national thus worked both ways, Elvins suggests. While local fashions came to be modelled after national trends, local department stores carved out their own spaces of modernity, "taking the best of what the mass market had to offer but presenting themselves as the old-fashioned remnants of a bygone retail era" (p. 76).

So deeply engrained was the "language of localism" in Buffalo and Rochester that chain stores, too, adopted it as a successful marketing device. The Loblaws grocery chain, which expanded to Buffalo in 1925, took pains to point out that it was "contributing to the success of Buffalo as a city" and employed "Buffalo workmen, in the erection of stores". Local stores, in turn, portrayed the unwelcome competitors as "foreign interlopers" whose loyalty was owed to "far-off bureaucracies" (pp. 97, 105). In the era of Depression, then, the rhetoric of local sentiment and community service was used to bolster local consumption. A "Pledge for Prosperity" in Rochester and a city-wide "Buffalo Day" portrayed consumption as a civic duty and urged local citizens to spend their way out of the Depression.

Tightly argued, this study seamlessly integrates findings from Buffalo and Rochester sources into a persuasive narrative. If the author occasionally seems to overstate her case, as in her discussion of the advantageous alliance between national brands and local department stores in chapter 4, this is a minor quibble, as is the observation that the fine photographs and illustrations could have been usefully integrated throughout the book. In timely fashion, Sarah Elvins has reminded us that "the local continued (and continues) to matter" (p. 172), be it the age of nationalism or the global pressures of our own times.

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EPP, Marlene, Franca IACOVETTA, and Frances SWYRIPA, eds. — *Sisters or Strangers? Immigrant, Ethnic, and Racialized Women in Canadian History*. Toronto: University of Toronto Press, 2004. Pp. 418.

This is a highly informative collection of essays. Conceived as a response to and continuation of sociologist Jean Burnet's pioneering volume on ethnic women's history that appeared in 1986 (*Looking into My Sister's Eyes: An Exploration in Women's History*), this new book seeks to go beyond the female immigrant experience in Canadian history and ask new questions. As the title suggests, the main question addressed is the degree to which marginalized immigrant women may be portrayed as sisters to their white Canadian female hosts in Canada's past. Inspired by feminist scholarship and critical race studies, the book includes essays on Japanese, Chinese, Black African, Aboriginal, British, Irish, Finnish, Ukrainian, Italian, Jewish, Mennonite, Armenian, and South Asian Hindu women. This diversity of subjects and the long period covered by the articles are among the book's strengths, yet, as is often the case in such collaborative efforts — a total of 19 female scholars contribute to the 17 essays — the articles are of varying quality.

The book is loosely organized into six parts, which, taken together, span a period

from the early 1830s to the 1990s. The first part deals with colonization and racial discourse and includes articles on the conversion of Natives by Methodists in early-nineteenth-century Upper Canada, the British female immigration schemes to colonial British Columbia known as the "brideships", and a piece on the Hindu Women's Question of 1912. All three essays depict how notions of race were employed to further the goal of "white" settlement in Canada. The published reports on the Methodists' missionary work with the Ojibwa were intended to show how the latter were morally regenerated by their conversion to Christianity, even though the traditional roles of both Native men and women were transformed in the process, while the particular mission of British immigrant women to mid-nineteenth-century British Columbia as both colonizers and colonized underlines the significance of race for even white women.

The second part of the book examines how gender and race interacted to flavour the testimony and outcomes of trials in the criminal justice system. Here, the reader is presented with two graphically brutal spousal murders by black husbands in late-nineteenth-century Ontario. Although both men were found guilty and received life sentences, the coroner's inquests on the bodies of the victims and the testimony at the trials are portrayed as obscuring black female identity under "a white patriarchal legal apparatus" (p. 100). The sometimes conflicting roles of race and gender emerge clearly in the following essay on the community's reaction to an abusive Chinese husband, which eventually led to the 1919 anti-Chinese riot in Linsday, Ontario.

The third part of this collection portrays the relationship between immigrant women and the state. The disadvantaged position of Irish Catholic domestic servants in nineteenth-century Protestant Ontario is demonstrated in an analysis of their encounters with the courts, jails, and asylums of the province. Although instructive, this essay is rather more a work in progress than a completed study and suffers from several gaps in the data presented to support the authors' arguments. One of the better articles in this book examines the political protests of immigrant women in the Housewives Consumers Association (HCA) in the late 1940s. Although an ethnically diverse group, the women and mothers of the HCA put on a more politically acceptable WASP face in their demonstration of how price increases affected the welfare of families. Using the image of the rolling pin as both a symbol of domesticity and a weapon, the HCA made the headlines before being replaced by a milder, government-sponsored consumers' association. Food and politics are also the subject of the last article in part 3, which deals with reception and social service workers' efforts in cold-war Toronto to bring European newcomers in line with the ideal Canadian homemaker. The North American middle-class models of how to feed one's family are seen as a form of cultural imperialism. An example of the latter includes the food experts' insistence that immigrant women shop efficiently at the supermarket, while ignoring the fact that most of these families did not have refrigerators and therefore shopped daily at more familiar and trustworthy local ethnic shops.

Familial relations and ethnic identity are the main themes of the fourth part of the book, which examines successively the role of Japanese mothers in instilling pride in their offspring in the hostile climate of early-twentieth-century British Columbia, the Armenian mission to preserve the national culture and Armenian attitudes to inter-

marriage with "others" following the genocide of 1915, and black French-speaking African women in Toronto and Montreal. Although informative, this part of the book is either exploratory or is based on the personal recollections of the authors. The fifth part explores how ethnic symbols have been gendered in Canada's past. The example of the media manipulation of Finnish and Finnish-Canadian women at the beginning of the Second World War illustrates how ethnic nationalism can be gendered, while the case of Mennonite refugee women in the post-war years illustrates how symbols of food and food shortages served to organize the immigration narratives of women of the Mennonite faith. The historical background that led to the Mennonite immigration to Canada after World War II is clearly presented in this essay, as is the peculiar relationship to food preparation and consumption that Mennonite women brought with them from war-torn Europe. Part five closes with an analysis of the ethnic, national, and state symbols found within the "sacred spaces" of six churches in contemporary Edmonton and concludes that women in this context remained junior partners.

The last part of the book deals with how history is remembered. Examples of the relationship between history and memory include the personal recollections of time spent in a working-class Jewish summer camp, oral interviews with black Caribbean nurses who worked in Canadian hospitals from 1950 to 1980, and the particular ordeals of female Holocaust survivors.

While certain readers will be less than convinced by some of the more politically motivated essays, the editors are to be congratulated for bringing together such a wide range of subjects and periods. The fact that the focus of most of the articles is Ontario should only serve as a reminder of how much ground is to be made up in the field of women's immigration history in other regions of the country, most notably in Quebec, where the history of immigration as a field of inquiry is still in its infancy. Finally, while not all of the contributors to this collection specifically answer the question in the title, the reader is left with the distinct impression that Native, immigrant, and marginalized women were indeed strangers to their Canadian counterparts in the history of the country.

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FECTEAU, Jean-Marie — *La liberté du pauvre. Crime et pauvreté au XIX^e^ siècle québécois*, Montréal, vlb éditeur, 2004, 460 p.

Cette étude propose une analyse des discours entourant la mise en place d'une économie libérale de régulation des rapports sociaux à travers les deux dissonances profondes que sont le crime et la pauvreté. Le titre – trop restrictif – induit en erreur car l'auteur situe le cas québécois dans le cadre d'un débat international (essentiellement les contributions anglaise et française, cependant) concernant la liberté qu'il faut accorder ou ne pas accorder aux individus marginalisés. Ceci est l'une des principales forces du livre, mais cette dimension prend parfois trop de place et la dimen-