respectful'' — enrich the statistical analysis as do the detailed footnotes (pp. 373–376). The authors conclude that, while the social composition of the grammar schools was irretrievably middle-class, their ethnic and religious backgrounds were broadly based and did not exclude the poor.

In the 1860s and 1870s the future of the grammar school was central to educational policy. In the struggle between the local and central authorities, Ryerson failed to establish ''the primacy of the common school'' and ''the differentiation of superior education by curriculum and gender'' (p. 213). The grammar school became a high school and the common school a public school, soon reduced to an elementary feeder to the high school. The high school curriculum was reshaped, integrating girls into a curriculum intended for boys by adapting them to the existing curriculum rather than *vice versa* (pp. 248–249). In the following decade the high school's upper boundaries were determined through the development of a combined school-leaving and matriculation standard, administered by the Department of Education and set by representatives from the department and the universities of Ontario.

In assessing high school education in the 1880s, the authors note that ''[m]eritocratic ideas demanded both wide access and vigorous selectivity'' (p. 268), but that ''[f]or girls, access to the new secondary schools was, at best, a mixed blessing'' (p. 294). The penultimate chapter examines the changes and continuities between grammar schools in the 1860s and high schools in the 1880s.

This highly sophisticated, closely argued, carefully documented account of the invention of secondary education is the product of a close working partnership evoking admiration, even envy, from many historians. Because it is based on such a wealth of detailed local research it is not easy reading, but it is certainly rewarding.

Ailsa G. Thomson Zainu'ddin
Monash University, Melbourne

Janet Guildford and Suzanne Morton, eds. — *Separate Spheres: Women's Worlds in the 19th-Century Maritimes*. Fredericton, N.B.: Acadiensis Press, 1994. Pp. 250.

Historical scholarship in Canada tends to be regional in focus. Nowhere is this more obvious than in women's history and gender studies. While most regions now boast a respectable bibliography of works on women's history, the Maritime Provinces (though not Newfoundland) have inspired scarcely any books and relatively few articles in the field. *Separate Spheres* is therefore a landmark in the history of Maritime Canada and, happily, well worth the wait. Tightly focused on the problematic notion of separate spheres for women (private) and men (public) which gained wide currency in the Western world in the nineteenth century, the ten articles in this anthology display the theoretical sophistication that scholars have come to expect in the field of women's history and serve as a starting point for further research not only on Maritime women but on the region generally.

In the introduction the editors declare their intention of making sense of the gap between the experience and ideology of ''spherical'' doctrine as it manifested itself in the Maritime Provinces. The decision to arrange the articles in rough chronological order, though a logical one for historians, serves to highlight the subtle shifts in the focus of women's lives in rapidly changing ideological and social contexts. Although women were excluded from formal political institutions in the nineteenth century, it is clear from the first two articles published here that they were not always quiescent. Rusty Bitterman discusses women's participation in popular protests relating to the 1830s escheat movement in Prince Edward Island, and Gail Campbell shows that women played a prominent role as petitioners in efforts to achieve temperance legislation in mid-nineteenth-century New Brunswick. Following the granting of responsible government, women were specifically denied the right to vote and also, as Bonnie Huskins reveals, increasingly limited in their real and symbolic participation in public processions in Saint John and Halifax. Articles such as these set the stage for a new political history of Maritime Canada, one that takes into consideration the gendered practices that defined nineteenth-century society and were so ubiquitous that they became all but invisible.

While the separate spheres ideology acquired a cultural force of its own, it, in turn, was shaped by women as they struggled to make sense of their lives in circumstances often not of their own choosing. Hannah Lane reveals in quantitative as well as qualitative terms how Methodist women in St. Stephen, New Brunswick, used the church as a vehicle for their own independence. They also recruited husbands and children to a church that placed gender differences below evangelical family religion in its hierarchy of values. Given the importance of evangelicalism in the Maritimes, Lane's point may well lead historians to a new understanding of Maritime ''conservatism'' as it took shape in the region over the course of the nineteenth century. Lane's paper also underlines the need for further study of the impact of evangelical churches on the definition of masculinity in the Maritimes and elsewhere.

The ironies of separate sphere ideologies abound. In her article on African Nova Scotian women in Halifax, Suzanne Morton argues that the doctrine of separate spheres served to intensify the racism that characterized white-dominated society, even as it was being used by black women to secure dignity and protection in their own community. Moreover, the doctrine of separate spheres, as Philip Girard and Rebecca Veinott convincingly argue in their highly nuanced discussion of married women's property law in Nova Scotia, was based on a premise that continued (and continues) to have wide appeal: the conservative ideal of the organic family. Over the course of the nineteenth century, judges and legislators struggled to retain in law the notion that men had a ''duty'' to protect women and children as well as ''rights'' with respect to matrimonial property. In addition to providing a much-needed revisionist approach to common law, this article helps readers to situate the activities of the Halifax branch of the Society for Protection of Cruelty which, as Judith Fingard describes in her study, took up the cause of women and children as well as animals. Those who defended patriarchy, Fingard argues, also often supported the kind of paternalism that served as one of the few

barriers between vulnerable members of society and those who were determined to exploit them.

The protective impulse, while still of some value in the context of the family, often had disastrous consequences for women in the workplace. In her article Janet Guildford shows how supposed gender attributes — women's special relationship with young children — rather than training, skills, and dedication were used to justify the feminization of teaching (though not education administration) in nineteenth-century Halifax, with the result that female teachers had difficulty arguing for equality in salary and promotions. Similarly, the female factory workers in turn-of-the-century Halifax described by Sharon Myers came to accept the position that their participation in the paid labour force was only a brief episode in their life course, not a condition that justified solidarity and protest for more equitable treatment. Such protest, though muted, was not entirely lacking. As Gwendolyn Davies reveals in the book's closing article, a few spirited Maritime women took up their pens to challenge the worst abuses of separate spheres ideology. The writings of such women as Mary Eliza Herbert, Margaret Marshall Saunders, Maria Amelia Fytche, and Sophia Almon Hensley, she argues, were not a feminist call to arms but ''an act of negotiation, knitting the separate sphere to the public one in an alliance that claimed social good as much as women's rights as part of their intention'' (p. 235). Not surprisingly, feminist notions of the social good in the Maritimes were strongly influenced by separate spheres ideology which had taken such firm root in the region.

As the editors note in their introduction, there is much in the history of Maritime women that still needs to be explored. The lack of attention to Aboriginal and Acadian women, they acknowledge, is regrettable. There is also a bias in content toward Nova Scotia that reflects the graduate school networks of the editors. Less explicable is the lack of an index and a bibliography that would have alerted readers to published sources on Maritime women whose voices are absent from this volume.

Margaret Conrad
Acadia University

Royden K. Loewen — *Family, Church and Market: A Mennonite Community in the Old and the New Worlds, 1850–1930*. Toronto: University of Toronto Press, 1993. Pp. 370.

In recent years numerous studies have been published documenting the complexity and diversity of Canada's rural populations. The best of these are, arguably, the micro-histories. Studies such as Allen Greer's or Jack Little's of Quebec communities, or Rusty Bittermann's of Middle River, Nova Scotia, contribute a level of analysis that has disrupted easy generalizations about culture, society, and the process of change in rural Canada. More than simply giving us a close-up view — one piece of the jigsaw puzzle — of national history, these micro-histories provide a different kind of historical generalization and analysis. As a recently published reader on social theory puts it, the minutiae of daily life revealed by micro-history