that, in a short-term perspective, the interests of women and men should not always coincide. In a long-term perspective, however, the forms of resistence adopted by colonized women corresponded with the interest of colonized men, whose advantage over women was only relative to their own oppression. The unified action of women and men in Third World revolutionary movements today demonstrates their common interests and their common understanding. We hope that the present work will encourage support of their struggles by furthering understanding of the relationship between our own cause, as feminists, and theirs.' (p.22) ◔

God's Galloping Girl: The Peace River Diaries of Monica Storrs

Edited by W. L. Morton with the assistance of Vera K. Fast, University of British Columbia Press, 1979, pp.370, hardcover $22.00.
Jacqueline Gresko

The diaries of Monica Storrs should be recommended reading for Western and social historians but women who actually lived through the Depression on frontier farms should be warned not to read them. For *God's Galloping Girl: the Peace River Diaries of Monica Storrs, 1929-1931* evokes time, place and experience vividly, sometimes almost too vividly.

Monica Storrs' accounts of her first two years as an Anglican parishworker in northeastern British Columbia plunge the reader back into the years 1929 to 1931. The atmosphere of those early Depression days comes alive via beliefs expressed in her journals. Monica, a 41-year-old spinster answered 'the call' of an Anglican missionary in Canada:

'Can you ride? Go to the Peace River in British Columbia — fine country; lots of fine people going in; NO CHURCH; lots of children; lots of mosquitoes — just the place for you, Storrs.'

Storrs went to Peace River, boarded with a single lady homesteader friend and began her work teaching Sunday school, visiting church members, and organizing Guides and Scouts. Her background reveals why, in those days, it was not unusual that Monica Storrs would undertake such a mission. As the daughter of the dean of Rochester Cathedral, she had done parish and youth work and had volunteered for Sunday work in a First World War munitions plant. When, after the death of her parents she was no longer held by family duties, she trained for service in the church and in the Empire. The editor of her diaries, W. L. Morton, points out the importance of the tradition 'that quietly held that the wealth and civilization of England, at their height in the golden years before 1914, should be available and be given to those in need of support on the far frontiers of the Empire.' Various Anglican organizations had taken up this 'burden of Empire', providing funds and staff for Western Canadian missions.

The journal-letters which Monica Storrs wrote to her supporters recreate not only the values shared by emigrants, but also the physical environment of their destination. Her circuits on foot, by horse and later by car and rail show us that last North American frontier, the Peace River Country in the early '30s. She goes to its towns, such as Fort St. John:

'a perfectly hideous scattered dump of about a dozen wooden shanties, vaguely springing up on each side of a straight mud road which crosses a high plateau with a fine view of distant hills. The contrast between the view and the buildings is so pitiful it makes me rather despair of the future of Canada.'

She treks out on visits to the settlers' log shacks. They looked 'very small and humble from the outside', but were 'really indistinguishable from cattle sheds'. However, Russian settlers on the North Peace had houses 'in some ways more picturesque and homelike'. These architectural appraisals are complemented by descriptions of the rigours of the climate, the problems of the seasons, the joys of viewing the Northern Lights.

Monica Storrs' diaries give readers a firm sense of Peace River as a region in the 1930s, but especially of the experience of women settlers there. Though she herself was single, 40, English and relatively wealthy for the district, she shared the settlers' joy in building new homes and suffered common difficulties. Her toothaches and neuralgia disrupted her work and necessitated long, painful trips to the doctor. Her reports show that some married women who had similar complaints had to keep on going at home as best they could. Biology was women's destiny; pregnancy, their career. For the lonely, overworked homestead wives there was no escape other than death or desertion. Monica Storrs tells us of those who did die, those who ran away, and most poignantly of those who stayed. For example, Monica and her companion visited one refined middle-aged woman who was married to a 'strong, hard man who (lived) for knocking about and trying new lands and new jobs.' She seemed to grudge the arrival of her first female callers at her latest rude shack. She did not answer Monica's question about how she liked the country with the usual affirmative 'fine', but went over to stir the soup and stood crying with her back to her guests.

This account from the 1930s in Peace River might have been written about any woman in any part of Western Canada. Most women there were burdened, many were lonely and bitter; yet most held on. I would hesitate to pass *God's Galloping Girl* on to any Depression survivor without warning her first of its realism regarding women. That quality of the book is, however what makes me want to recommend the diaries to historians and to my students.

I have some reservations about doing so because of the limitations of W.L. Morton's introduction to them. He does treat what he considers their main themes: missionary service, frontier history and regional georgraphy. In one line of the postcript Morton lauds the 'infinitely lonely and cruelly burdened women'. He does not adequately explain women's experiences in the Peace River country in the early '30s. He speaks of the settlers moving there as 'men who had read of Peace River and sought the region for its promise; . . . mostly men of some sense of adventure'. Yet according to Monica Storrs many women shared in pioneering and some, like Monica herself went at it independently. Modern students using her diaries as a sourcebook on women's lives on the frontier in the early 20th century need a better guide than Morton's introduction provides. Morton will not help them understand why Monica always kowtowed to male missionaries and why she did not become a minister herself. Why didn't she bring birth control pamphlets to all those mothers of large families? ◔

The Subtle Revolution: Women at Work

edited by Ralph E. Smith, The Urban Institute, 1979, pp.279, $7.50 paperback
Bonnie Fox

The Subtle Revolution is a presentation of research findings on the causes and consequences of women's growing involvement in wage work. The book highlights problems for women and the family and discusses changes in government policy and industrial practice that will ease these problems and promote women's equality. Comprising eight chapters, written by six contributors, the book is not only comprehensive and rich with information, it is also organized well enough to read like a single-authored text rather than a multi-authored anthology. Moreover, Canadians should find this American book useful, as the situations of American and Canadian women are similar.

After an introductory chapter by Ralph Smith, two chapters by Nancy Barrett describe women's disadvantaged position in the labour market, discuss its causes, and suggest remedies. Then, two chapters by Sandra Hofferth and Kristin Moore review the effects of changes in women's productive role on the family, first on the marital relationship and the household division of labour and then on child bearing and child rearing. The chapters end with a policy review and proposals for change. In the next chapter, Clair Vickery presents the results of investigations of changing household income and consumption patterns, in order to explore (very effectively) both the causes and the consequences of women's changing economic contribution to family subsistence. Finally, Nancy Gordon's two chapters compare the costs and benefits of the income tax and social security systems for two-earner families with those for individuals and for one-earner families. After calculating the penalty paid by two-earner families, Gordon considers various policy changes, tracing the consequences of each for men and women of various marital statuses.

Given the book's achievements, it is especially unfortunate that a short-sightedness (or perhaps 'tunnel-vision' is more accurate) pervades it. While the features of women's oppression in the labour market and the household are seen clearly here, both the causes and the solutions remain hazy, and often invisible. Consequently, the contributors' calls for change sound remarkably hollow — and the proposed solutions appear to be unreal.

Key issues such as the economic advantages (to men, and specifically to capitalists) of present arrangements, and the social relations promoting and maintaining these arrangements, are never discussed. Solutions to the problem, therefore, are offered without an understanding of its foundation. Moreover, the crucial demand for good-quality, socialized (i.e., cooperatively organized) day care — obviously imperative for women's equality — is never made in this book. Indeed, despite their ample documentation of an absence of significant change in women's social status and women's role in the family, these researchers assume that the 'revolution' has already occurred, and that minor reforms by government and private industry can remedy the wrongs women presently endure.

Let me be more specific. Nancy Barrett documents male-female wage differentials and the growing significance in unemployment for women needing to work. She accurately and convincingly pinpoints occupational segregation, and the resulting overcrowding of women's jobs, as a key factor behind these problems. Although she recognizes that affirmative action to eliminate all sex differences in occupational distribution is necessary to end women's super-exploitation in the labour market, she fails to address less obvious but crucial questions. Given the profitability of cheap female labour to employers, and the fact that occupational segregation supports low wages for women, is there any incentive for capitalists to integrate the labour market and raise women's wages to the level of men's? What is the likelihood that the state will force private industry to make changes not in its interest? What is the relationship between women's responsibility for domestic labour and their position in the labour market, and are both essential to capitalist accumulation?

Several chapters discuss the time-budget results showing that men's share of the housework fails to increase with the hours women work outside the home. As well, Clair Vickery shows that wage-earning women do not generally substitute commodities for things produced at home, but rather extend their hours of domestic labour to carry out most of the usual household production. In so doing, Vickery finds that women sacrifice time they would otherwise spend with their children.

In addition to a concern that children may suffer in households where both adults are full-time wage earners, these researchers display a recognition that women's responsibility for child care impedes their careers in the labour force. Yet, instead of recognizing the need for socialized day care, it is assumed that the problem can be solved within the family. Despite the evidence of a continued absence of sharing of domestic responsibilities, the authors argue that flexible work schedules for men and women will allow couples to mix child rearing with full-time work on the part of the mother.

The solutions offered in *The Subtle Revolution* are indeed confusing. While the short-term reforms of the income tax and Social Security systems that are advocated are sound, no sensible long-term strategy emerges from the book. It is acknowledged (p.49) that sex roles in the family underlie sex segregation in the labour force. Yet, a solution to sex segregation is said to lie in increased labour market flexibilities (pp. 88-89, 152) (e.g., more part-time jobs for men and women), which will allow couples better to work out their domestic responsibilities while both partners pursue careers. It is also argued, however, (p.124) that only when women attain equal status in the labour market will sexual inequality in the household disappear. The reader is left convinced of at least one thing: neither the family nor the economy, as they are presently structured, allow for the liberation of women. ◔

Women in the Middle Ages

by Frances and Joseph Gies, Barnes & Noble Books, 1980, pp.264
Frances Beer

We need information about women of different times and places, about their circumstances and the prejudices they lived with, about the roots of modern attitudes towards women. But while *Women in the Middle Ages* does provide us with this kind of information, its quality is uneven, sometimes giving a careless, thrown-together feeling. To be critical of a book about women in a