water quality in the postwar period. Here, concerns about pollution and public health expand to encompass efforts to restore riparian habitat and reclaim the Montreal waterfront as public space. Throughout, Feldstein's capable translation is complemented by a generous allotment of illustrations, including period images, schematic diagrams, and five attractive and professionally rendered maps of the region.

Dagenais offers a compelling account of the evolution of Montreal's relationship with the water bodies that surround it and the consequences of the city's decisions for neighbouring municipalities, as well as for cottagers and recreationalists seeking to use the city's surrounding waterways for a wider variety of pursuits than transport, water supply, and waste removal. With its emphasis on technocratic responses to water in the city and the volatile municipal politics that determined the relative quality and access to city waters, this book will appeal to historical geographers, planning historians, and historians of urban environments. Less conspicuous are ordinary Montrealers and their experiences with water. While wildfowl hunters and sport fishers, cottagers, and anti-pollution advocates make appearances periodically in response to deteriorating conditions, particularly along the Rivière-des-Prairies, we do not become well acquainted with individual actors and their influence.

By following water in all its forms through the city, rather than leaving it behind at the riverbanks, *City of Water* paints a much more comprehensive picture of the role and effects of water in the nineteenth- and twentieth-century city than other urban river histories have. The book is also, in the end, about memory and forgetting. Dagenais reminds us in her conclusion that for all the rhetoric in recent decades about Montreal's neglected waterfront and forgotten secondary waterways, water has been a potent shaper of urban form and urban and suburban power dynamics since the city began to industrialize two hundred years ago.

*Jennifer Bonnell*  
York University

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The distinguishing characteristic of this study of Irish nationalism is its comparative methodology. Patrick Mannion's first book, based on his recent University of Toronto PhD dissertation, examines Irish identity and nationalist sentiment in St John's, Halifax, and Portland, Maine, in the late nineteenth and early twentieth centuries. A great deal is already known about the Irish communities of all three cities as the result of previous scholarly studies, but the author claims, with good reason, that comparing them brings out the complexity and variety of ethnic identity as it was shaped and reinvented by both domestic and external forces. All three cities are medium-sized ports on the Atlantic coast, among the closest in North America to Ireland, with mostly Roman Catholic Irish populations. Mannion describes a sense of being Irish in these communities as
sustained by ethnic associations, both local and transnational, and expressed by engagement with Irish politics between the land agitation of the 1880s and the end of the Irish Civil War. The role of the Catholic clergy in promoting links to the ancestral homeland also receives close attention.

Clearly, St John’s and Halifax had more in common with each other than either had with Portland. Irish immigration to St John’s and Halifax was essentially over before the Great Famine and resulted in people of Irish origin or descent forming a majority in St John’s and a large minority in Halifax. Irish immigration to Portland occurred post-Famine, with a significant influx in the 1880s, and the Irish population constituted only a small minority. The Irish communities of the first two cities were shaped by the imperial environment of British North America, while their counterparts in Portland developed their ethnic identity in the republican context of the United States. With few exceptions, individuals in St John’s and Halifax combined Irish national sentiment with an acceptance of Ireland’s place in the British Empire and were therefore satisfied with the Anglo-Irish Treaty of 1921 as a solution to the Irish Question. Irish nationalists in Portland appealed to American republican ideals to press for complete independence.

Mannion draws on both qualitative and quantitative sources in fashioning his account, though he avows that the former (especially contemporary newspapers) were richer than the latter. However, where statistical data is available or can be deduced from collating two or more sources, he provides useful tables summarizing demographic, occupational, and biographical facts. Other key sources include the records of ethnic associations (detailed in some cases, fragmentary in others), the correspondence of Catholic bishops, and curriculum material from Catholic schools.

Among the chief merits of this nuanced study is the emphasis Mannion places on regional and international associations that influenced the construction of Irish identity. Among the associations discussed are the Irish National League, the Self-Determination for Ireland League of Canada and Newfoundland, the Ancient Order of Hibernians, and the Friends of Irish Freedom. These associations were North American, not transatlantic, in origin, and lent Irish ethnic consciousness a decidedly New World character. By linking communities together, they fostered an interconnected Irish diaspora. Mannion acknowledges that not all members of the Irish communities in question were touched by their influence, but for a significant number, the associations provided the structures for translating emotional attachment to Ireland into active political engagement. Mannion convincingly challenges the simplistic assumption that Irish ethnic identity was passed from one generation to the next in a linear fashion, declining in strength with each generation. Rather, it waxed and waned with changing circumstances. Far from fading away, it persisted well into the twentieth century, experiencing a resurgence after the First World War as the question of Irish self-determination reached its crucial stage.

Mannion introduces and concludes his analysis by placing it in the context of an “emerging body of transatlantic, comparative historical studies of the Irish abroad” (259), led by Kevin Kenny. His work is a valuable contribution to this
broader historiographical trend. He is convinced that many more opportunities exist for applying a comparative methodological framework, and thus, he issues a call for new studies that embrace both Irish Catholic and Irish Protestant communities in various parts of the world. Assuming that he intends to pursue this line of inquiry himself, we can only look forward to the results.

Terry Murphy Saint Mary's University


Property and Dispossession is big and important, and historians of colonial societies and legal scholars who specialize in property law should have it on their bookshelves. Allan Greer makes an authoritative challenge to centuries of scholarship and legal decisions about the nature of landed property in North America, Europeans’ definition and claims to it, and their justifications for dispossessing Indigenous peoples. Greer, however, makes no claim to be writing a book that is prescriptively authoritative, in the sense of providing clean answers to questions of property claims in North America, nor does he offer an authoritative synthesis. Indeed, he contends that arguments about property that purport to be synthetic, overarching, or definitive, such as those derived from Enlightenment thought, are a major part of the problem. With detailed case studies of property practices in early modern New Spain, New France, and New England – studies that address both Indigenous and European property regimes – Greer eloquently shows how complex and contextually situated definitions of property are. The conceit coming out of the Enlightenment that property could be abstractly conceptualized, defined, and constructed into what he calls “Spatial Utopias” (273) became a major tool to delegitimize Indigenous claims and thereby dispossess Indigenous peoples of their lands. Greer argues effectively that simplified definitions of property are a significant source of the violence that Europeans have wreaked on Indigenous peoples in North America and, by extension, worldwide.

In many respects, Property and Dispossession contains two books (designated Part i and Part ii), with a shared introduction and conclusion. The two parts serve distinct yet complementary purposes. Part i is an empirically driven argument against European conceptions of property by theorists such as John Locke, William Blackstone, Emer de Vattel, and Adam Ferguson – theories that European settler societies thought they could apply with impunity to dispossess Indigenous peoples. Greer presents his evidence and argument in the style of early modern treatise writing, in which one’s adversaries are not necessarily named, but knowledgeable readers will recognize references to them. Indeed, the scholarly predecessor Greer probably references most frequently is the French historian of the Middle Ages Marc Bloch, whose injunctions for detailed studies of property arrangements Greer heeds in his analyses, demonstrating the marked deviations of actual practices from the theoretical models that have