

of writing by the elite groups, the women's organizations that silenced women, the intricacies of the relationships between groups. It is a treasure trove of reference materials, especially the photographs that help tie this study together.

Swyripa has unravelled the complex story of the efforts of Ukrainian-Canadian community leaders, first a male intelligentsia and then women leaders of women's organizations, to shape, reshape, and direct four generations of women into conformity with their vision of ethnic identity. This book, while it leaves untold the equally intricate story of women's real lives and their own sense of ethnic identity, offers a fine example of reconstructing the past and can serve as a model for studies of other ethnic communities that ought to be undertaken. Swyripa reminds us that the voices of the few never speak for the many, especially for those whom they have silenced.

Phyllis M. Senese
University of Victoria

Gerhard P. Bassler — *Sanctuary Denied: Refugees From the Third Reich and Newfoundland Immigration Policy 1906–1949*. St. John's, Nfld.: Institute of Social and Economic Research, Memorial University, 1992. Pp. 288.

This pioneering study is based upon meticulous research in Canadian, Newfoundland, American, British, and German governmental archives and media as well as interviews with immigrants to Newfoundland. It represents an important new dimension to Newfoundland's social self-portrait. It also speaks to similar contemporary anti-immigration reactions in other fearful or recently isolated societies, be they East Germany or the Canadian prairies.

Gerhard Bassler, a Memorial University historian and himself a German immigrant to Newfoundland over a quarter-century ago, became puzzled by the apparent lack of research into the island's immigration history. Newfoundlanders, he writes, have been so little interested in the topic of local immigration that no one as yet has written its history. Instead, like closed and self-regarding populations elsewhere, Newfoundland researchers have concentrated on other themes such as economics, sociology, or folklore. As a result, Bassler saw the need to provide a background for his main area of interest, the 1930s anti-Nazi refugee story, by discussing the general immigration situation from 1906. He not only discusses Newfoundland's watertight anti-refugee and immigration policies, but offers good explanations for them.

Despite Newfoundland's 1906 immigration act, which adopted the notion of refugees as a category 50 years before Canada, the colony's practice of access remained very restrictive. The tough 1926 immigration act was meant to supplement, not replace, the 1906 act, but its stringent procedures were easier to implement, especially once the Depression hit. Although Canada admitted fewer than 4,000 refugees from the Third Reich before the war, Newfoundland practised as policy what Canadian Immigration Director F. C. Blair is often quoted as having

written: "None is too many." Between the two world wars Newfoundland admitted only 12 refugees and from 1945 to 1949 only three refugee families (pp. 156, 218, 229). The six pre-war European refugee doctors were sent to outposts where they lived and operated under truly harsh conditions.

Bassler delves into the colony's social history in a revealing fashion to explain why islanders turned their backs on non-British immigration. He delineates the population's homogeneity, isolation, fear of strangers, rule by a small ethnic British merchant elite, and concentration on native-born emigration. Islanders did not welcome "come-from-aways", did not see immigrants as a potential source of wealth (as Smallwood did after Confederation in 1949), and worried instead about the large numbers of returning Newfoundlanders.

The development of the largely Jewish refugee wave from Nazi Germany constitutes the second major topic outlined in this interesting book. When searching for new homes, some individuals and groups desperately looked towards Newfoundland as a possible place of refuge. However, the combination of the island's anti-ethnic feelings and bankrupt economic and political systems closed all doors. The non-democratic, post-1934 trustee Commission of Government found itself caught between nativism and a reluctant British government, with tragic results for refugees. Despite the presence of thousands of American and Canadian soldiers on the island during the war, fear and suspicion of aliens continued to run very high. In conclusion, Bassler writes:

When everything is said and done, the perception of the "foreign" immigrant as an undesirable, unwanted intruder in a closed, ethnically homogeneous society, emerges as *the* leitmotif of Newfoundland's pre-Confederation immigration and refugee policy. (p. 229)

Robert H. Keyserlingk
University of Ottawa

Phillip P. Boucher — *Cannibal Encounters, Europeans and Island Caribs, 1492–1763*. Baltimore and London: Johns Hopkins University Press, 1992. Pp. xii, 217.

Phillip Boucher, de l'Université de l'Alabama à Huntsville, est spécialiste de l'histoire coloniale française. Ce livre est intéressant à de nombreux points de vue. À partir d'un cas précis — une nation établie dans les Antilles un siècle avant l'arrivée de Colomb, soit les Caraïbes — il nous offre un tableau fort vivant et original de ce pouvait représenter la rencontre entre Amérindiens et Européens. En l'occurrence, il s'agit des Anglais et des Français; il ne parle qu'épisodiquement des Espagnols et des Hollandais, présents aussi dans les parages à cette époque.

La perspective de l'auteur est double : d'une part, présenter dans ses grandes lignes le schéma politique et militaire de l'installation de ces deux peuples dans une série d'îles, que les Amérindiens disaient leur appartenir. D'autre part, montrer les