

temporelles mutuellement exclusives, sauf la dernière; en effet, l'année 1960 y est commune à la quatrième et à la cinquième périodes. La bévée : le titre de l'ouvrage, tel que révélé à l'intérieur aux pages 3, 5 et 6 et dans l'en-tête de toutes les pages paires est *Histoire du syndicalisme au Québec* tandis que le titre figurant à l'extérieur (les deux plats et le dos) est *Histoire du syndicalisme québécois*.

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Peter S. Schmalz — *The Ojibwa of Southern Ontario*. Toronto: University of Toronto Press, 1991. Pp. xv, 334.

*The Ojibwa of Southern Ontario* is a long overdue reminder that much of the history of Southern Ontario from 1680 to the present is the history of neither the French nor the British, nor white Canadians, but that of the Ojibwa. In the late seventeenth and eighteenth centuries, the Ojibwa were the largest and most influential ethnic group in this region. Two centuries after the beginning of European settlement, they remain the most numerous Amerindian group in Ontario. Yet very little has been written about their history. Peter Schmalz, head of the History and Social Science Department at Walkerton District Secondary School, and author of *The History of the Saugeen Indians*, has filled this gap in Canadian historiography with a history of the interrelationship between the southeastern Ojibwa and Euramericans from the seventeenth century to the present.

Schmalz follows the Ojibwa as they first enter southern Ontario in the 1680s and decisively defeat and expel the Iroquois who had dispersed their Huron allies and trading partners. This conquest was followed by a "golden age", in which the Ojibwa ruled uncontested, and benefited from commercial rivalry between French and British colonials. Schmalz's revisionist interpretation of the Beaver War (better known as Pontiac's War), provides a convincing demonstration of Ojibwa ability to control the course of events in southern Ontario towards the end of this period. In 1763-1764, numerous elements among the Great Lakes Amerindians made war upon the British. The Ojibwa, however, preferred that the British remain in their posts on the Great Lakes. Led by chiefs like Wabbiamicot, one of the leading individuals in the southern Great Lakes region in this period, the Ojibwa used their influence to restrain other Amerindians, and thus facilitated the continued British presence in the region.

Yet by 1780, according to Schmalz, the fur trade had made the Ojibwa of the Lake Ontario area dependent upon European trade goods and divided their nation between those in close contact with Euramericans and more northerly groups that retained their traditional independence and lifestyle. This fragmentation prevented the Ojibwa from uniting against a common threat to their interests when their national territory was overrun by a flood of Euramerican settlers after the American Revolution. The displacement of the Ojibwa, which involved considerably more violence than is popularly believed among white Canadians, proceeded in spite of solid Ojibwa support for the British during the War of 1812, and continued until the greater part of the lands of the Ojibwa had been alienated to the newcomers. By the 1780s, the Ojibwa had surrendered most of their ancestral lands and lived on reserves.

During most of the nineteenth and the early twentieth centuries, the former masters of southern Ontario lived under the domination of missionaries and federal bureaucrats, who thwarted Ojibwa attempts to establish autonomous Native communities and pursued a policy of relentless assimilation. Yet in the twentieth century, extensive participation in the First World War brought the Ojibwa into extensive contact with members of other Amerindian nations which led to the beginnings of pan-Indian consciousness and the formation of provincial and national organizations which fought for Amerindian rights. By mid-century, a renaissance had begun, as the Ojibwa rejected assimilation and outside control, and sought to reassert control over their own lives and resources.

By producing a history of southern Ontario from a native perspective and highlighting those issues which are of concern to Ontario's native people, Schmalz has enriched the historiography not just of Amerindians but of the province as a whole. In stressing native dynamism and initiatives, he has demonstrated once again that the history of Canada's Amerindians is one of activist response to changing conditions over the centuries, rather than passive acceptance of inevitable doom in the face of advancing European civilization.

Schmalz's research is as thorough as his arguments are compelling. In addition to European documents, he has drawn upon both Ojibwa oral traditions and the histories written by Ojibwa like Peter Jones and George Copway in the nineteenth century to assemble a convincing portrait of one of Canada's most important native nations. Previous major works on the Amerindians of the lower Great Lakes, among them Bruce Trigger, *The Children of Aataentsic: A History of the Huron People to 1660* and Francis Jennings, *The Ambiguous Iroquois Empire: The Covenant Chain Confederation of Indian Tribes with English Colonies* have highlighted the very important role of the rival Iroquoian confederacies of the Huron and the Iroquois in the history of this region. But this focus by historians on Iroquoians has tended to relegate the equally significant Ojibwa to the sidelines of history. Thanks to Schmalz, future students of Ontario will no longer be left in ignorance of the role of the Ojibwa in the history of that province, first as dominant conquerors, then as beleaguered remnants, and finally as increasingly assertive and successful activists in the twentieth century. In writing *The Ojibwa of Southern Ontario*, Schmalz has restored the Ojibwa to their rightful place in the history of Canada.

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E. Patricia Tsurumi — *Factory Girls: Women in the Thread Mills of Meiji Japan*. Princeton, New Jersey: Princeton University Press, 1990. Pp. xi, 215.

This is a carefully crafted work of deep commitment about the lives of women textile workers in Japan (1868-1912). Working with a historiography little known outside of Japan, the author has taken great care in balancing traditional scholarly sources with evidence drawn from the songs of the women themselves. These workers were part of Japan's first generation of industrial workers, half of whom worked in textiles, where the operatives were primarily women. The *Kôjo*, or factory girls, were