

Seymour Martin Lipset, (ed.) — *Unions in Transition, Entering the Second Century*. San Francisco: ICS Press, 1986. Pp. 506.

A number of academics, labour reporters, labour and management leaders have put together articles reviewing organized labour's first century of activity in the United States with a reference to the present state of the union movement. As well in a brief section, some comparisons are made with the union movement in Canada, Europe and Japan. In the collection, readers can discover essays that reflect their particular stand towards unions. There are those that are favorable, those which are anti-union and those which attempt to be neutral. And thrown in for good measure is an attempted synthesis of all the works. In striking contrast to the unions' decline in the United States' is the positive nature of union growth in Canada. What that augers for the union movement internationally or the United States is unclear; it shows, perhaps more graphically than expected, the depth of the malaise confronting the U.S. labour movement.

The essays are a bag of contrasts, disagreements, repetitions, and agreements. The personal biases of the authors are scarcely hidden but they all appear to agree that unions have had an impact on U.S. society and the economy but little on politics and that they have to change dramatically if they wish to retain what toehold they now have. When they discuss why unions are in trouble there is a difference in emphasis, yet the causes are the same: management attacks federal government's changing attitude towards unions, the shift of the legal status and integration into capitalism, the competitive international situation, technological change, poor union leadership, and industrial demographic changes.

Some of the articles are more appealing than others because of their content and orientation. Galenson's description of the historical role of unions is a good overview and notes how unions are "allies of capitalism" (p. 72). He also cites Harvard's President Charles Eliot who referred to a strike breaker as an "American hero" a view which now has become in vogue. Nonetheless he is optimistic, as is Benson who presents an argument, not necessarily well proven, that unions do all sorts of things and that care must be taken in characterizing unions *holus bolus* as being either good or bad. Unions, it is clear, can be either. They are important to him because they provide a positive stimulus to management which needs the competition to keep it healthy. Reynold's piece is of the neo-conservative Milton Freidman school based on the predatory nature of man and the Darwin-Spencer philosophy of the survival of the fittest. This is buttressed by the pseudo-libertarian idea of the supposed necessity of protecting individualism. These positions are the easiest to demolish. For instance a call for repeal of unions' legal protection based on statement that the need for change is self-evident is most tenuous. Similarly the accusation that unions are violent but management is not is unsubstantiated.

Two other pieces merit mention since they deal with public and para-public sector unionism which are potential relative growth areas for the union. Garbarino considers faculty collective bargaining and, despite the problems that exist, suggests that growth can occur. Lewin's analysis of the transformation of public sector unionism is also optimistic. The flexibility of public sector unionism is due, in part, he claims, to the decline in public sector employment.

The comparative studies provide a type of back-drop for the situation in the United States. Marshall contends that the Japanese have followed the U.S. example and indicates that there are both similarities and differences between the two. He emphasizes that the U.S. workers are helped little by the legal system and that U.S. unions must evolve new ideas and new directions to promote growth. Touraine, in a brief survey that requires more empirical evidence, underscores how the union situation in Europe, which varies according to different countries, evolved from a non-radical orientation. Unionists are not radicals but do support socialists or communists and are conscious of the class distinctions and are accommodative but not sell-outs. The Huxley, Kebler, Struthers article is particularly instructive since it discusses, perhaps too briefly, the position of the union growth in Canada. Their optimistic statement that the Canadian collective bargaining practice and procedures encourages unionization is an overstatement. The decertification procedure, so easy to use, as at Eaton's dem-

onstrate clearly that encouragement can be given and taken away by the state. Canadian unions under severe attack in the 1980s continue to grow slightly.

There are a number of questions that can be raised about the articles, what is most striking by its absence is the whole question of unions as a subject matter in the educational system. Are there courses on the working class or unions at the elementary, secondary, college and university levels? Does this not affect the attitudes people have towards unions since the business capitalist system is extolled? The introduction at the first two levels is crucial: without it the situation is not likely to change. Unionists and the general public and particularly politicians are ignorant of what unions are, how they function, and what their objectives are. Until courses on the working class and unions are introduced early in the educational process, the negative bad media coverage will continue, and any improvement, of course, will not occur overnight. The Canadian situation like the American is dramatically in need of such a change to correct an obvious imbalance.

The works are a useful compendium and do offer some hope which is premised on the need for unions to respond and re-orientate. Little is made of the need for management or government to do the same. There are sufficient tables and charts to satisfy the most enthusiastic of academics and discourage the hardiest of laymen. On balance, the book is favorable towards the continuation of unionism, but the authors are unanimous in suggestion that U.S. unions must change if they are to survive as a viable force.

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Gail Malmgreen, (ed.) — *Religion in the Lives of English Women, 1760-1930*. London: Croom Helm, 1986. Pp. 295.

This fine anthology fills a strange gap. As Gail Malmgreen remarks in her introduction, up to now historians of English religion have neglected women and historians of English women have neglected religion. Basic data, like "what proportion of all believers were women, or what proportion of women were believers" remain unknown (p. 2). The intersection of women's history and religious history is especially important in the nineteenth century, when religion played so central a part in English life and when English women began to take more active roles in religion. As previous historians of women have noticed, religion and philanthropy first provided middle-and upper-class women with respectable routes out of the home. A "feminization" of religion seems to have occurred in Victorian England as it did in nineteenth-century America. While some areas of English women's religious life remained untouched — the lives of Catholic laywomen and women in religious orders have barely been studied — this collection of essays adds greatly to our knowledge.

Five essays survey women's religious roles and changing views of what women's roles in religion should be. Susan P. Casteras' "Virgin Vows: The Early Victorian Artists' Portrayal of Nuns and Novices" mines an unstudied sub-genre of Victorian painting to conclude that repressed female sexuality was the theme of most of these paintings and the chief source of their popularity:

the nun and her moments of religious conscience were far from private or even sacred matters, at least in art; for this symbolic lily of virginity and spirituality, much like her secular sister in real life, was enshrined in an atmosphere of mystery and unattainability that made her simultaneously innocuous to some Victorians, repugnant to others, and generally titillating... (p. 154).

Anglican suspicion of nuns and convents links this essay to Catherine M. Prelinger's study of the female diaconate in the Anglican church. Drawing on her larger study of nineteenth-century female deacons in Europe, Prelinger demonstrates that Anglican suspicion of both female religious orders and women usurping any ministerial authority retarded the growth of this group. Female