

provided a rallying point for Belgian volunteers. There is a fine vignette of a courageous party of Maisonneuves holding the Walcheren causeway, with Private Ouellet volunteering to establish contact under fire with reinforcements from the Glasgow Highlanders. If only the ensuing dialogue had been recorded! Maps and illustrations are helpful but, like most military histories, this volume would have benefited from a list of abbreviations. It seems unsporting to mention the handful of misprints, unexpected from this publisher, but they can be embarrassing: the KOSB becomes 'the King's Own Scottish Boarders' (p. 171). Overall, this is a splendid book.

Ged Martin, Shanacoole, West Waterford

Robert J. Hoshowsky, *The Last to Die: Ronald Turpin, Arthur Lucas, and the End of Capital Punishment in Canada* (Toronto: Dundurn Press, 2007), 222pp. Paper. £12.99. ISBN 978-1-5500-2672-6.

Do not read this review if you are squeamish. Ronald Turpin and Arthur Lucas dropped to their deaths moments after midnight on 11 December 1962 at Toronto's Don Jail. The rituals that had accompanied the hanging of 695 other men (plus thirteen women) since Confederation were duly followed. There was a steak dinner (Lucas had asked for chicken) and their lawyer confirmed that final appeals had failed. 'If it's any consolation to you', he remarked, 'you may be the last men to hang in Canada' (p. 174). Lucas was decapitated by the noose, a detail that was kept from the public. Some officials claimed the executioner had failed to do the height-weight sums that were part of his Can\$500 fee, but the hangman himself claimed syphilis had rotted Lucas's bone structure. The finality of the death penalty encourages doubts about process and even guilt. Turpin and Lucas died together, but for different crimes. Nobody doubted that Turpin, a violent career thief, was a cop-killer, although a defence of heavy-handed policing was attempted: Toronto cops were not saints when stopping a suspect vehicle at two in the morning in 1962. Lucas was a Detroit hoodlum whose CV included Leavenworth; 'unsalvageable', said his prison file. It seemed he was sent to Toronto by gang bosses to shoot a rival drug dealer, incidentally slashing the throat of his victim's girlfriend. But 'seemed' might be the right word. Lucas liked flashy jewellery and the case against him depended heavily on a distinctive ring too conveniently dropped by the bodies. Some argued that although he could have pulled a trigger, he was too sick to have butchered the woman. He protested his innocence to the end. The same junior lawyer defended both men, with just three weeks between trials. The defence budget could not match the Crown's resources, so technical evidence went unchallenged. Appeals failed, and the pro-abolition Prime Minister John Diefenbaker was over-ruled by his own cabinet. For Lucas and Turpin, the mental torture probably ended moments after the trapdoor fell (although they were not certified dead until eighteen minutes afterwards). For others, the horror remained. Cyril Everett, a Salvation Army chaplain who had befriended the men, escorted them to their deaths and buried their bodies. With other witnesses to the execution, he lived with nightmare memories of the fountain of blood gushing from Lucas's severed neck. Prison doctor W.H. Hills perched on a ladder in the death chamber to confirm all heartbeats had ceased. Turpin's girlfriend, Lillian White, attended a protest vigil at a Unitarian church, but the abolitionist

congregation was frozen with embarrassment and could not reach out to her grief. This is a courageous and shocking book. An index would have been useful.

Ged Martin, Shanacoole, West Waterford

José E. Igartua, *The Other Quiet Revolution: National Identities in English Canada, 1945-71* (Vancouver: University of British Columbia Press, 2007), 352pp. Cased. \$85. ISBN 978-0-7748-1088-3. Paper. \$34.95. ISBN 978-0-7748-1091-3.

In this volume, Professor Igartua argues that, during the 1940s and 1950s, many English Canadians continued to see themselves as members of a British race. Then, in the 1960s, English Canadian identity changed rapidly, moving towards a civic nationalism based on ideas about collective rights. Ethnicity became less important. In order to support this interpretation, Professor Igartua surveys editorial comment in a range of English-language newspapers, looks at Anglophone school textbooks, and examines parliamentary political rhetoric. Attention is paid to debates that centred around a number of related issues and events, including: how to define Canadian citizenship; what claims Japanese Canadians had to Canadian citizenship and how those claims might reshape Canadian citizenship more generally; how dealing with spies raised questions about Canada's heritage of 'British' values of liberty; what days should be set aside for national celebration, and what should be celebrated on them; whether the Union Jack should be replaced in Canada and, if so, with what; what place the monarchy had in the Canada of the future; and how Canada should respond to the Suez crisis. The author contends that the debates stimulated by the reports of the Royal Commission on Bilingualism and Biculturalism played a major role in shifting the focus of English Canadian identity.

The Other Quiet Revolution can usefully be read in conjunction with Dan Gorman's recent book, *Imperial Citizenship*, which explores some of the complexities of Canada's British identities in the early twentieth century. Indeed, Professor Igartua's book resonates with a wider body of literature addressing the idea of a 'British world'. Along with Phillip Buckner and R. Douglas Francis's edited volume, *Canada and the British World*, for example, it would make good reading on any undergraduate course dealing with identity in Canada or the British empire more generally (there are strong comparisons and contrasts with how identities were being debated at the same time in Australia, for instance). *The Other Quiet Revolution* will also be of interest to those examining how ideas of 'race' (often vague and ill-defined) developed and shifted in Canada, the UK and elsewhere during the twentieth century.

The book generally allows the source material to speak for itself, with description rather than extended analysis. This is perhaps no bad thing when dealing with what is, as Professor Igartua remarks, a largely unexplored topic. The author is also keen to emphasise how English and French Canadian identities helped shape each other during the twentieth century. This insistence on seeing English and French Canada in the same analytic frame is, again, no bad thing.

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