of property are presumptively excluded from the sharing process, the main one being "business assets," which are much more often acquired by husbands than wives. As well, twentieth century Canadian attempts at equality only take place on breakdown, while there are a great many more women who need a more equal status during marriage.

The contents if not the style of the book are useful as a source of inspiration in the on-going struggle for an equitable matrimonial property law, but the lessons of hindsight are barely mentioned in passing. Liberal ideas provided the means of attacking the orthodox view of women in nineteenth century England, but they may have themselves become orthodoxy in need of challenge in Canada today.

In many ways our own era mirrors that described by Holcombe—the inequity of the law, the enormous resistance to change, the personal sacrifice of large numbers of women and men and the complexities of the legal system. However, in significant ways the debate has shifted, partly because of the successes of the past, from the need for formal equality to the deficiencies of it.

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**Eve and the New Jerusalem: Socialism and Feminism in the Nineteenth Century.** Barbara Taylor. *London: Virago, 1983. Pp. 402.*

Barbara Taylor's long awaited study of Owenism has been worth waiting for. Situated firmly in socialist-feminist debates of both contemporary and nineteenth century British society, this study focuses on the largely forgotten and often distorted Owenite vision of a feminist and socialist "New Jerusalem." Taylor's book challenges contemporary socialist views of the past as well; no longer will it be possible to adhere to "the assumption of a steady progress within socialist thought, from the primitive utopianism of its early years to mature, scientific socialism..." (p.286). The failure to realize the Owenite vision of a society without class or sex exploitation does not negate or obliterate that goal but rather serves to remind readers of the long history of a struggle which continues today, albeit under changed circumstances. That the multifaceted challenge of socialism has been left out of the socialist tradition is symptomatic of the concentration on class struggle in isolation from the "woman question."

*Eve's* contributions to the history of the socialist-feminist debate notwithstanding, the book exhibits some fundamental limitations in its approach and arguments. Taylor adopts an intellectual history approach which overshadows the book's attempt to present the social-historical problem of Owenite feminism. The reader is presented with more information on what Owenites thought and wrote than what they did. A related problem is the prominence of the dozen or so female speakers and writers, whose views, we must assume, reflect those of the "rank and file." In some of the chapters the arguments are unclear and hang on Taylor's attempt to fit the intellectual history of Owenite feminism with previous studies of the working class. Her explanation of the fragmentation of Owenite views on marriage, for example, is unsuccessfully linked to changes in sexual behaviour among skilled workers and to the general transformation of popular attitudes toward a more rigid distinction between regularized and irregular sexual relationships. In general the book then focuses on the internal developments of Owenism and only partially links those to the wider social-historical context.

*Eve* begins with a look back to the intellectual sources of sexual radicalism. While the roots of Owenite feminism stemmed from the democratic sexual radicalism of Mary Wollstonecraft and others, Taylor notes that the questioning of

gender roles extends back into the seventeenth century and that Wollstonecraft's was the first to link the emancipation of women to the populace as a whole. This link was further strengthened in the late eighteenth century and early nineteenth centuries as critics of the sexual and socio-economic status quo experienced outright state repression and general hostility. Nineteenth century religious revivalism provided a platform for both a counter revolution (in the creation of Victorian sexual mores and sentimentalization of the home) and a counter attack (in providing women with support for their collective agency in moral reform). "Women's Mission," however, highlighted this contradiction in stressing female spiritual power while assuring her socio-political impotence. The religious revivalism which followed the post-1834 collapse of the Grand National Consolidated Trade Union, upon which so many Owenite hopes had rested, has to be viewed not as a turn toward safer territory or a result of failure, but rather as a shift in strategy toward popular education, religious free thought, marriage reform and women's rights, according to Taylor. A new emphasis on moral and psychological regeneration, when combined with the growing interest in alternatives to established religion and the controversial position of women in this regeneration, fuelled working class interest in the Owenite debates in the late 1830's, early 1840's, particularly evident in the discussions of marriage and woman's status. Owenism stressed the importance of environment and the perfectability of humans, female as well as male. Woman's position in the family provided an index to the state of any society and the Owenites initially were quite critical of the position of women within the existing institution of marriage. Their analysis of marriage pointed out the debilitating effects of personal dependence for women and stressed the need for both reform of marriage and its eventual abolition. Taylor pinpoints the fundamental difficulties Owenites experienced, however, with regard to the formulations of Robert Owen himself on this question. Where Owen viewed sexuality and sensuality as "natural" but constrained in the "unnatural" family relations, female Owenites like Anna Wheeler stressed reason over passion, a view in accord with Mary Wollstonecraft's.

Nevertheless, the debate over marriage was crucial to Owenite feminism and it heated to red hot intensity in the late 1830's and the early 1840's as the Owenite position was attacked by conservatives, especially the clergy. These debates raged at a point of transformation in popular sexual conventions. Middle class reformers and observers tended to view casual and consensual unions as "promiscuous" and brought pressure to bear on working class people to "regularize" their relationships. Here Taylor notes the "working class" (i.e. skilled working class) pattern studied by other scholars of increased "family instability and sexual insecurity" and postulates, but does not demonstrate, a relationship between changing sexual conventions and an Owenite retreat from fundamental criticism of marriage. What Taylor does draw to our attention, however, is the effect of sexual politics on the Owenite position. Female lecturers on the subject, mindful of the limits of passion and the probability of impoverishment for women, viewed marriage and sexual relationships with more caution than their male counterparts. Female Owenites stressed mutual respect between partners primarily while denying any idea of sex for its own sake; significantly, birth control was not discussed by female Owenites. What is not clear from Taylor's study is the relative weight of the women's position compared to that of Owen himself.

Central to the development of both a feminist and socialist New Jerusalem was a communitarian future which combined feminist ideas with a millenial belief in female redemption. In the "Doctrine of the Woman," Owenite feminism was combined with the female messianism of Joanna Southcott (1750-1814) and Saint Simonianism. Brought together by James Elishama Smith, the "Doctrine" appeared in small chilias-

tic sects such as the Communist Church which developed visions of a reorganized and radically transformed society with egalitarian roles for men and women. Sometimes this chiliasm indeed undermined gender definitions and promised women full participation in all aspects of society; yet, as Taylor notes (p. 171), Smith himself was never consistent in his application of the Doctrine. While the Doctrine placed gender at the center of the spiritual and social realm (and thus "sexual relations between men and women became a matter of cosmic significance, the key to a new historical and social order"), the emphasis on gender differences and complementarity sometimes served to reinforce unequal social roles for men and women. In other cases the adoption of the Doctrine led to arguments for female emancipation. In the Communist Church, a small sect led by Catherine and Goodwyn Barmby, the Doctrine resulted in a chiliastic-feminist vision which argued for woman's emancipation on the domestic, ecclesiastical and political fronts. Taylor argues that Catherine's writings in particular were important in transforming female messianism into a vision of feminist organization.

What happened to these radical visions once put into practice? One of the chapters which deals with the actual experience of the Owenites is "Paradise Lost: Women and the Communities." From the sparse evidence Taylor found that a sexual division of labour persisted in Owenite communites like Queenwood (1839-45) and where cooperative housekeeping was attempted, the workload for the women was extremely heavy. Perpetual crisis plagued these communities and inadequate or misused resources made survival impossible. The persistence of sexual differentiation and division in these communities is striking, even in the areas of education and leisure. Women in the Owenite communities, like working-class men, sought self-improvement but often found that lectures for women centered on housewifely skills. Women lacked an autodidactic tradition and female leadership was lacking to challenge gender-based differences. At the national organizational level few women were in evidence among the leadership and thus the possibilities for implementing socialist-feminist ideas were limited.

While Owenite feminism left its mark on later nineteenth-century feminists, the context and constituency for feminism changed; more middle class and reformist-liberal in its manifestations, feminism in the later nineteenth century softened perceptions of the radical past. Later feminist agitation centered on critiques of capitalism's impact on the family but the proposed solutions did not encompass the restructuring of marriage and the family. At mid-century working-class agitation also failed to address the issues raised by Owenism; Chartists emphasized the evil effects of married women's work and favoured a family wage approach to redress the imbalance between the sexes. Furthermore the Chartists stressed male working class representation in Parliament as the solution which would free both men and women. Thus the impact of Owenite feminism on both middle class feminism and working-class political reform was limited.

In her conclusion, Taylor returns to the wider context and suggests that the collapse of a socialist-feminist Owenite vision emerged not only from internal contradictions but from added factors: the entrenchment of capitalism, the ascendancy of working-class family ideals, and reforms stemming from state policy. Internal and external pressures resulted in the disintegration of the link between women's freedom and working-class emancipation, a link only dimly perceived in the following century and a quarter. Taylor's book, unfortunately, does not sufficiently delineate the wider context for her readers and thus the connections between external and internal developments remain in embryonic form. *Eve*, however, adds a much needed historical context to the socialist-feminist debate

and provides a glimpse of the radical possibilities of the Owenite past.

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**Eunice Dyke: Health Care Pioneer.** Marion Royce. *Toronto: Dundurn Press, 1983. Pp. 256.*

This book is a biography of a significant Canadian figure. Marion Royce describes the importance of Eunice Dyke in the founding of public health nursing in Canada, as a notable force in the development of social services for those in need, and in her latter years, in establishing resources for senior citizens.

Eunice Henrietta Dyke (1883-1969) is known for the establishment of Public Health Nursing in the Toronto Department of Health, early in the century, when nurses were not yet recognized for the service they could give in preventing illness and in fostering improved health of the citizenry. Miss Dyke, as she was known, had far-reaching vision in the development of programs to support her causes. She not only established nursing services via a complex city organizational framework, but facilitated the education of public health nurses in a university setting, and the development of a visiting housekeeper service—the forerunner of the Visiting Homemakers' Association. She set the tone and practice of collaboration with other community social services, a feat in itself when organizational territoriality was a strong and professional value.

It was not long before Miss Dyke became an international figure in the world of nursing and community health. She travelled broadly, to Europe and in North America, consulting and discoursing with others in the field of public health. Even in her eventual retirement from active responsibilities in nursing, Miss Dyke continued to use her influence for social causes, and in particular, the development of resources for the elderly, establishing the Second Mile Club in Toronto, the first senior citizens organization in Canada. She became an important force in the development of social services for those in need, the rich and the poor alike, a self-proclaimed socialist in both words and actions.

Royce portrays for the reader a sense of the personal magnetism and power which Eunice Dyke commanded and used in forwarding her causes. We see a woman in a world domineered by men, a nurse in dialogue with physicians at a time when nurses were mainly handmaidens for physicians at the patient's bedside. It was a patriarchal society, rigidly structured in a traditional hierarchy, with women subordinate to men, and nurses subordinate to physicians. Eunice Dyke used her personal drive and convictions to cut through these traditions in order to build the services she envisioned. The road she travelled was seldom smooth, and Royce points out the costs to Miss Dyke as a result. The sanctions levelled were severe, including dismissal as Superintendant of Nurses from the Toronto Department of Health.

Marion Royce uses her ability as a biographer to good advantage. Meticulous documentation and an honesty and objectivity in reporting mark the work of a skilled historian. She captures and records the essence of her subject, a resolute and courageous woman, emotionally vulnerable as a consequence of her efforts to meet her own high standards for self-performance and that of her nurses as well. We see a glimmer of the auster and authoritarian superintendant of nurses, fired at the summit of her professional life, her humiliation, her loneliness.

Scholars involved in examining the evolution of women in the professions and in community organizations will find this biography of value. The book contributes factual material to the historical record of an early leader in Canadian