

often neglected in accounts of frontier development. For most, as Monica grapically shows, there was no escape from abject poverty and loneliness. One is struck, too, by Monica's perception of her own supportive (one hesitates to use the word "subordinate," since she would not have thought of it in such terms) role within the organization of the Anglican Church. Even though begged by bereaved parents to conduct the funeral service of their son, she hesitates, ". . . feeling that it should be taken by a man and that failing a priest, the doctor was the one to do it."

Both of these books are valuable sources for those interested in women's history. The publication of local or regional material requires no justification, since it is recognized that it can provide clearer and broader perspectives on larger themes. There are, however, some obvious limitations to such sources, not least that each was written from the perspective of an upper-middle class British woman, with the values and prejudices implied therein. This is especially true of Storrs, who never questions the validity of importing English social institutions into British Columbia and is, at times, irritatingly condescending, whether toward the beginner Scouts who are ". . . heartbreakingly stupid over mental things like the Law and the Promise," or the fathers who thwarted her plans because they ". . . need or *say* they need, their sons to work for them all the holidays." Perhaps, though, at a time when "ethnic" history is in vogue, it would not be amiss to suggest that the British "ethnic" experience is no less legitimate or valuable than that of any other group. We must recognize, too, that each was written with publication (however modest) in mind. The result is that while each author must have experienced many moments of deep frustration, this is not evident in their accounts. A good editor can, however, supplement and enhance

the text and provide the overall perspective which the accounts themselves lack. Both of these books are well-produced, combining scholarly editing by noted Canadian historians with detailed explanatory notes. Above all, such accounts have the merit of not being "dry" history. As such, they whet the appetite for more.

Jean McLagan
Douglas College, New Westminster

THE DOUBLE STANDARD: A Feminist Critique of Feminist Social Science.

MARGRIT EICHLER.

London: Croom Helm, 1980. Pp. 151.

Margrit Eichler's book is a concise, thought-provoking contribution to critical analysis from a feminist perspective. It ranges from focussed academic argument to what verges on the polemical. Eichler's concern is initially with the understanding of sex role differentiation and the position(s) of women in society. This forms the major part of the book. The introduction to the book provides a clear exposition of the basis for the subsequent analysis and critique. Two chapters are devoted to a re-evaluation of sex role theory in its various aspects. Several different approaches are considered critically and faulted for their continuing commitment, overt or covert, to what Eichler defines as "the double standard." The "double standard,"—"two things which are the same are measured or evaluated by different standards" (p. 15)—forms, as the title suggests, the basis for Eichler's critical approach. The core of the thinking in the book identifies a variety of dif-

ferent approaches which carry out analysis in this mode. A particularly good example is the discussion of sexual taboos and the differentiation in cross-cultural perspective (pp. 20 ff.).

Generalising data and approaches from both simpler and complex societies are presented as well as historically based material. The book provides very wide coverage of relevant material, not always in very great detail but at least sufficiently to lay the basis for continuing work and thought. Sex role differentiation, work and housework, are considered and some of the analytical thinking on the subject is criticised. The presentation is both useful and thoughtful. The idea of androgyny as a solution to some of the dilemmas that women and men face comes under severe critical review, as does the widely used and quoted Bem Sex Roles Inventory. There is also a fairly extensive exposition and critique of the nature, meaning and consequences of transexuality and sex change operations. This usefully brings into focus a number of critical social and political issues.

Chapter 4 on class and the position of women is perhaps the least successful and satisfactory in the book. The coverage attempts to be extensive but the critique often lacks the incisiveness and coherence of the previous analysis. Nonetheless it provides some useful insights and, since it is both critical and contentious, serves to highlight issues that are well worth raising and considering further.

The final chapter is divided between an exposition of 'scientific feminism' and a discussion of 'practical political issues in feminism.' In brief compass it presents us with further consideration of the issues and problems concerning women, both theoretical and practical. It includes Eichler's conclusions

from her previous arguments and some of the alternatives she sees as being more adequate. Again this provides a number of useful insights and further ground for continued discussion.

In sum, this is a useful and interesting contribution to feminist thinking and criticism.

Helga E. Jacobson
University of British Columbia

TRUE DAUGHTERS OF THE
NORTH. CANADIAN
WOMEN'S HISTORY: an
Annotated Bibliography.
BETH LIGHT AND VERONICA
STRONG-BOAG.

Toronto: OISE Press, Bibliography Series 5, 1980. Pp. 210.

Teachers and students of Canadian women's history will welcome the first major bibliography of their subject for its style as well as its contents. The introduction which outlines the "new approaches to the histories of the family, children, sexuality, work and women which are now being constructed in Canada and elsewhere" will help readers appreciate the scope of the compilation. It should also help fulfil the authors' goal that "Canadians . . . continue to improve their understanding of women's experience and role in the modern community."

The bibliography is divided into standard sections. A general survey of inventories of sources, historiography, primary and secondary sources precedes treatment of primary and secondary sources on various eras from