

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 Superintendent 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

nursing. As such, it is important reading for the student pursuing the history of nursing in Canada.

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**The Taking of the Twenty-Eight: Women Challenge the Constitution.** Penney Kome. *Toronto: The Woman's Press, 1983. Pp. 125.*

The constitutional exercise of 1980-82 which achieved a sexual equality clause in the Charter of Rights and Freedoms marked a significant milestone for the Canadian women's movement. Canadian women had wrestled constitutional guarantees from a largely unsympathetic political hierarchy while their American sisters, imbued in a "rights" culture, had failed the task. More important, the constitutional issue politicized and mobilized many women who had not been active in the women's movement previously. The constitutional struggle witnessed an unparalleled formation of a constituency of women as women and opened the doors of the courts to women's appeals for justice and equality, but the significance of the event was hardly noticed by the press. Thus, it was with some anticipation that we awaited the first book documenting the Canadian experience.

Penney Kome's *The Taking of the Twenty-Eight: Women Challenge the Constitution* is a welcome addition to the growing literature on women in Canadian politics but, ultimately, a disappointing one. The book purports to chronicle this "thrilling national political battle and the handful of women who made it happen," describing sequentially the major events and obstacles to the entrenchment of a sexual equality clause i.e. the Advisory Council fiasco, the Ad Hoc Committee, the lobbying, the override clause etc. Its treatment of these events is enjoyable to read and sometimes illuminating, drawing together information that has not been available from other sources. Unfortunately, the

book provides little else. Many of the passages in the book beg for some analysis and reflection. Why were women forced to act as a small lobby? Could the informal and personal avenues of influence characteristic of the constitutional struggle be exercised to accomplish many of the outstanding issues on the women's movement political agenda? What does the whole experience tell us about our political institutions, political parties etc. And finally, what is the significance of a sexual equality clause? To be fair, Kome only purports to provide us with a "journalistic account." The significance of the constitutional exercise, however, demands much more.

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**Cross Sections: From a Decade of Change.** Elizabeth Janeway. *New York: William Morrow and Company, 1982. Pp. 320, \$14.95.*

Like the chroniclers of the world wars, the Armenian massacres and the Jewish holocaust, Elizabeth Janeway invites us to remember history as lesson, as illumination of the present and as warning. Her focus is the modern struggle of women for full personhood. The central thesis is, in the words of Santayana: "those who cannot remember the past are condemned to repeat it."

Janeway is particularly concerned lest we forget how recent and hard-won have been women's rights to aspiration, self-actualization and broad social participation. She perceives the painfully achieved progress being eroded by current pressures, many of which are legitimized by sentimental evocation of a past "golden age" in which women were sheltered, idealized, decorative and, it is implied, "knew their place." Janeway has no use for such sloppy thinking. She remembers what it was really like when women were kept "in their place," and she wants to pass on what she knows. Her aim is to oppose the