

employment only as domestic workers. Chapter 3 describes the *hi-min* system as legitimizing class differences emerging in capitalist Japan and notes how the system reflected official desires to maintain control over the people. Chapter 4 describes Tokyo as representative of the *him-min*'s preimmigration environment and discusses the city's middle-class ideal and the problems of maintaining one's position in this class. Chapter 5 deals with the use of American examples of achievement in Japanese popular literature and the construction of those notions of success that encouraged ambitious, urban middle-class readers to seek their fortunes outside of Japan. Chapter 6 examines the writings of supposed Japanese experts of life in the U.S. and their instructions on how the *hi-min* should behave in order to further their own interests and that of the Japanese nation. Chapter 7 discusses the views of Western women held by Japanese men and the belief that personal relationships in the United States would be emotionally richer than those in Japan.

Sawada's discussion of the politics of emigration, which reveals the expectations of Japanese officials and advocates of travel to the United States that the *hi-min* act as unofficial good will ambassadors for Japan, is highly interesting. Her examination of the mentality of her subjects, the reasons behind their decisions to seek their fortunes on the U.S. East Coast, is thorough. The only questions that are not so clearly answered involve the *hi-min*'s own perception of themselves, or their future, and their commitment to a permanent life in the United States: Did the majority, and not just the leaders of their overseas community, buy into the idea that they were to be representatives of their country? Were they prepared from the start to set down roots in the United States, or did they originally see themselves as non-immigrants who would eventually return to Japan after making money or finishing their education? Many may have come to prefer life in America, even after their rude awakening from their dreams of easy success, but could it be that a proud reluctance to be greeted as a "failure" by family and friends in Japan also influenced their decision to remain in the U.S.? These small questions notwithstanding, *Tokyo Life, New York Dreams* is an enlightening bicultural study that deserves the attention of scholars of modern Japan, Asian-American studies, urban and immigration history.

J. Matsumura
Département d'histoire
Université de Montréal

Drummond, Diane K. *Crewe: Railway Town, Company and People, 1840–1914*, Aldershot: Scolar Press, 1995. Pp.xiii, 259. 8 black and white plates, bibliography, tables, index.

Crewe is a quintessential company town. It was established by the Grand Junction Railway in 1842–43 on a then poorly populated part of the Cheshire Plain. Within a generation its railway

factory became world renowned for its advanced production methods, innovative technologies, management and skilled workforce. From its inception, the railway dominated the town both physically and socially. It defined its political culture, determined the physical growth of the community, and created a social hierarchy based on occupation and position within the company. Until the end of steam in the late 1960s, work in Crewe meant work for the railway in one capacity or another, in the "Works" the "Sheds" or the "Offices." It shaped life in Crewe.

This book, though not the first to tackle the social history of the town, breaks new ground in examining the relationship between the company and its employees and the effects of this relationship upon the society of the town. Victorian Crewe is used as a case study of company paternalism and influence politics. Through an analysis of employer paternalism by the LNWR, Dianne Drummond evaluates a number of theories which have sought to explain the changing nature of nineteenth-century politics, especially working class politics, and the connections between work and politics.

The book is organised into three parts. The first section examines Crewe's origins, the process of migration into the town, and the resultant patterns of residence and occupational structure. The second part examines the relationship between the Company and people in the LNWR workshops: the company's managerial strategies, skills and the labour process, and the labour market within the Works. The final part of the book examines paternalism and politics within the context of local religious and political history, and presents the study's conclusions.

Drummond argues that despite the overwhelming presence of the company in Crewe's social and religious life, its attempts to control local politics and determine the political behaviour of its employees, it never succeeded in producing outright deference on the part of all the townspeople. Rather a whole range of deferential to non-deferential responses was manifested. She explains the range and the changing nature of responses to Company paternalism (though from some of the evidence cited it seems that Company intimidation might be no less an appropriate term) arose from the traditions and beliefs of the workforce assembled in Crewe. Company culture was never total because the workers brought with them traditions of independence in work, nonconformism in religion and radicalism in politics. Craft unionism in the Works and Liberalism and nonconformity in the town gave workers a value system which led them to criticize the Company and its heavy-handed "paternalistic" policies. Workers who gained their self-identity through their nonconformism and skill in work were not inclined to see themselves as of inferior standing, and hence rejected Company direction of civic, religious and individual affairs, even at the cost of loss of livelihood and home.

The book's strength lies in its careful analysis and meticulous research. It is based on a wide variety of manuscript sources, official publications, and newspapers and periodicals,