

time, the Canadian government established annual targets or quotas for immigrants, depending upon the economic prosperity of the country. In 1990 the quota was set at between 220,000 and 250,000 per year to meet Canada's economic and demographic needs. However, in 1995 the Minister of Immigration imposed a \$975 "landing fee" upon all immigrants, which critics charged was a "head tax" similar to the one imposed upon Chinese immigrants in the early twentieth century. Its effect would be to exclude poor immigrants and to admit only the well-to-do.

Avery concludes that Canada's immigration policies over the last hundred years have reflected both continuity and change. Continuity can be seen in Canada's never-ending search for cheap labourers. Change usually came during a crisis, whether economic or political. However, when compared with the immigration policies of other receiving countries, Canada's appeared to be the most generous in the number of immigrants it admitted in relation to its population.

Reluctant Host is a major scholarly contribution to the field. It contains almost 100 pages of footnotes, which reveal that Avery has not only read most of the literature in the field, but has also mined the National Archives of Canada, the National Archives in Washington, and various provincial and private archives. It is a book of which he can justly be proud.

My only regret is that Avery did not publish a bibliography. He does discuss the historiography of the field in the introduction, and he provides the serious reader with a wealth of sources in his footnotes, but a traditional listing of his secondary sources, broken down into books and articles, would have been of immense value to graduate students. It is to be hoped that the author will remedy this shortcoming in the second edition of this very valuable book.

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Paul Robert Magocsi — *Our People: Carpatho-Rusyns and their Descendants in North America*, 3rd revised ed. Toronto: Multicultural History Society of Ontario, 1994. Pp. v, 220.

There once was a man, so the fable goes, who was born in the Habsburg Empire, went to school in Czechoslovakia, got married in Hungary, spent his adult life in the Soviet Union, died and was buried in Ukraine, in the village where he had lived all his life. This imaginary man was a Carpatho-Rusyn, whose native land has changed hands many times since the collapse of the Dual Monarchy of Austria-Hungary in 1918. The home of the Rusyn people in the past several centuries — historians do not agree exactly as to when they had migrated to their present homeland — has been the northern and northeastern ranges and foothills of the Carpathian Mountains of Eastern Europe. In the western part of this Rusyn homeland (from the Tatra Peaks in the west to the western border of today's Ukraine), they used to inhabit the regions both north and south of the mountains; in the eastern part, they were predominantly confined to the southern slopes and valleys

of the Carpathians. The western part is divided between the Lemkian region north of the Carpathian crest and the Prešov region south of it. The former area has most often belonged to the Polish state or the Polish provinces of the Habsburg Empire, the latter to the Kingdom of Hungary, then to Czechoslovakia, and lately to the Slovak Republic. It may be of interest to Canadians that Stephen Roman, the founder of Denison Mines Ltd., hails from the Prešov region.

Today the Rusyns of Eastern Europe number close to a million. In the region of southeastern Poland only some 40,000 of them remain, as over 100,000 were removed in the forced population exchanges and deportations that took place in the wake of the Second World War. In the Prešov region a larger number remain (100,000 in 1970 according to the author), and in Sub-Carpathia proper, about eight times that many. It might be added that Rusyns also live in the northern Balkans, mainly in present-day Serbia (Magocsi estimates their number to have been 25,000 in 1970), where their ancestors had migrated in the Habsburg era of East European history.

Throughout their history, the Rusyns, perhaps more than other East European ethnic groups, have been exposed to various cultural influences as well as the concomitant assimilationist pressures: in the north from the Poles, in the south from the Magyars and the Slovaks, in the east from the Russians and Ukrainians. Indeed, many among the latter would question the existence of a separate Rusyn ethnic group as opposed to a sub-culture within the greater Ukrainian cultural realm.

While the Rusyns comprise one of the smaller peoples of Eastern Europe, people of Rusyn or part-Rusyn background constitute a fairly large portion of the American ethnic mosaic. Magocsi puts the number of these people around 600,000, based upon statistics provided by the various Eastern Rite and Orthodox American Churches, and his book offers a cogent overview of the story of this American ethnic group.

The birth of America's Carpatho-Rusyn community took place at the turn of the century when poverty and overpopulation in the homeland, combined with better economic prospects in America, prompted tens of thousands of Rusyns to embark on the voyage across the Atlantic. At first young men came who wanted to stay only long enough to save some money with which to return to their villages to buy land. Economic recessions in the United States often drove disappointed newcomers back to the homeland, but others — or those who had not succeeded the first time — came to America as soon as the economy recovered there. The First World War interrupted these migrations, and the imposition of the quota system in 1924 dramatically reduced the number of Rusyns reaching the U.S. Those arriving later were mostly women who came to join their husbands, who by this time had postponed indefinitely their original plans to return to Eastern Europe.

In their patterns of migration, remigration, and settlement, as well as economic life in general, the history of America's Rusyns does not differ much from that of most other East European groups in the New World. In certain other respects, however, their history is different. Few immigrant communities had as many and as severe problems with the aspect of their community life best expressed by the term "identity" as did Rusyn Americans. True, identity had always been a problem

for Rusyns, even in their ancestral home. Where should their loyalties lie: With the state that possessed their lands? With their own ethnic group? With the large Ukrainian community, or even the community of Slavic nations? Or with the linguistically and culturally diverse peoples of the Carpathian Basin? For those Rusyns who settled in America, the options were even more numerous, as they could also feel an obligation of loyalty to their new homeland. Furthermore, for these immigrants, religious identity came into question as well. In their homeland they had belonged to the Greek or Eastern Rite Catholic Church. In America they found the Roman Catholic hierarchy at best unsympathetic to the practice of Greek Catholic traditions or, at worst, hostile to the idea of ethnic parishes and the preservation of ancestral cultures. Such circumstances contributed to the abandonment of Catholicism by many Rusyns and their "return" to the orthodox faith, and they led to the emergence of two distinct branches of the Greek Catholic Church in America: the Byzantine Ruthenian and the Ukrainian. But this was only one part of the tortuous evolution of the Rusyns' religious life in the New World.

Magocsi also discusses the Rusyn community's organizational and political evolution, its culture, and attempts at group maintenance. The main theme of these aspects of Rusyn-American life is the continuation of debates over the questions of group loyalty and identity. Of special interest to Canadian readers is chapter 9, which deals with the Rusyn experience in Canada.

Magocsi's book is well written and crafted. It is lavishly produced with numerous illustrations, statistical tables, and maps, as well as detailed appendices offering useful information on the Rusyns' past and present in North America and in the homeland.

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Jeffrey A. Keshen — *Propaganda and Censorship During Canada's Great War*.
Edmonton: University of Alberta Press, 1996. Pp. xvii, 333.

In *Propaganda and Censorship During Canada's Great War*, Jeffrey A. Keshen undertakes a systematic examination of Canada's use of propaganda in the various media during this pivotal event. Most Canadians believe that the war signaled Canada's emergence from colony to nation, itself a propaganda truism that Keshen stands on its head. It was the postwar realization of the mendacity of the propaganda, he argues, that helped Canada to nationhood.

The public accepted the persistent propaganda clichés of imperialist jingoism, nativism, and naiveté. Common belief has it that the Great War provoked a form of totalitarian censorship. Yet Canada's Chief Censor, Lt.-Colonel Ernest J. Chambers, a zealous ex-newspaperman, used persuasion to leash the mainstream press. He saved his scissors to suppress some 253 publications of ethnic and political minorities, whom he feared were fifth columnists or radical leftists.

Spared from seeing graphic pictures of the carnage or from hearing, reading, or