than domestic reproduction. This is an update on the 20th-century glamourization of housework that nonetheless reifies the gendered division of labour in the home. The larger effect, Casey argues, is to simply repackage capitalism for women in the home and make them feel empowered by their role.

Chapters 3 and 4 deepen Casey's analysis of the relationship between cleanfluencers and the construction of the self by exploring concepts of wellness, health, and happiness. These chapters are such a fascinating analysis of a cultural movement that is so pervasive and everpresent in women's online lives that it has become uncritically naturalized. Marie Kondo's quest to "spark joy" in the lives of her readers through cleaning and decluttering is the most famous example, and Casey deconstructs the assumptions and messages that accompany this global phenomenon. Kondo is not so different from 19th or 20th century educationalists who made women feel responsibility for both the cleanliness and the happiness of their domestic lives.

Casey also argues that self-help narratives are also a considerable influence in the domestic sphere. The new generation of cleanfluencers are both aspirational and confessional. Chapter 4 draws a connection between cleaning and mental health and illustrates the ways that the material determinants of wellness and health are made invisible by the coalescence of self-help and cleaning. The solution offered is about as far from "wages for housework" as one can imagine. Cleanfluencers promise instead that all women need is a new attitude and the real monotonies of domestic reproduction can be nullified. It's a pernicious yet seductive package and one that dovetails perfectly with a refusal to acknowledge the true scale of labour performed by women in the home.

Chapter 5 responds to all of this with a very strong sociological analysis and an entreaty to understand why this all matters. The chapter is a response to similar questions raised in the Introduction that insist on the relevance and importance of understanding women's roles and to pay attention to the material realities of the domestic sphere. It matters because at the root of these questions is a reality about inequality that the modern phenomenon of cleanfluencers can hardly address. Positive thinking alone does not make for a transformative feminism, and Casey's work perfectly illustrates the most modern iterations of how feminist goals are neutralized by liberal individualism and the continuing demands of capitalist accumulation. The effect of it all is to make women's lives more difficult and demanding while allowing patriarchy and capitalism a free pass.

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Zhongping Chen, *Transpacific Reform and Revolution: The Chinese in North America, 1898-1918* (Stanford: Stanford University Press, 2023)

In this extraordinarily detailed and exceptionally researched study, University of Victoria historian, Zhongping Chen, chronicles the institutional history of the North American overseas Chinese communities in the reform and revolutionary movements associated primarily with Kang Youwei and Sun Yat-sen. Deploying a wide-ranging knowledge of primary and secondary sources in both Chinese- and English-language archives and historiographies, Chen analyzes the transnational movements of Kang and Sun Yat-sen and traces the institutional development of their respective primary North American organizations, the Chinese Empire Reform Association

(CERA) and the Chinese Nationalist League (CNL).

The book contains an Introduction, four substantive chapters, and a brief conclusion. The former and latter are largely composed of a not particularly persuasive effort to apply sociological network theory to the author's empirical study. The central chapters are divided into two focused on the rise and fall of Kang's Reform efforts in North America from 1898 to 1909 and two describing the subsequent ascent and eventual hegemony of Sun Yat-sen's revolutionary movement. One major contribution of the study is its emphasis on the important influence of the North American movements on other overseas Chinese communities in Asia, Africa, and Europe. An additional significant argument documents the influential role of domestic economic, political, and social issues in the rise of the North American organizations. Fighting racism, seeking immigration reform, and improving the conditions of Chinatowns at home, complemented the quest to reform or overthrow the Qing monarchy and its authoritarian successors in China. The author also convincingly argues that the reform vs revolution binary is undermined to some degree by the fact that the reformist CERA laid the groundwork for the subsequent success of the CNL.

The author proves a remarkable sleuth in sorting through the confused and confusing literature published to date in both North American and Chinese sources on these movements, many of them based on oral sources compiled long after the events. His detective work allows him to provide what seems likely to be the definitive account of the transnational travels of Kang and Sun Yat-sen. For non-Chinese readers, much of this detail could have been made far easier to follow by the addition of graphic materials, such as tables and maps. Similarly, the complex history of regime changes and near-continuous conflict in China in these twenty years would have been rendered more accessible by summative tabular matter.

The gravity of the conflicts between the reformist and revolutionary forces in North America is well illustrated by its accompanying violence including assassinations. Kang forces had actively planned attempts to assassinate Sun Yat-sen on his North American tour in 1904 but to no avail. In December 1915 forces associated with Sun Yat-sen under the U.S. leadership of Lin Sen murdered Huang Yuonyong in San Francisco because of his alleged support for Yuan Shikai who was attempting an imperial restoration in China. A similar assassination occurred in Victoria's Chinatown two years later on 1 September 1918. Wong Chong, a barber and CNL member, shot and killed Tang Hualong, at one time a supporter of and Minister in the Duan Qirui government in Beijing. The assassin then killed himself to avoid arrest. Orders issued earlier in China by Sun Yat-sen instigated the murder which followed other violent clashes in Victoria between reformist and revolutionary supporters. The accounts of these events in Victoria are particularly well described and analyzed.

Not surprisingly given the extent of Canadian government anti-radicalism and the consequent state surveillance, Chinese radicals, especially the CNL, came under suspicion in early 1916. Fears of connections to German agents or Indian nationalist forces led to considerable attention from the Chief Press Censor. After the 1918 assassination, the newly empowered C.H. Cahan , Prime Minster Borden's handpicked red hunter, investigated the Victoria events. His findings that the CNL was responsible led to its suppression under PC2384 which in turn resulted in nationwide raids on CNL offices and the arrests and

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convictions of its leadership in November and December 1918. At least one secret agent of Chinese origin worked inside the British Columbia Chinatowns and reported to Malcolm Reid, ostensibly a federal immigration official but one with close ties to the Dominion Police and British intelligence. Canadian state surveillance in this case as with that against other ethnic nationalist movements merits more sustained historical attention.

Ironically, the considerable strength of this study in meticulously tracing the three global tours of Kang Youwei between 1899 and 1909 and the four tours by Sun Yat-sen from 1895 to 1911 and in the excruciating enumeration of CERA and CNL branches throughout North America and abroad raises many additional questions beyond the author's institutional focus. In many ways, the focus on organizational growth is reminiscent of the early Canadian labour history of the Harold Logan/Eugene Forsey ilk. What is largely missing here is a social history to underpin the institutional history. Chen's argument about the importance of the North American experience on the emergence of the newly and extensively organized Chinatowns demands further examination of the social basis of these movements. Who were the organizers? How did they organize? Who joined the struggle and why? Similarly, while there are frequent allusions to racist attacks on both urban Chinatowns and on Chinese resource workers, especially miners, there is no exploration of these themes. There is one commendable exception which suggests rich possibilities moving forward. The analysis of the Chinese Empire Ladies Reform Association (CELRA) under the leadership of Kang Tongbi, the daughter of Kang Youwei, provides insights into a feminist presence in Victoria and Vancouver. Extant posters with images of the CELRA leadership in those cities invoked memories of Joan of Arc and the Russian revolutionary leader Sophia Perovskaya, "who wiped out the tyrant" (Czar Alexander II). CELRA groupings in Canada and the United States campaigned for suffrage, women's education, and an end to footbinding.

Chen's monograph does much to clarify the complex details of both Kang's and Sun Yat-sen's global tours and their impact on the emergence of effective and pervasive Chinese immigrant organizations in North America. The lovingly described institutional framework established here should allow future historians to develop the underlying social history of the Chinese immigrant communities whose agency in these endeavours merits more attention.

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