

never heard of again. The index reveals over 150 names referred to only once in the text, excluding the dozens of scholars and political leaders who also make single appearances. Even the experiences of professionals who appear several times, such as Konrad and Bruno Jarausch—to whom the book is dedicated but who are identified as the author's father and uncle, respectively, only in the index—do not come alive for the reader.

Inclusion of a few case studies, especially of professionals who were neither fanatical Nazis nor die-hard opponents, would have done much to enliven a book that puts heavy demands on the reader. Closely printed pages; the use of endnotes rather than footnotes; the inclusion of multiple references in single notes, which makes it difficult to trace the source of specific quotations; excessive reliance on parentheses; a plethora of abbreviations; numerous comparisons in which only one of the items being compared is clearly stated; inconsistent italicization; and unusual use of exclamation points are among the many stylistic features that make Jarausch's valuable findings difficult to digest.

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**Katherine Arnup, Andrée Levesque, and Ruth Roach Pierson, eds.** *Delivering Motherhood: Maternal Ideologies and Practices in*

*the 19th and 20th Centuries.* London and New York: Routledge, 1990. Pp. 322. \$29.95 cloth.

This is a collection of fourteen essays, seven of which have been previously published. The questions which come to mind on seeing the book are: why a British publisher and why in hardcover? With the exception of the first chapter by Jane Lewis, which is an overview of some of the major issues in the field, and Ruth Pierson's piece on Ellen Key and her philosophy of maternalism, all the contributions focus on Canada, and I would assume that a Canadian publisher would have had a better distribution network to offer the authors. And the hardcover aspect simply compounds the accessibility problem by making the cost prohibitive for many readers. The above would not have been of great concern except for the fact that this is a fine collection and it is frustrating to think that its readership will be limited.

The book raises many issues in examining the ideologies surrounding motherhood. Underlying much of the content is the assumption that motherhood is a social construct, the interpretation of which changes over time. Motherhood is also based on a relationship since without a child one cannot be a mother (or at least not in the way in which the authors are defining motherhood). Yet children do not appear very central in any of the essays. In some respects neither do the voices of women, or at least not the women who were the mothers. What emerges from the various ideologies is

the vision of mothers and children as groups which can be generalized and standardized. Indeed, the goal of many pundits was to homogenize the experience of motherhood and childhood in the name of equity, health, and social control.

The strength of the collection is its diversity and its ability to raise issues on which many views are possible. To mention just three such issues—birth control, the medical profession, and the role of the state. In some of the articles, birth control, especially the pill, is seen as good, a sure method for controlling fertility. This is surely a debatable point and one that is raised in other contributions. Not so debatable for the authors is the view of the medical profession as the “enemy.” Underlying most of the articles is an antagonism to the medical profession as the group which has kept birth control out of the hands of women, has taken over the control of childbirth, and has pontificated about the way in which women should mother their children. While I would surely not deny any of this, each view has to be refashioned. Birth control in many forms has been accessible to women since time immemorial. Indeed, the medical profession’s involvement in its control (as opposed to having an opinion on it) is only a recent development. With respect to childbirth, women have not been totally eliminated. Midwives practised in Newfoundland well into the 1940s and 1950s and when many of the midwives are interviewed they describe the good working relations that they had with physicians. Not to be ignored either is the resurgence in popularity that mid-

wives are experiencing today. Even with the kind of control that doctors seem to have over childbirth, women are able to resist. For example, some interviewers have noted that women reluctant to experience interventionist childbirth simply refuse to go to the hospital until they are about to deliver, preventing any but the most benign intervention. Also important to keep in mind is that physicians are not a monolithic group and that many practitioners have questioned the kind of care that they provide to women, albeit this has tended to be a minority voice. As for the state, there is a tendency on the part of some of the authors to want to see the state remove itself from the world of mothering and to let women do it, and on the other hand for some of these same authors to want the state to provide women with the means and support to do so. How to work this out is a challenge but one worth pursuing. I do not raise these issues to criticize *Delivering Motherhood* but to show how exciting the contents are in bringing questions to the fore and forcing readers to think and refine their own preconceived concepts.

What is fascinating about this collection of essays is its contemporaneity. Two early articles, by Lesley Biggs and Helene Laforce, focus on midwives in Ontario and Quebec and how it was that for all intents and purposes they disappeared. Given the present-day resurgence of midwifery these are timely articles. For Biggs the major culprit was the medical profession even though for most of the nineteenth century the profession had little overt power. One of the criticisms that doctors made of mid-

wives was their lack of education. Doctors were unable to conceive of experience being a substitute for and even better than book learning. That this view won out is reflected in present attempts to draft midwifery legislation. Laforce also lays the elimination of midwives in Quebec at the feet of the medical profession but in a purely Canadian twist it was a result not of the profession as it had existed in New France but as it became after the conquest and as a result of having to work under a British structure. Laforce raises interesting issues but unfortunately her paper centres on the period from 1840 to 1960, which is simply too broad a swath for a subject on which little detailed research has been done. However, it is a beginning and for that reason the article is worth including.

From the topic of who aided mothers in childbirth, the collection turns to two articles, one by Jo Oppenheimer and the second by Veronica Strong-Boag and Kathryn McPherson, which examine where birth takes place. Again these are timely pieces given the present debate on home births. Both articles trace the way in which hospital births have come to dominate and the repercussions of that domination for the health (emotional and physical) of women and the experience of childbirth. Andrée Levesque in her article on single mothers in Montreal in the interwar period takes a different perspective in that although birth takes place in the Hôpital de la Miséricorde it is not the medicalization of childbirth which is the focus but rather the way in which the morality of single parenthood is

played out. All three articles are fine case studies.

From women having children, the book switches to the decision not to have children. Angus McLaren and Arlene Tigar McLaren examine the degree to which abortion played a role in maternal mortality in British Columbia between the 1930s and the 1960s, concluding that it was significant. This underlines the desperation of many women, and not just single women, to avoid the experience of motherhood, at least at the particular time at which they found themselves pregnant. Diane Dodd's piece on the Hamilton Birth Control Clinic in the 1930s highlights what for her is a feminist solution to birth control—a woman-run clinic. Of course the irony of this clinic is that the road chosen by the women was a medicalized one since they insisted that the clinic be run by a physician and the birth control technique favoured had to be inserted by a physician. The medicalization of women's lives has not come totally uninvited.

The next four articles form a wonderful grouping on their own. Cecilia Benoit has looked at the experience and image of mothering in a Newfoundland community by interviewing the mothers themselves. It is in this article that the women's voices dominate. The next three articles, on the other hand, provide the context for that experience since they focus largely on prescriptive literature and institutions in twentieth-century Canada. Katherine Arnup examines government advice to women in the interwar years, Sherene Razack traces the *Instituts Familiaux* in Quebec, and

Deborah Gorham and Florence Kellner Andrews in a fascinating article analyze La Leche League. The diversity of influences on women is daunting.

The last article in the book is the most timely, for Rona Achilles examines the new reproductive technologies. In her essay several of the themes of the book come together. First, in trying to assist infertile women to bear children, the medical profession has reached a new height of intervention. Second, these women have the pain of their inability to bear children intensified by the prescriptive literature which still permeates so much of the popular and professional literature. And third, the cost of the technology raises the important question of who pays for motherhood—the individual and/or the state. The Achilles article is a fitting conclusion for an excellent reader on motherhood.

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**Mark Motley.** *Becoming a French Aristocrat: The Education of the Court Nobility, 1580-1715.* Princeton: Princeton University Press, 1990. Pp. 241. \$39.50 U.S.

The author of *Becoming a French Aristocrat* states his purpose very clearly—to provide a detailed examination of the educational practices of the court nobility of early modern France. The thesis underlying the ex-

amination is that while the education given the elite of the nobility was meant to provide preparation for certain professional roles, it also provided the means to develop the cultural resources needed to live successfully in the royal court. This education evolved over time and was based on the belief that the nobility was formed by a special hereditary quality. This *qualité* had to be encouraged in males through both “civilizing” the young to prepare them for court and allowing them festive licence and disorderly behaviour that provided bonding necessary for co-operation on the battlefield and prevented too much hostility in the struggle for position in society.

Motley argues that the large noble households were not simply strongholds of traditionalism in the process of being replaced by the nuclear family. Rather, he states, the households of the court nobility adapted to changes in society and provided a “modern” education to its young male and female members. This education provided information and attitudes that would provide for physical and mental health, moral and religious education, and social development. The latter included manners suitable both for court and polite society in general, as well as initiation into the network of patronage.

Beyond the household were secondary schools and noble academies. The former often provided a modified education for the sons of great nobles, allowing, for example, the residence of a personal tutor to instruct and supervise the young noble when he was not in classes. The academies provided training for young