

try infrastructure and domestic airplay for a musical component of the new nationalism” (89) in the 1960s, and he discusses how the Junos shifted from a celebration of Canadian talent into an engine for record labels to increase profits. The book seems to hint that nationalism in Canadian popular music was partially constructed by various aspects of the recording industry to sell records - the history of Canadian Content regulations, MuchMusic and the Juno awards all support this claim. The book would be much stronger if an analysis of the profit motive of Canadian nationalism was expanded upon.

Canuck Rock covers quite a bit of the history of Canadian popular music and popular music in Canada that is provided elsewhere. The first half of the book does not really provide any new insights or analysis. The second half though, which discusses Canadian Content regulations, is a valuable contribution to the study of both popular music in Canada and Canadian popular music. If just for these chapters, *Canuck Rock* will be enjoyed by scholars and fans of Canadian popular music.

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Katrina Srigley, *Breadwinning Daughters: Young Working Women in a Depression-Era City, 1929-1939* (Toronto: University of Toronto Press, 2009).

Breadwinning Daughters addresses the imbalance in Depression-era historiography, which emphasizes male employment and unemployment, by considering the essential wages that young, usually unmarried women provided for their families in the 1930s. Srigley explains that, “When ‘men’s’ jobs in primary industry were disappearing, leaving fathers and sons from a wide social and economic factions of the city with few places to turn and few ways to support their families, young women continued to have viable wage-earning options in secondary and tertiary sectors of the economy, including textile manufacturing, office work, domestic service, teaching and nursing. This meant that gendered divisions of labour, which relegated women to lower-wage and –status jobs than men, also offered them greater opportunity and stability.” (4) Depending primarily on one hundred oral interviews—eighty of which the author conducted herself—the book considers not only the extent to which ‘dutiful daughters’ contributed essential wages to their Toronto families, but also the experiences of these young women in Toronto’s economy, homes, and places of leisure (4).

Beyond the book’s main argument that daughters’ wages were crucial for families surviving the Depression, Srigley presents two particularly valuable related arguments: the strong ethnic/racial aspect to young women’s employability in the 1930s, and the young women’s complex negotiation around respectability and

disrespectability. In “Chapter 3: Young Women’s Job Options in an Urban Labour Market,” Srigley emphasizes the racialized nature of employment in Toronto. She describes how immigrant women and women of colour could hope only for factory or domestic work, whereas professional employment, such as nursing, teaching and office work, was reserved for young women of British descent (57). Her oral history evidence is very compelling, and at times heartbreaking. In Srigley’s description of her 2001 interview with Clair Clarke, for example, she notes that Clarke was second in her graduating class in 1932 and received the Timothy Eaton Scholarship medal, yet her school did not find her a job placement as they did for so many other students. When Srigley asks “why she had difficulty securing employment, Clarke ... exclaimed with great conviction, ‘I am black in case you hadn’t noticed?’” (59)!

Srigley also uses oral interviews very effectively in “Chapter 4: Where is a Woman Safe? City Spaces, Workplaces, and Households.” With more young women than ever before going out to work in the 1930s, their safety and respectability were of great concern to themselves, their families, and society. These young women were under great pressure to conform to social expectations for appearance and behaviour. Moreover, as with employability, respectability had strong race and class dimensions. And so, the rape and murder of a ‘respectable’ girl, Ruth Taylor, in a Toronto ravine, sparked widespread outrage. Such violence, while accepted to some degree among immigrant society, was considered a tragedy among the British element, and led to much fear among young women, including some whom Srigley’s interviewed. Srigley also considers safety within the home, noting how the Depression-era’s veneration of the home backfired by contributing to the further silencing of domestic violence.

This book, which started as PhD dissertation, is an important and needed addition to Depression era historiography, labour studies, and oral history, and goes a long way in balancing the previous literature that focuses on male employment and unemployment. I have a couple of quibbles, however. The first is probably more the publisher’s than the author’s decision; given that this book is entirely about Toronto, why is that not in the title or table of contents? “A Depression-Era City” seems unnecessarily ambiguous. Secondly, I would like to have seen a more nuanced analysis of marriage. Srigley notes several times that many bread-winning daughters were so dutiful that they postponed or cancelled marriages, knowing that they could not keep their jobs if they married, and that their parents badly needed their contributions to the family economy. However, an equally strong reason for the decreased marriage rate in the 1930s is that unemployed young men were also not in the position to marry.

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