nursing. As such, it is important reading for the studet 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 consititutional 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

influences which urge women to return to the past and to provide inspiration, courage, and information about how to fight the same battles over again, if need be. Hers is a mighty defense of women's modern heritage, throwing up a barricade of clear thinking, knowledge, and careful analysis against threats of invisibility and renewed dependency.

Janeway takes issue with seduction by myth and socialization as much as with the coercion of social structures. In so doing, she marshalls an imposing breadth of knowledge and an impressive ability to notice the significance of the seemingly insignificant: the pressures of what she calls "dailyness," the ways in which the trivial dominates by sheer force of repitition and volume. An understanding of dailyness is particularly helpful to the analysis of how social myths and structures work themselves out in women's experience, since women's efforts to actualize themselves are often submerged not so much in crisis or major events, but in the exigencies of daily life. This seems to happen more by the relentless weight of "unimportant" tasks, than by edict or malign intention. That is, the pressure on women comes from work which is seen in the overall scheme of things as trivial or less important (e.g., housework, typing, taking the children to their lessons and the dog to the vet), but which uses up the best years of many women's lives to the point that alternative uses of their talents are never considered seriously, let alone lived out.

The book consists of reviews, essays and addresses written by Janeway in the 1970's, grouped into sections: "History," "Work," "Sexuality," "Literature," and "Dailyness." The unifying theme of the book is the position of women. Each section has an introduction which elucidates the relationship of the material to the theme and purposes of the book. The original writing is thus both interesting in itself and serves as a reflection of the times. Janeway is a dispassionate observer, unafraid of subjecting both her own prose and her life experience to analysis and moving gracefully from dissection of broad social and historical patterns to consideration of the minutiae of "dailyness."

As an apologist for feminism, Janeway has few, if any, equals. The clarity of her thinking and lucidity of her prose remind one of Dorothy Sayers and C.S. Lewis. Certain pieces (e.g. "Rehumanizing Work," "Women and Technology") are more suited to consciousness-raising and a general readership than to women's studies courses. As a whole, however, the book is a scholarly one, and will be useful for introductory women's studies courses in colleges and universities. It is difficult to properly categorize Janeway's work, in an era when "scholarly" is taken to mean "academic" and when distinctions between the scholarly and the popular are increasingly drawn on the basis of specialization of thought and use of technical or academic jargon. Janeway's work defies the distinction between the scholarly and the popular. She is that increasingly rare phenomenon, a serious general thinker who writes in a way that can be understood by an intelligent public. Janeway is a woman of letters, and one can easily imagine her as mistress of one of the great intellectual "salons" of the past. Her tone is gracious and dispassionate, unmarred by polemics, cant, doctrinaire ideology or wishful thinking. She matches precision of thought with absolutely wonderful prose.

But Janeway is not only rational and graceful, she is also twentieth-century "street smart"—wily, shrewd, unseduced by old myths in new clothing. She uses her reading of the times like a navigator, and her knowledge of the past is like a compass which always points to the "true North" of full human dignity. And she has a gift for the memorable turn of phrase. She writes of "men whose minds have been baked into chauvinism" and in one of her speeches notes that "women's otherness may put her on a pedestal or in purdah

but, practically speaking, its effect is always to keep her out of politics."

As a general social thinker, Janeway contributes much. Like de Beauvoir, her understanding is profound and consistent with what is known by the specialist in a particular discipline. She moves with ease among history, sociology, psychology and literature. Janeway likes to "make connections" and, indeed, the resulting mixture is a felicitous one. Carol Gilligan has shown that women evaluate actions and events contextually, with an ethic of caring and responsibility. Janeway's "connections," her concern for women's daily lives, her ability to judge unsparingly but with respect for human frailty and without rancor, seem like an illustration of the best in the mentality described by Gilligan. The fruition of such breadth of thought has a great deal of wisdom in it and, though wisdom is currently out of fashion, it is a useful commodity for all that. And because she moves across disciplines, her analyses may provide insights and have heuristic value for academic specialists.

Most of the time, Janeway's thinking rises above the vague, the obvious and the banal that are the pitfalls awaiting the general social observer. Only when she tries to write of the future does her imagination fall short, a shortcoming that she shares with every social critic read by this writer (with the exception of pessimists like Huxley and Orwell). Incisive criticisms of existing systems often tend to end disappointingly, in hopeful platitudes about the future and "motherhood" recommendations which fail to anticipate the hundred and one ways in which changes begun in hope can end in grief.

In this, Janeway is no exception. She seems to place too much faith in independence, androgyny and good will as solutions to social evils. Although she is cognizant of the complexity of the problems of our world, she does not have fully developed solutions to suggest and, hence, must fall back on calling upon women and men of integrity to co-operate in solving the problems. Such a call is distressingly familiar to feminists, as are the weakness of co-operation and good faith when confronted with power, shrinking resources, competition and self-interest. Feminists who notice the disastrous side effects of past social revolutions are all too aware that Utopia is not waiting around the corner. In short, Janeway is a better historian than she is a futurist and, indeed, this is consistent with her stated aims in writing *Cross Sections.*

Despite its focus on recent history, it does not seem likely that this volume will date rapidly. Many of the observations and insights are timeless, verities of the human condition. And much of what Janeway writes about changes only slowly. For example, the article on women and education, written in 1974, is still highly relevant. The essays in which she skilfully disentangles sexual liberation from women's liberation should be mandatory reading for every young woman. And, throughout, the subtle nuances of the psyche traced by Janeway will be illuminating for women of every age group for some time to come.

This is not the book that will present the feminist scholar with striking new ideas or major shifts in thinking. Rather it is a book that fills in the gaps, that elaborates and develops our understanding of the effects of sex segregation and the subordination of women upon human society, culture, family patterns and individual personality. It is a book to enjoy, to be dipped into again and again for gems of reasoning and insight and for the pleasure of encountering in its pages, a woman who has most certainly transcended the barriers of her time to become a complete person.

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