4-10). While he acknowledges Winnipeg is exceptional because of its diversity, he suggests that that allows his conclusions to be applied more broadly, since they represent the

experiences of the diverse groups and communities represented in cities across Canada. (p. 14).

Each chapter of the book looks at one specific element of the war's impact on the home front. These include wartime restrictions to freedom of speech and expression, the treatment of ethnic and religious minorities, the Victory Bond program, enlistment and volunteering, rationing and housing shortages, and family reunions. These chapters provide specific examples within this broader case study of national programs in the local context. Perrun tends to telescope in, starting with the national context of programs, such as Victory Loans, and then analyzing its application and impact in Winnipeg specifically. This approach allows him to immediately counter some of the national narratives about political consensus as they come up, rather than relegating the counter-narrative to one chapter or section. By looking at programs in isolation, Perrun is able to provide striking and vivid examples of life in wartime Winnipeg which help to illustrate his broader picture of the city. For example, his treatment of "If Day" brings his chapter on Victory Bonds to life. On February 18 1942, a variety of wartime agencies, soldiers, and volunteers came together to transform Winnipeg into a city under Nazi rule overnight. This exercise, known as "If Day," was designed to prompt an upswing in investment in the Second Victory Loan campaign. The day's activities included the arrest of clergymen and leaders of ethnic organizations, even greater rationing, roadside stops for impromptu investigations, and a bonfire of "banned books" (pp. 109-112). Perrun's description, and the inclusion of photographs and reproduced newspapers in the appendix, brings to life a chapter that otherwise necessarily relies on tables and statistics, used to prove Winnipeggers were participating in Victory Bond drives throughout the war. Using examples such as these, Perrun is able to concretely demonstrate the ways in which local ingenuity could be applied to make national programs appealing and fresh.

Looking at each wartime program in isolation presents a clear picture of how it was implemented locally. However, it also limits Perrun's ability to examine the impact of these programs as a whole on the "Patriotic Consensus." For example, Perrun separates his discussion of rationing and material goods consumption from his analysis of wartime housing shortages. This approach leads to contradictory conclusions about two programs that effected many people in similar ways. Regarding rationing, he suggests it was broadly accepted and internalized, and that "Public acceptance of controls was important because grumbling about living conditions could adversely affect home front morale" (p. 166). He then goes on to discuss the so-called "slum conditions" that most Winnipeg residents lived in throughout the war, due to overcrowding and underdeveloped housing conditions (p. 170). He concludes that these conditions "took their toll on family morale during the war" (p. 184). However, he does not discuss these two interrelated wartime conditions together, even though it would seem that poor housing conditions, including a lack of heating and cooking equipment, would affect how one felt about and experienced rationing and other material deprivation. Similarly, in his discussion of Victory Bonds, he mentions that employees participating in Victory Bond programs often felt coerced by employers, managers, or supervisors

to contribute to the program, and that the even the Wartime Information Board was concerned about how employees felt about this practice (p. 88). This point offers another perfect glimpse into the limits of consensus, but Perrun does not elaborate on the topic in his conclusion to the chapter, instead concluding that the high rate of sales demonstrated acceptance of the program. Examples such as these ones provide excellent opportunities for him to question what consensus looked like, but Perrun does not sufficiently elaborate on their significance as a whole or integrate them well into his conclusions.

*The Patriotic Consensus* provides a well-researched, dynamic and detailed study of the impact of war on one urban centre, and on broad cross-sections of the Canadian population. This book will certainly be of interest to historians of Winnipeg, and Canadian experiences on the home front during the Second World War. While its conclusions could have been pushed further, it nonetheless provides a refreshing look at how Western Canada participated in the war effort. Given that Western Canada is often overlooked in histories of during the Second World War, in favour of industrial Ontario or dissenting Quebec, it is a valuable addition to the national story of how Canadians experienced the war at home.

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PHILLIPS, Mark Salber – *On Historical Distance*. New Haven and London: Yale University Press, 2013. Pp. 293.

There is often an underlying prescriptiveness in histories of historical thought that Mark Salber Phillips seeks to avoid in his beautifully written book *On Historical Distance*. “Distance” may seem an odd concept to focus on in this regard, as it is typically invoked to explain the historian’s privileged position of detachment as a product of the passage of time, a rather narrow and normative view that is difficult to separate from modern historical practice. What Phillips has in mind, however, is a more comprehensive understanding of distance as a form of mediation that helps us think about the various “ways in which we are placed in relation to the past [...]. In broader terms, this means that historical distance belongs to a family of feelings, judgments, and actions that are bound up with our need to navigate the world around us” (12).

This much broader view of historical distance suits Phillips’ understanding of the development of history, which is not best understood as a linear path that leads inevitably to some sort of true historical consciousness, but rather “as circles of overlapping and competing genres that collectively make up the full family of historical representation” (141). Hence historical writing is just one among a variety of forms that are analysed throughout the book, which include historical painting, literary history, popular forms of historical representation such as museums, as well as counterfactual fiction.