

for victims and also provide cultural and representational support for Black women. Such spaces could help change the meaning of Black womanhood by uplifting the art and creative contributions of Black women, allowing them to define themselves. Overall, Threadcraft concludes that corrective racial justice must give Black people bodily health and integrity. Additionally, corrective racial justice includes the opportunity to cultivate emotional attachments and allows them their material labour to their own advantage. This includes securing Black spaces and attending to the intersectionality of bodily integrity, thus recognizing that Black women and White women face different issues.

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Brock Millman, *Polarity, Patriotism, and Dissent in Great War Canada, 1914–1919* (Toronto: University of Toronto Press, 2016). 336 pp. Paperback \$34.95.

The Great War marked not only one of the most turbulent periods in Canadian history, but also one of the most repressive and coercive. Censorship, internment, discriminatory prosecutions, and conscription were seemingly more characteristic of the German autocracy than they were of Canadian democracy. Yet, under the leadership of Robert Borden the federal government resorted to these authoritarian measures. Brock Millman's study, *Polarity, Patriotism, and Dissent in Great War Canada, 1914–1919*, contextualizes the motives behind these measures and sympathizes with the Borden government's rationale to pursue them.

Millman develops his argument by focusing on how the Borden government balanced polarizing interests within Canada's diverse social and political landscape. Drawing evidence primarily from English language newspapers and government documents, Millman examines the agendas and activities among a multitude of social groups, including Great War veterans, fraternal lodges, religious institutions, women's clubs, and ethno-cultural communities. It is not surprising to learn that the Borden government favoured the interests of British Canadians (the "patriots"). The patriots were not only the base of Conservative political support but, more importantly, they shouldered the greatest burden of the war effort. In exchange for their continued support, the patriots expected the government to coerce wartime sacrifices from others, especially non-British communities. They also expected suspicious ethnic groups to be subjected to mechanisms of control and surveillance. Borden's government was willing to fulfill these demands but, as Millman emphasizes, they did so strategically in order not to intensify civil strife.

The limits of repression and balance between polarizing civil interests becomes clear in Millman's evidence. For example, German and Eastern European saboteurs were found targeting Canadian railroads and factories. Although these at-

tempts never succeeded to any great effect, the patriots pressured the federal government to target enemy aliens, foreigners, and “New Canadians” from Eastern Europe. The Borden government was willing to use internment, surveillance, and censorship, but refused more extreme demands such as labour conscription and deportation *en masse*. Restraint was even more apparent when it came to intervention in Quebec. Although British Canadians scored a win with the implementation of the Military Service Act in 1917, its enforcement was less rigorous than patriots desired. Moreover, the government did not silence popular French-Canadian anti-war propagandists such as Henri Bourassa, nor did they give violent extremists the most severe penalties. Through these and other examples, Millman puts into perspective the Borden government’s calculated strategy to minimize public dissent.

Despite the many strengths of Millman’s book, there is an area requiring more thorough investigation. He explicitly argues that “wartime dissent in Canada did not derive from class divisions” (36). French and British Canadians tended to organize according to ethnicity; labour radicalism was often local, short-lived, and led by marginalized ethnic groups; and finally, the labour movement was largely supportive of the war effort. He reinforces his argument by comparing Canada to other belligerent countries such as Britain, where class identity was at the very core of organized opposition to the war. Millman’s comparison is misleading and his evidence is lacking. While Millman cites Craig Heron and Myer Siemiatycki to emphasize how the Canadian working class lacked a cohesive self-consciousness, he stops short of exploring other aspects of their argument, such as how during the war there was a “newfound confidence” leading to the formation of a “broad-based, anti-capitalist workers’ movement” (Heron and Siemiatycki, “The Great War, the State, and Working-Class Canada,” 1998). It needs to be emphasized that this rising anti-capitalist sentiment was directly tied to opposition to the war effort and a major source of wartime dissent. Wartime profiteering among Canada’s political and business elite undermined the war’s legitimacy, convinced many of the state’s class favouritism, and encouraged working-class Canadians to pursue their own economic interests.

Consequentially, wartime profiteering helped fuel working-class mobilization and militancy to unprecedented levels (Heron, “National Contours: Solidarity and Fragmentation,” 1998). Examining how the Borden administration managed demands to stop profiteering would have fit in well with Millman’s analytical framework, and it is surprising to find that it is absent in his study. For example, many labour organizations demanded that the Borden government stop profiteering in exchange for their continued cooperation. Demands for the “conscription of wealth” is a case in point. Millman’s inattention towards profiteering can be seen in other instances as well. When discussing the Kinmel Park riot, Millman fails to mention how rank-and-file soldiers targeted shops known for profiteering (Morton, “‘Kicking and Complaining’: Demobilization Riots in the Canadian Expeditionary Force, 1918–19,” 1980) So while at times Millman acknowledges the severity of ha-

tred towards profiteers (168), he does not incorporate it into his analysis. In this way, class-based dissent and opposition to the war is dismissed more than it is discussed.

To his credit, Millman's comparison of Canada to other countries does lead him to some very interesting conclusions. Having written a similar study on Britain's home-front, *Managing Domestic Dissent in First World War Britain* (2000), Millman is able to distinguish characteristics of Canada's wartime repression and state regulation. Canada's legal system provided exceptional flexibility to use repression, as it was still largely based on challenges to the state during the nineteenth century. For instance, distributing prohibited literature could easily lead to a jail sentence and heavy fines, and mere association with a person held guilty of sedition could help substantiate charges of conspiracy. This allowed the Canadian state to target particular dissidents more effectively, such as advocates of strikes and left-wing radicals. Perhaps the most striking characteristic unique to Canada was how the Borden government made a minimal effort to denounce and quickly dismantle the repressive measures as was being done in Britain and the United States. It would appear that "Canada ... was not ashamed to use them" (28).

Considering both its strengths and weaknesses, *Polarity, Patriotism and Dissent in Great War Canada, 1914–1919* is a fascinating read. Each chapter is filled with diverse and detailed accounts of Canada's home-front during the Great War. The scope of conflict and violence, whether pertaining to German saboteurs, French-Canadian *dynamitards*, or riotous Great War veterans, helps contextualize the challenges faced by the Borden governments and their decisions to use repressive measures. Although the Borden government's strategy to achieve stability and an effective war effort was far from coinciding with democratic ideals, it was, ultimately, "the lesser evil" (7).

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Francis Young, *A History of Exorcism in Catholic Christianity*. Palgrave Historical Studies in Witchcraft and Magic (New York: Palgrave, Macmillan, 2016). 275pp. Hardcover \$99.99.

Demons matter in the Christian tradition. The ancient, cross-cultural idea of the existence of the semi-divine *daemon* is imbedded in earliest Christian scriptures, and that fact means that Christianized concepts of demons can never be exorcised from historical and global Christian interpretive traditions. Therefore, any study that attempts to address the history of Christian rituals intended for the exorcism of demons is welcome.

In his *A History of Exorcism in Catholic Christianity*, Francis Young endeavours to chart an institutional history of exorcism rituals in the Catholic Christian