

At a fundamental level, however, the book is a political statement, intended as a contribution to feminist theory as well as historical analysis. Hayden tends to see material feminism not only as a rich and varied tradition, but as a cumulative body of theory and practice on "the struggle to unite socialism and feminism" (p. 201). This tendency peaks in the final chapter. Here Hayden summarizes two major lessons which she believes can be learned from the historical experience of material feminists. The first is that one class of "women can never gain their own liberation from stereotypes of gender at the expense of other women of lower economic class or another race whom they exploit by paying them low wages to do sex-stereotyped work." (p. 299) The second is that, not only individual men, but also capitalism as it has developed, has a vested interest in keeping women trapped in subordinate domesticity.

Hayden believes there are also lessons to be learned from the theoretical development of material feminism. At this point the ahistorical nature of her second definition of material feminism comes into focus, for she now identifies as the *new* insight of the *contemporary* feminists their critique of the sexual division of labour which dumps housework and child care on women. Nonetheless, in Hayden's opinion, present-day feminists could still learn a thing or two from their forebears. From material feminism's "spatial critique of the home as an isolated domestic workplace" (p. 295), for instance, they could learn the need to redesign space to facilitate the socialization of housework. Secondly, according to Hayden, current feminism loses many potential supporters because it appears to offer no alternative to the family home it attacks; material feminists, in contrast, "created a positive, concrete ideal of feminist homes linked to Frances Willard's ideal of making a homelike world as a way of improving and expanding woman's sphere" (p. 302). But here Hayden leaves the reader with a conundrum. Granted that many women opposed the ERA out of a commitment to household labour as valuable nurturing work, if the theoretical advance made by contemporary feminists was to attack the woman's sphere/ man's world division, then how can they, without re-endorsing that division, accept woman's sphere "as an essential, historical, material base" (p. 303) from which to mobilize women? But such is Hayden's political advice.

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MARIAN FOWLER—*The Embroidered Tent. Five Gentlewomen in Canada: Elizabeth Simcoe, Catharine Parr Traill, Susanna Moodie, Anna Jameson, Lady Dufferin.* Toronto: House of Anansi Press Limited, 1982. Pp. 239.

SUSAN JACKEL, ed.—*A Flannel Shirt and Liberty. British Emigrant Gentlewomen in the Canadian West, 1880-1914.* Vancouver and London: University of British Columbia Press, 1982. Pp. xxvii, 262.

Because of our landscape and climate, all Canadians, men as well as women, feel every day the interface of embroidery and tent of old world refinement and frontier roughness, lyricism and rhetoric, intuition's tangle and reason's right-angle.

FOWLER, p. 12

Fowler's apt metaphor "The Embroidered Tent" captures the tension between the traditional values of the mother country and the new skills required

in colonial society. These competing forces had to be weighed by women coming from one experience to a radically different one; seeking to fulfill an ideal of womanhood delineated in conduct books and novels, yet faced with a reality which demanded other behaviour for survival. The desire to retain some part of the "old world refinement" while meeting the challenge of "frontier roughness" is examined in this collection of excerpts from the journals of five British upper middle-class gentlewomen describing their adjustment to Canadian life in the last half of the eighteenth century. This wilderness, both physical and "cultural", forced "androgynous" attributes upon women who formerly saw such traits or acts as masculine. The reaction to this challenge varied. Some quickly adopted such behaviour; some became even more insistent upon maintaining their *status quo*. Others, whose labours from which we now benefit, expressed their difficulty and anxiety in this process in the creative form of painting or writing. These women, Elizabeth Simcoe, Catharine Parr Traill, Susanna Moodie, Anna Jameson and Lady Dufferin provide a varied, yet representative, group of "Canadian" women.

Fowler stresses their importance, "these women are our fore-mothers"—a link with the past to see the evolution of our attitudes and behaviour; in them "we can perceive their individual progress and our collective profile" (p. 12). This conflict between the British and Canadian experience and the remodelling of male and female roles in this challenge for survival can also be traced in the study, *A Flannel Shirt And Liberty. British Emigrant Gentlewomen in the Canadian West, 1880-1914*.

Editor Jackel emphasizes the need in Canadian historiography for the woman's standpoint as an important aspect of our national development. This void has begun to be filled by both Fowler and Jackel. The collection by Jackel combines an interesting collage of personal reminiscences, reports for organizations and public releases to inform the British public and solicit future immigration. The women who provide the focus for the study were middle-class women whose training was very much like that of Fowler's subjects, although Jackel's scope entails a larger group (ten) a century later. It may have appeared convenient that a surplus of British females occurred coincidentally with a need for women in Canada, but those that emigrated were the least suited of their sex to the Canadian experience. Gentlewomen were trained for a life of leisure, moulded to be the "appropriate" wife and mistress of a household. Canada required women willing to endure a life often burdened with unending labour. Lower class women, who performed such a role, were in demand in British society and did not have to seek other pastures. The middle-class women who reached Canada were ill-equipped to cope with the demands of their life. Lacking in skills, these women also resented the "vulgar and menial" life they were offered. A loss of status was feared with the acceptance of such tasks. But these women were also educated, with a sense of their self and their potential contribution. Exposed to the British reform movements, these women aided the development of the Canadian West with their formation of rural clubs, auxiliaries, social services and Sunday schools. These women realized their importance as a collective force which could wield a great impact upon culture. Jackel quotes and comments upon a remark in a 1910 issue of the *Imperial Colonist* by a woman of this class and action. "Rich and poor, gentle and simple, Canadian or immigrant, we are all of us working women"—that 'we' speaking volumes for the growth of a collective identity among Canadian women of the time" (p. xxvii).

These two works, using the format of reporting the actual words and acts of these women, reveal the importance of seeing the woman's perspective, of feeling the impact of the Canadian challenge upon the British mould and

examining the re-defining of sexual roles in a situation which necessitated another mode of behaviour. Both collections widen our knowledge of the much needed study of women's impact and development. They also provide us with the perspective of human adjustment in behaviour and attitude when forced under the critical challenge of survival and the desire for growth and development.

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DAVID H. FLAHERTY, ed.—*Essays in the History of Canadian Law*. Toronto: University of Toronto Press (for The Osgoode Society), 1981. Pp. xvi, 428.

The Osgoode Society is to be commended for publishing the first volume of this two-volume project. Editor David H. Flaherty acknowledges this as a "pioneering volume" (p. xiii) which deliberately seeks to shape the course of Canadian legal history and argues for a comprehensive perspective which will "illuminate the interaction between law and society" (p. 3). Flaherty proceeds even further to define the focus of legal history as history and not law, (p. 25), thus avoiding a narrow definition of this newly burgeoning field. His own introductory essay reviews the significant comparative literature which provides suggestive models for Canadian legal history, particularly the works of the American legal historian, J. Willard Hurst. Thus Flaherty seems to suggest that a "law and society" approach avoids narrow internal discussions of courts, legislation or legal processes and instead relates legal developments to broader historical trends and the current historical literature.

Nineteenth- and twentieth-century Canadian legal history is the focus of the eight essays and an annotated bibliography of Ontario's statutes and legal publications from 1792-1980. The essays fall into three broad categories: those concerned with the development of the law and the courts; those dealing with the law's relationship to the economy; and those which explore the theme of women's status and family law. How successful then are these essays in following a "law and society" approach?

Three essays deal more narrowly with the development of laws and courts; Graham Parker's discussion of "The Origins of the Canadian Criminal Code" surveys the background and reception of the 1892 Criminal Code and as such strays further from the editor's intentions. Parker's main points—the influence of the writings of James Fitzjames Stephen on Canadian codifiers and the lack of discussion in Canada of the principles of codification—shed little light on the relationship between law and society. John D. Blackwell's contribution on William Hume Blake and the Judicature Acts of 1849 succeeds somewhat better, although the author cannot resist the temptation to view Blake as a "good guy reformer" riding the white charger of legal reform. Nevertheless, Blackwell's essay will be of interest to students of early Ontario political reform since he details Blake's often tense relationships with both Tories and reformers. To their credit both Parker and Blackwell discuss Canadian legal history in a comparative dimension looking both to British and American developments.

The third essay by Kathryn M. Bindon is a study of the development of legal institutions in Rupert's Lands through the biography of Adam Thom, the first recorder; conflict between company and community emerges in a discussion of the relationship between legal change and the Hudson's Bay Company's