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clothing, and schooling. Some mothers had been raped, abandoned, or abused by the fathers. Nations with social welfare systems, such as in Canada or Western Europe, that provide for the basic needs of all mothers and children have fewer poor mothers placing infants into adoption than in Guatemala or the US. Yet the largest population of “adoptable” or “waiting” children who may spend years in foster care in Canada and the U.S. alike, come from the poorest people of color: Native children in Canada, African Americans in the U.S. These truths underscore the problem of looking at adoption through sentimental or tragic lenses—they ignore and leave standing the racism, sexism, and poverty that produce adoption.

Finally, Dubinsky foregrounds her personal story as a white woman who adopted a brown child and uses it to engage the popular question of rescue or kidnapping. In so doing, she embraces the realities of the complexity and pain of adoption while showing how she and her child have been made to embody national myths of kidnapping and rescue. Some historians may view the inclusion of the author’s personal story in a carefully researched historical study as problematic. *Babies Without Borders* should help put those concerns to rest since Dubinsky uses her own experience to help produce a rich and insightful history of people, policies, and nations in the Americas.

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DURFLINGER, Serge Marc – *Veterans with a Vision: Canada’s War Blinded in Peace and War*. Vancouver: University of British Columbia Press, 2010. Pp. 428.

In *Veterans with a Vision: Canada’s War Blinded in Peace and War*, Serge Marc Durflinger recounts the experiences and contributions of war blinded veterans in twentieth-century Canada. Though the monograph covers the years between 1899 and 2002, it primarily focuses on the tumultuous aftermaths of the two world wars. Concerned with both institutions and government policy, *Veterans with a Vision* traces the development of the Canadian National Institute for the Blind (CNIB) and the Sir Arthur Pearson Association of War Blinded (SAPA) from their haphazard roots in the First World War into competent bureaucracies involved in both military and civilian initiatives. To do so, Durflinger draws on extensive archival holdings that include the CNIB and SAPA Archives as well as the records of the Departments of Militia and Defence and Veterans’ Affairs housed at Library and Archives of Canada.

Veterans with a Vision contends that Canadian re-establishment organizations and veterans’ associations, while initially designed to temporarily ease the transition of war blinded soldiers into civil society, were transformed into efficient and permanent institutions over the twentieth century. “The war blind served,” writes Durflinger, “as a hinge not just between the civilian and military blind but between disabled and non-disabled veterans” (p. 9). This argument is sustained through six chronological chapters that often contain comparisons that situate Canada’s initiatives towards the war blinded alongside those of other countries. Though each chapter broadly focuses on institutional development, Durflinger also relies extensively on individual biographies as case studies of

Canadian war blinded veterans. Fifty-four excellent illustrations are included of these various personalities, while the efforts of Durflinger, the CNIB, and the UBC Press have ensured that the text itself is accessible to visually impaired readers. Yet this exclusive blend of personal biography and institutional development leaves the reader yearning for a deeper analysis of the socio-economic and cultural conditions that informed contemporary understanding of disability, veteranship, or gender.

Durflinger's focus on the personal and collective triumphs of war blinded veterans celebrates achievement in the face of severe adversity. The overall accomplishments of the war blinded are summarized as "lead[ing] the way in organizing Canada's blinded population and in revolutionizing public perceptions of disability" (p. 32). Furthermore, Durflinger examines the collegial nature of the war blinded institutions, detailing the social nature of the many SAPA outings and reunions such as picnics, golf, boating trips, and banquets. More than simply social outings, Durflinger argues that these activities came to be seen as essential components of the rehabilitation process. However, one wonders if it is possible to read these sociable aftercare outings as quests for masculine respectability, where displays of physical prowess and socializing customs reinforced the middle-class respectable functionality of the war blinded while providing opportunities for veterans to commiserate.

Veterans with a Vision is especially successful at illuminating how post-1945 responses to war blinded veterans and retraining programs were profoundly shaped by the experiences of the 1920s and 1930s. Durflinger argues that during the Second World War, "with the CNIB in full operation, Canada's war blinded could return with the utmost confidence that their training and billeting needs would be met" (p. 170). Many of the men involved in the management of SAPA, Pearson Hall, and war blinded advocacy in general, were instrumental in guiding public policy. Their experiences in the aftermath of the Great War directly led to a greater anticipation of what would be required in the aftermath of the Second World War. Though such earlier experiences were undoubtedly important, *Veterans with a Vision* neither unpacks contemporary discourses on sight nor does it draw on the social and cultural implications of blindness that would have also shaped these veterans' lives. The inclusion of this literature, coupled with closer attention to the gendered, cultural, and social components of disability, veteranship, and the emerging field of 'sensory history' would have only strengthened Durflinger's arguments.

Though this historiographical absence may leave some readers yearning for a more "social" history, Durflinger's selection of veterans also skews his argument. The overarching narrative of acceptance and achievement of *Veterans with a Vision* belies the darker histories of the mass of veterans who experienced neither. This celebration of veterans who achieved great personal standing is not balanced by illustrations of those who felt embittered, received little care, or did not take part in the CNIB and SAPA collegiality. Moreover, even Durflinger's references to the prospect of poverty and the difficulty of retraining and re-integration faced by all disabled veterans skims over the gendered implications that such circumstances would have had upon veterans' difficult adjustments to breadwinner ideologies. Yet Durflinger successfully illustrates the important contributions made by war blinded veterans to the creation of national institutions and celebrates the men who achieved personal success in spite of their disability. In spite

of minor reservations, *Veterans with a Vision* makes important contributions to the field of veterans' studies, the development of the Canadian state, and will be a useful work for scholars of twentieth century Canada.

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FERLAND, Catherine, et Benoît GRENIER, (dir.) – *Femmes, culture et pouvoir*. Québec, Presses de l'Université Laval, 2010, 329 p.

Le colloque en hommage à Micheline Dumont, à l'Université de Sherbrooke en 2009, a fourni une bonne moisson d'articles réunis ici dans un recueil sous la direction de Catherine Ferland et de Benoît Grenier. Leur tâche n'a pas dû être facile : seize articles sur quatre siècles et trois continents : sept sur l'Ancien Régime, trois sur le XIX^e siècle, six répartis sur le XX^e. Aussi dispersés dans l'espace que dans le temps : quatre sur la Nouvelle-France et le Bas-Canada, dix sur l'Europe et l'empire colonial français (Tunisie), et deux sur les Amériques (États-Unis et Brésil).

Comme il est impossible de rendre justice à tous ces travaux individuellement, nous relèverons ceux qui nous ont paru les plus novateurs et qui élargissent le plus la problématique du pouvoir et de la culture des femmes. Car les auteures venant de milieux très variés, québécois, français et canadiens, sont à des moments différents de leur carrière et l'inexpérience de certaines, qui ne dépassent guère l'empirisme et dont les travaux sont souvent à l'état d'ébauches, ressort à côté des quelques historiennes chevronnées spécialistes de l'histoire des femmes depuis des décennies.

Dans la première section du livre sur « Éducation, culture et transmission des idées », Colleen Gray, qui poursuit sans relâche et avec finesse son travail sur Marie Barbier, traite directement du « pouvoir des femmes » dans sa tentative de dévoiler la personnalité de cette religieuse, filtrée par les écrits de son biographe, qui fut un temps supérieure de la Congrégation Notre-Dame.

L'étude d'Isabelle Le Huu sur la culture du livre dans l'élite sudiste au XIX^e siècle, montre le rôle crucial des femmes dans la transmission du patrimoine culturel telle que révélée dans leur correspondance, combien didactique, avec leurs enfants. Deux siècles plus tard, leur érudition nous épate.

Le livre est divisé en deux autres sections : « Rôles familiaux, travail et représentation dans la sphère publique » et « Pouvoir politique, militantisme et enjeux sociaux ». De cette production éclectique se dégagent des thèmes récurrents et chacun des articles aborde un aspect des sujets annoncé dans le titre du livre, « culture et pouvoir ». On aborde ces questions surtout par le biais des analyses de discours qui recourent à l'ensemble de ces travaux, discours masculins dominants, mais aussi discours de femmes que les auteures ont débusqués et remis à l'honneur. Ainsi, plusieurs hommes se sont bien exprimés sur le rôle des femmes pendant la « querelle des femmes » au XV^e siècle, mais Christine de Pisan, dans l'article de T. Clavier, offre à ses contemporaines des modèles inspirants de femmes idéales.

Les femmes s'insinuent, même si elles demeurent sous-représentées, dans les documents des cours civiles ou des notaires de la Nouvelle-France, comme ces 244 procurations