Considérant la sensibilité manifeste de l'auteur à la « géographie du pouvoir », on s'étonne également de l'absence de la question de la ségrégation résidentielle. En tant qu'espace vécu et imaginé, le quartier ethnique apparaît comme un lieu de médiation qui aurait figuré à profit dans son approche multiscalaire. Le rôle des Églises dans la communauté haïtienne, ses rapports avec les autres groupes ethniques et les positions de ses porte-paroles sur la politique étrangère canadienne dans d'autres pays du Sud aurait également pu être approfondis.

Nouvel incontournable de l'histoire de l'immigration et des communautés ethnoculturelles, ce livre intéressera également les chercheurs en histoire du genre, du colonialisme, des droits humains, de la citoyenneté et des mouvements sociaux. Il apparaît d'autant plus pertinent dans un contexte mondial marqué par la « crise des migrants », qui démontre, comme le fait Mills avec éloquence, que la problématique des réfugiés est intrinsèquement liée aux inégalités Nord-Sud inhérentes au développement du néocolonialisme et du capitalisme mondialisé.

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MULLIN, Janet E. – *A Sixpence at Whist: Gaming and the English Middle Classes, 1680-1830. Woodbridge: Boydell Press, 2015. Pp. 228.*

Card games and gambling on the outcomes of those games was a key aspect of social life for all classes in eighteenth-century England. Gaming was most visible amongst the aristocracy due to the attention provoked by the high stakes for which many aristocrats played and the reputation for profligate vice that was associated with their gambling habits. Historians have also tended to focus on the gaming habits of the upper and lower echelons of the social order. Historians such as Amanda Foreman have illuminated the central role played by gambling in the social life of prominent aristocrats such as Georgiana Cavendish, the Duchess of Devonshire, while historians of plebeian culture such as Tim Hitchcock have studied the gaming habits of the common people. Donna Andrew's recent work on *Aristocratic Vice: The Attack on Duelling, Suicide, Adultery, and Gambling in Eighteenth-Century England* (Yale University Press, 2013) highlights the way in which the middle classes saw gambling as a particularly aristocratic vice that required regulation and moral condemnation. Conspicuously absent from these studies has been a focus on the gaming habits of the middling sort.

A Sixpence at Whist offers a welcome study of the role of card playing and gambling amongst the English middle classes. Mullin's book is interesting and useful because it demonstrates that gaming was as central to middle class sociability as it was for the aristocracy and the working classes. While middle-class reformers often advocated for the restraint of gaming and attacked it as a peculiarly aristocratic vice, Mullin's work shows that these middling sorts were hardly immune from the allures of card playing and the betting associated with it.

She also demonstrates how middle class gaming differed from the gaming habits of the aristocracy.

Middle-class gaming was above all sociable. It helped to cement social ties amongst players and it provided an agreeable complement to the social rituals of hospitality that were the mainstay of bourgeois sociability. As was the case for the aristocracy, the gambling aspect of card games made the games more appealing and yet riskier for the players involved. The difference between aristocratic and bourgeois gaming is that the latter had less room for error if their gambling debts should go awry.

Credit and creditworthiness were crucial to maintaining middle class economic security and social status, and the families of the middling sorts had to struggle constantly to maintain their precarious place in the social order. In a world without bankruptcy protections and limited access to risk reduction measures such as insurance policies, ruin was always just one unfortunate occurrence away for members of the middle class. The precariousness of middle class lives has been amply demonstrated by many recent histories, not least of which is Margaret Hunt's pathbreaking monograph on *The Middling Sort: Commerce, Gender and the Family in England, 1680-1780* (Univ. of California Press, 1996). Hunt's arguments figure prominently in Mullin's account and they add poignancy to her stories of those unfortunate gamesters who found themselves with gambling debts that they could not sustain.

Mullin devotes her last chapter to discussing "miscreant sons and the middling sort," where we meet characters such as the profligate Edward Goulburn (1787-1868), who managed to rack up substantial debts due to his gaming activities and found himself confined to debtors' prison when he could not pay off his creditors. Goulburn's correspondence with his brother is used to illuminate the importance of maintaining the appearance of middle class respectability and fiscal solvency. In 1810, he implored his brother to pay off a debt of £25 to one Captain Williams, who was also consigned to the same debtors' prison. Edward asked his brother if he would pay Williams on his own account for fear that if Edward were to pay him, Williams would "suppose it was owing to our accidental meeting … and not a willingness to discharge my Just debts." (pp. 163-64)

Despite its brevity, this is an impressively researched monograph. Mullin consults sources from forty-one different archives, and has made particularly good use of the correspondence and diaries of middling sorts found in local record offices. She has also read widely in the newspapers and periodicals of the long eighteenth century along with the pamphlets and satirical works of the age. The result is a book that makes a significant and well-informed contribution to our understanding of middle class sociability and particularly the role of gaming in the social life of the English middle classes.

No longer will historians be able to discuss gaming as solely, or mainly, an aristocratic and plebeian vice. Given the ubiquity of gaming throughout English society in the eighteenth century, historians must now ask why it was so popular and so prevalent at every level of the social order. Gaming also meant different things to people of different social ranks, and the middle classes are a particularly

important part of this variety due to their intermediate station between the impoverished working classes who had little to lose and the aristocracy, whose wealth and elevated social capital largely cushioned them from gambling induced ruin. The middle class had the most to lose from engaging in gaming, and yet Mullin's account makes it clear that they played with an enthusiasm that was entirely their own.

One thing missing from this work, however, is much discussion of the cards themselves. Card playing was clearly popular and widespread in eighteenth-century England, and card makers profited from supplying this growing market. Museum collections often contain interesting surviving examples of cards from the eighteenth century, and many of these cards contained interesting designs and sometimes-graphic illustrations with their own story lines. It would have been useful to see some examples of the actual cards used by the middling sort, along with some discussion of the ways in which players appreciated their cards as desirable or perhaps even collectible items in their own right. This might help us understand why it was that cards, rather than dice or other forms of game playing, became the game of choice in the eighteenth century.

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NICHOLAS, Jane – *The Modern Girl : Feminine modernities, the Body and Commodities in the 1920s*. Toronto, University of Toronto Press, 2015, 299 p.

Dans cet ouvrage aux multiples facettes, Jane Nicholas s'intéresse à la figure iconique de la « fille moderne » (*The Modern Girl*) dans le Canada anglais des années 1920. La proposition centrale de ce livre est que « the Modern Girl […] was the embodiment of feminine modernities in [English] Canada, which were themselves defined by popular culture and consumerism. » (p. 4). Tout comme l'équipe de chercheuses qui s'est penchée sur le phénomène de la « fille moderne » à travers le monde (Alys Eve Weinbaum et al., *The Modern Girl around the World. Consumption, Modernity, and Globalization*. Durham, Duke University Press, 2008), Nicholas soutient que le modèle féminin de la « fille moderne » constitue une catégorie d'analyse incontournable pour comprendre tant les processus de mondialisation – son incarnation se retrouvant, avec des spécificités selon les endroits, un peu partout sur la planète –, que la construction genrée de la modernité et de la nation. L'auteure entend donc montrer que la « fille moderne » a joué un rôle majeur dans la définition de la « canadianité » et de la modernité canadienne, toutes deux conçues comme racialement blanche. Contrairement aux interprétations voulant que la montée de la société de consommation ait complètement aliéné les masses, Nicholas estime également que la « fille moderne », incarnation par excellence du consumérisme, est une actrice historique de plein droit. Tout en étant imbriquée dans des rapports de pouvoir patriarcaux,