

with tremendous potential from a highly respected scholar, but it unfortunately appears to have prematurely gone to press.

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AZOULAY, Dan – *Hearts and Minds: Canadian Romance at the Dawn of the Modern Era, 1900-1930*. Calgary: University of Calgary Press, 2011. Pp. ix, 289.

In his ambitious book, *Hearts and Minds: Canadian Romance at the Dawn of the Modern Era*, Dan Azoulay seeks to understand the romantic desires and experiences of ordinary Canadians at the dawn of the modern era. He asserts that there has been limited exploration of the history of heterosexual romance in Canada, in part because the sources for such studies are both rare – personal diaries and correspondence – and “skewed toward the elite . . . literate and well known individuals whose writings were more likely to be preserved for posterity” (p. 3). To fill this lacuna and to de-centre the elite, Azoulay uses as his primary source material “magnificent collections of letters” (p. 9), correspondence and advice columns from *Western Home Monthly* and the *Family Herald and Weekly Star*, Winnipeg and Montreal-based magazines, respectively, with extensive distribution (p. 1 and p. 9). Azoulay makes excellent use of these sources to bring us new insights into the romantic desires and tribulations of men and women of this era but, not surprisingly, his book cannot provide definitive answers to our questions about romance in the past. Nor does it fully overcome the biases of previous works on romance. As Azoulay himself admits, the men and women who made use of correspondence and advice columns were literate and English-speaking, with the money and time necessary for reading magazines and writing to either seek companionship or guidance on romance (pp. 11-12).

In his first two chapters Azoulay uses the personal columns, an “inexpensive and easily accessible method of finding a mate” (p. 10) to determine what characteristics men and women wanted in life-partners (and advertised when describing themselves). He asserts that men were very clear “about the qualities they wanted in a wife” (p. 21). First and foremost, they sought women “with the skills and dedication required to run a household: to cook, clean, sew and care for children” (p. 22). Men looked for women who were “modest or reserved” (p. 29), expressed desire for “cultured companionship” (p. 35) and opposed “vanity and superficiality” in their mates (p. 43). Azoulay asserts that it is “less clear what Canadian maidens wanted” in their romantic and marital partners. In part, this is because the modesty demanded of women required them to be less direct in stating their preferences in correspondence. It is clear, however, that women wanted men who were “industrious” and willing to work (p. 54), who would “abstain from certain vices, especially alcohol” (p. 61), who were neat and well-groomed (p. 66) and “kind and considerate” (p. 69). While Azoulay briefly refers to the notion that the husband was “head” of the house, he does little to connect this issue to women’s emphasis on industriousness, temperance and kindness. Women were clear that they did not want to be mere “household drudges”, but they must also have feared the potential violence and desertion of men. These issues deserve more contextualization.

Azoulay's third chapter explores the romantic advice provided by the editor of the Prim Rose column in the *Family Herald* to explore the dos and don'ts of dating and romance. He asserts that romance etiquette was "complex" (p. 123), but that men, not women were expected to "take the initiative" (p. 123) in gift-giving, conversation, correspondence and intimacy. Women were believed to require protection and considerable power was "assigned to a young woman's parents" (p. 124); chaperones remained common in the years before the Great War. What is less clear from such advice columns is the degree to which individual couples accepted and followed these exacting standards.

While the rules of romantic etiquette provided "minor frustrations" (p. 125) for courting couples, Azoulay's fourth chapter demonstrates that much greater challenges inhibited romance. In particular, he explores the loneliness experienced by Western bachelors who lived in isolated circumstances in which opportunities for meeting mates were severely limited (pp. 128-144): "isolation, time constraints, bashfulness and the scarcity of potential partners were serious obstacles for many Canadians" (p. 145). Some correspondents dared to express discontent with the rules of romance. Some men "would have been happy to let the women" take the initiative (p. 148) and some women lamented that expressing interest meant risking one's reputation, while waiting for men to initiate contact meant risking being passed over (p. 149). Surprisingly few, however, at least publicly in letters to correspondence columns, complained about the power of parents and most "believed they should respect and obey" parental wishes (p. 156).

Azoulay's fifth chapter demonstrates that, for many, romance was "the first casualty of war" (p. 166). This finding is not surprising. As Azoulay asserts, "with so many Canadians now preoccupied with 'doing their bit', this was inevitable" (p. 166). Correspondence columns declined and papers were dominated by war news. Relationships were cut short by enlistment, death and injury and the formalities of romance were undermined. Even in romance, Azoulay asserts, some won and some lost: "patriotic bachelors facing less competition at home; single women near training camps or entering the work force; soldiers and nurses on leave and in hospitals – these Canadians did better than most" (p. 203). Moreover, the after-shock of the war on romance was "arguably just as great" (p. 205).

Azoulay admits that evidence about romance in the post-war period is difficult to find and that even his personal columns "are not terribly useful" (p. 205). Nonetheless, he concludes that "the ideal partner was substantially recast and the rules of romance rewritten" (p. 206) in the post-war period. The *new* woman was more independent and fashion conscious; the *new* man was more concerned with a woman's appearance; entertainment brought couples increasingly into the public domain and the power of parents declined; the car began its reign as the conduit of romantic couples; and physical affection in public became much less scrutinized and scandalous (pp. 206-233). Despite such dramatic changes, however, Azoulay concludes that for "most Canadians . . . their ultimate goal was [still] the life-long bond of marriage" (p. 233).

*Hearts and Minds* is an interesting and provocative book on a subject that has been inadequately explored. Azoulay uses heretofore ignored (even trivialized) sources to provide us with new insights into the making of modern romance. However, not only are the sources inherently somewhat limited, but the book is also written in an idealistic tone that belies, or denies, the power differential between men and women that provided the sub-

context of heterosexual romance. Azoulay's arguments are thought-provoking, and the book should be required reading for social historians of the modern period; but it needs to be read in tandem with works that dissect the patriarchal laws, values and beliefs that structured both romance and marriage.

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BASHFORD, Alison, and Philippa LEVINE, eds., – *The Oxford Handbook of The History of Eugenics*. Oxford: Oxford University Press, 2010. Pp. 586.

“Don't we already know everything there is to know about eugenics?” A senior professor of Canadian history posed me this barbed question at a late 1980s conference on the history of medicine. I had just spoken about the sterilization of the feeble-minded in British Columbia. That memory makes it all the more enjoyable to laud the appearance of *The Oxford Handbook of The History of Eugenics*, an impressive survey which, in thirty-one chapters amounting to close to six hundred pages, makes it clear that three decades ago the scholarly interest in eugenics—far from having been exhausted—was just taking off. The book consists of two parts. Part One examines key transnational themes, including such issues as eugenics' relationship to Darwinism, colonialism, race, genetics, fertility control, psychiatry, genocide, and sexuality. Part Two is devoted to national histories of eugenics with chapters on the usual suspects—Britain, the United States, Canada, and Germany; the less familiar histories of Sweden, Italy, and Russia; the colonial situation—in Africa, Southeast Asia, and the French and Dutch empires; and the experiences of a number of non-European states—China, Japan, Iran, Israel, and Brazil.

Most readers will no doubt know the story of eugenics beginning with Francis Galton countering the nineteenth-century belief in the “survival of the fittest.” Thanks, he claimed, to medical interventions hordes of sickly children who should have perished, survived and went on to reproduce. Their tainted heredity manifested itself in alcoholism, criminality, and madness. Meanwhile under the pressure of paying for the increasingly expensive trappings of gentility, the healthy upper classes who should have produced large broods, reduced their fertility. Believing that human traits were innate and could not be influenced by education or environment, Galton held that some lives were more valuable than others. By this evaluative logic quality counted more than quantity. One thus moved from Darwin's evolution by natural selection to Galton's plea for artificial selection to improve human populations. He held that if the fit could not be bribed into reproducing one would have to limit the fertility of the unfit. The most extreme eugenicists envisaged the forced abortion and sterilization of the inferior, legal polygamy for “superior” men, compulsory reproduction of healthy females, social segregation and confinement of defectives, and finally euthanasia. Those who persisted in producing inferior offspring were to be regarded as enemies of the state. A number of writers have portrayed the Nazis as following such ideas to their logical conclusion—the extermination of those deemed racial threats.

The great value of this text is that its contributors provide succinct revisions of many of the common accounts of eugenics. Since eugenics was initially a manifestation of