

Also, Sensi-Isolani's essay on a rural group (which uses 26 oral interviews quite extensively) portrays, in part, the rural Italians as non-Catholic, or at most converted Protestants. Yet aside from writings offered by the editors, the reader is not given an analysis of why this abstention occurred and how that may have been unique among California Italians in relation to other Italian-Americans.

On the whole, however, the mere efforts of this book make it a worthy contribution. Its goals are not only noble in their pursuit, but often in their attainment. *Struggle and Success* reflects some of the new avenues of approach found in modern immigration history, and this is in itself significant. While focused on a very particular group, it contributes positively to a much greater whole.

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Tina Loo and Lorna R. R. McLean, eds., *Historical Perspectives on Law And Society in Canada* (Toronto: Copp Clark Longman, 1994).

Fifteen years ago, in introducing the Osgoode Society's first volume, David Flaherty prosletized about that which was then called "the new legal history."<sup>5</sup> He called on Canadian historians to follow the lead of American scholars like Willard Hurst and Robert Gordon and analyze the connections between law and society.<sup>6</sup> As Flaherty explained it, for too many years Canadian legal academics and social scientists had been working in mutually exclusive vacu-

5 David H. Flaherty, "Writing Canadian Legal History: An Introduction," in Flaherty, ed., *Essays in the History of Canadian Law*, Vol. 1 (Toronto 1981), 3-42.

6 Flaherty cited Hurst's seminal work *The Growth of American Law: The Law Makers* (Boston 1950) and Gordon "J. Willard Hurst and the Common Law Tradition in American Legal Historiography," *Law and Society Review* X (1975), 44-55.

ums. Those few legal scholars who were interested in the history of law treated it largely as a world unto itself, focusing on the chronological development of private law doctrine and streams of precedent. Most Canadian historians, who could pass their law school colleagues on the way to the campus parking lot without so much as a nod of recognition, had been ignoring law as a source of historical understanding since constitutional history had gone out of fashion in the years since World War Two. Even social history, as it became the field of choice for a growing number of young Canadian historians in the 1960s and 1970s, seemed largely devoid of legal source material. What they were missing, among other things, was the opportunity to explore the important roles law and legal institutions have played in the development of Canadian society.

In the decade and a half since the publication of Flaherty's *Essays in the History of Canadian Law* we have heeded his call. There is now a vibrant and growing scholarly community of legal historians — representing a range of disciplines from law to the humanities — in Canada. There have been scores of articles and dozens of monographs published in Canadian legal history during this period and there have been some excellent collections of essays. One of the latter is *Historical Perspectives on Law and Society in Canada*.

This collection of previously published essays is a very good teaching tool for undergraduate or even graduate courses in Canadian history, because it provides an interesting and stimulating sampling of current research in law and society. The fifteen essays cover a broad chronological, geographical and disciplinary range; from John Phillip Reid's "Principles of Vengeance: Fur Trappers, Indians, and Retaliation for Homicide in the Transboundary North American West," which demonstrates the bilateral influence of European and Native North American concepts of criminal justice, to Mary Jane Mossman's "Feminism and Legal Method: The Difference It Makes," a very thorough critique of traditional legal reasoning. The editors also provide a comprehensive bibliography of suggested further reading. As a stimulating introduction to the

field — for teaching or research purposes — this book is highly recommended.

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Michael Hardt and Antonio Negri, *The Labor of Dionysus: A Critique of the State-Form* (Minneapolis: University of Minnesota Press 1994)

Few cultural activists and even fewer academics have either the talent or nerve to talk about communism as if it were still a viable social philosophy. Michael Hardt and Antonio Negri have both. Against the hackneyed postmodernist claim that the world is an unstable whirl of language-games which offers us no neutral ground from which to make rational claims on matters of truth and social justice, in *Labor of Dionysus: A Critique of the State-Form*, they insist that substantive categories like capital, labour and class struggle are still “the most useful terms for political and social analysis.”

Though Hardt and Negri readily admit in their first chapter, “Communism as Critique,” that we are living in the postmodern age, they insist that its trademark is not ubiquitous textuality but the ubiquity of capitalism. Postmodern capitalism is computerized, flexible, service-oriented, increasingly intellectual and transnational, very much like the historical phase Marx called the “real subsumption” of labour, where the law of capital outgrows industrial production and penetrates every part of civil society. It may be true, as the post-Marxists never stop reminding us, that the centrality of the working class dissolves in the postmodern age, but Hardt and Negri salvage the pivotal concept of labour by lifting it out of its narrow industrial context and refiguring it as a poeticized, “Dionysian” activity that “produces life and constitutes society ... in both the realm of work and that of nonwork.” labour produces wealth, but it also produces sociality: subjective and radically