

evolved to confer greater entitlement to the benefits of childhood on First Nations, non-European, and other marginalized populations” (p. 205). While, in 2009, 1 in 6 Canadian children lived in poverty “after several decades of neo-conservatism’s zealous attack on social security” (p. 1), Strong –Boag “takes comfort from the ever-widening recognition that justice for children requires justice for adults as well” (p. 206).

Strong-Boag further reveals some of the ironies of the early reformers whose best intentions were to promote foster care as a means of child saving. By the mid-twentieth century, orphanages and institutions built by charities, fraternal organizations and churches were no longer viewed as the optimum settings for nurturing children. However, eliminating all types of institutional care was impossible. Group homes and institutions supervised by state agencies remained necessary for specific groups of children and adolescents in care - including those with severe disabilities or exhibiting at-risk behaviors. Strong-Boag unearths the somewhat naïve early twentieth century belief that respectable middle class families would be drawn to fostering in sufficient numbers by altruism and Christian duty (pp. 72-75). This perception failed to account for the economic burden of unfunded fostering and the unanticipated social stigma of accepting non-kin children in need into middle class homes: child savers hoped foster children would become good, middle-class citizens. Necessity, however, would dictate the use of working-class host families as foster families, a trend that was accompanied by a history of inadequate financial assistance for caregivers (p. 172). When viewed historically, the late-twentieth century effort to return to the use of kin networks for foster care ultimately revived a late-nineteenth and early-twentieth century solution. Today, a rising number of grandmothers and other kin are assuming parenting responsibilities for youngsters who have absent or unfit parents (p. 23).

Veronica Strong-Boag’s history of fostering in English Canada adds a laudable new dimension to the history of childhood and family in Canada. It is an important companion study to her earlier work on adoption and a praise-worthy addition to the series *Studies in Family and Childhood in Canada* published by Wilfrid Laurier University Press.

Debra Nash-Chambers  
*Wilfrid Laurier University*

TYE, Diane – *Baking As Biography: A Life Story in Recipes*. Montreal-Kingston: McGill-Queen’s University Press, 2010.

Diane Tye begins her excellent critical biography of her mother, Lauren Tye, with something of a contradiction. Despite having devoted much of her life and energy to baking for her family – and to the unending series of church functions that came along with being the wife of a United Church minister – Tye’s mother admitted later in her life that she did not enjoy baking. The book then begins with the question: “How could it be that she spent so much time at an activity that held – at least apparently – so little importance for her?” (p. 4) In her attempt to answer this question, Tye presents one of the best recent Canadian works in food studies as well as a thoughtful and important feminist contribution to the social history of postwar Canada, and the Maritimes more specifically.

At the heart of Tye's narrative is the box of recipes left behind by her mother after her death in 1989 at the age of 58. Whether it's through an engaging and original analysis of the charity cookbook put together by her mother and other local church women; the meaning behind her family's changing tastes for sweet foods over time; or an exploration of the ways in which she and her two siblings made very different uses of their mother's recipes in their adult lives – Tye's five chapters always use her mother's recipes as a starting point and, to this end, include dozens scattered throughout the text. The work, overall, shows a strong critical grasp of contemporary food studies literature but is also, importantly, grounded in Tye's quest to better understand her mother's life and struggles. What emerges is a thoughtful and thought provoking study of the folklore and meaning of food as well as an often touching portrait of one woman's life and times.

A folklorist by training, Tye pays particular attention to the stories embedded in her mother's cooking and her recipes. Memory, in particular, is a key character in her narrative. She frequently tries to disentangle her own personal memories from the story that her mother might have told about her own life. These tensions in Tye's narrative are often made explicit through the frequent asides embedded in the text – indicated by the switch to a sans-serif font – which represent Tye's own memories and experiences. To this end, *Baking as Biography* draws extensively upon the literatures of folklore, anthropology, history, and women's studies to offer a compelling discussion of the difficulties inherent in reconstructing the lives of ordinary women in postwar Canada, particularly the millions who left behind little more than their recipes as archives of their life.

Acknowledging the problems of relying on her own memory alone, Tye goes to great lengths to situate her mother's life and recipes within their specific historical and geographical contexts, particularly how social position defined and constrained Laureen Tye's foodways and the course of her life. From her early life in rural Cape Breton and her parents' Scottish heritage to her later life in PEI and New Brunswick as a middle-class minister's wife, Tye draws a fascinating portrait of the social and economic changes that took place in the Maritimes during the mid-twentieth century through her mother's baking. In doing so, Tye not only deepens the reader's understanding of her mother's everyday life, but also provides fascinating genealogies of her changing recipes and tastes for household staples like biscuits, cake bread, oat cakes, oatmeal, and ginger snaps. Just as modern tastes begin to change, for instance, Tye's mother's baking gets sweeter and lighter over time, to the point where Tye was unable to recognize some of the recipes her mother adopted after she left home; yet these very recipes were central to the memories of her younger siblings.

Perhaps what comes across most clearly in *Baking As Biography* – and its greatest strength, overall – is its important recognition of baking and other forms of food production as a form of unpaid, decidedly gendered, and, as it turned out, largely unrecognized labour. While Tye devotes a chapter to baking as a form of resistance against the gendered expectations that constrained women's choices – particularly the ways in which food could be used to create a "third place" outside of women's roles as wife and mother – Tye's account of the burden of these expectations in the other chapters makes this chapter the least convincing of the five. It is never lost on the reader, for instance, that Tye's mother found no joy in baking – despite it being a task which dominated so much of her waking hours and is so central to Tye's own memories of her childhood.

Yet, as Tye acknowledges, the cruel irony of her mother's efforts was that the better the job she did in feeding the family, "the more invisible her work became" (p. 96). The invisibility of women's household labour was, of course, a paradox central to the lives of millions of Canadian women during this period, making Laureen Tye's story a powerful account of how – while food was an important "expression of her care" and a reflection of "how she understood and enacted her role as a nurturer within the family" (p. 98) – it was also a profound burden that often receives little public recognition. As a minister's wife, in particular, Laureen Tye's baking was very much a public act – whether at church teas, lunches, and dinners or during the constant stream of visits from parishioners, ministers, or other community members. It is this unending, invisible labour that leaves the strongest impression on the reader – not the far fewer examples of the kitchen as an empowering site of self-expression and creativity.

In her last chapter, Tye suggests that her own personal reading of her mother's recipes represents a kind of "critical nostalgia" (p. 221) and it seems that this is, overall, a good description of what Tye's book represents. While trying to celebrate her mother's life and work in the decades following her death, Tye also places – quite successfully – these celebrations within the context of the profound limitations and constraints placed on her as a minister's wife and a mother of three children in the Maritimes during the early postwar period. In the process, Tye offers a unique and welcome addition to the growing literature on food studies and the history of everyday life.

Ian Mosby  
*University of Guelph*

WARNER, Lyndan – *The Ideas of Man and Woman in Renaissance France. Print, Rhetoric, and Law*, Farnham (G.-B.) et Burlington (É.-U.), Ashgate, 2011, 263 p.

C'est à un changement de perspective sur les idées exprimées au XVI<sup>e</sup> siècle à propos de la nature humaine, et plus spécifiquement des deux genres qui la composent, que nous invite Lyndan Warner dans ce livre important, à la méthodologie rigoureuse. Elle y propose une confrontation des textes liés à la célèbre *Querelle des femmes* avec ceux portant sur la dignité et la misère humaines pour démontrer qu'ils partagent un style commun basé sur une rhétorique qui consiste à argumenter les deux côtés d'une question, démarche qui est aussi l'apanage des plaidoiries d'avocats de l'époque. L'auteure nous convie ainsi dans l'univers mental des élites lettrées de la Renaissance française et en profite pour remettre en question les interprétations féministes de la *Querelle*, trop centrées sur un corpus limité de textes insuffisamment contextualisés selon elle. Warner désire sortir de l'impasse misogynie/féminisme et ouvrir plus largement le questionnement sur les conceptions de l'homme et de la femme au XVI<sup>e</sup> siècle.

Il ne s'agit pas d'une étude littéraire, mais plutôt d'une histoire socioculturelle des idées où tout le cycle de production, de distribution et de consommation des textes est pris en compte. Le chapitre introductif insiste sur la transformation de la société française au début de la période moderne et le défi que posait aux familles l'expansion rapide de l'appareil royal, en particulier les offices et professions juridiques. La formation des