

248 Histoire sociale / Social History

MOYNAGH, Maureen and Nancy FORESTELL (eds.) – *Documenting First Wave Feminisms, vol. I: Transnational Collaborations and Crosscurrents*. Toronto: University of Toronto Press, 2012. Pp. 405.

This impressive anthology is a welcome and needed addition to the field of feminist studies. Focusing chiefly on the period between 1880 and 1940, it provides a number of documents from the global south and East Asia which are often underrepresented in such collections. Aimed primarily at professional historians and their students, the editors “seek to make more readily available some of the documents of first wave feminism that make especially evident its international linkages and its engagement with categories of social location other than gender that were and continue to be so central to women’s organizing and feminist theorizing” (p. xxi).

These categories include race, colonial status, and class. The editors use examples of both Western women and non-Western men to good effect to illumine the lives of indigenous women when primary testimony is unavailable. The English missionary Edith Emily Jones, writing on aboriginal women in Australia (pp. 97-101), provides a useful insight into otherwise understudied lives. Female communists like Clara Zetkin and Alexandra Kollontai illustrate the views of the Second International. This collection contributes to global studies as well as feminism and internationalism.

The general introduction to both volumes (the second will be on *Canada: National and Transnational Contexts*) argues rather defensively for using the somewhat discredited concept of the “first wave” and, more successfully, for using the word “feminism” before the protagonists employed it. The volume’s introduction stresses the “imperial legacy” and “the other kinds of geopolitical and ideological tensions that either marked or thwarted transnational collaborations” (p. 3). To that end, the editors have organized the material into eight sections, or as they call them, “thematic rubrics.” These are (1) *Slavery, Abolition, and Women’s Rights*, (2) *Imperial Feminisms*, (3) *Suffrage*, (4) *Nationalism/Internationalism*, (5) *Citizenship*, (6) *Moral Reform, Sexuality, and Birth Control*, (7) *Work*, and (8) *Peace*. The units on *Nationalism/Internationalism*, *Citizenship*, and *Peace* succeed best. The first of these draws extensively on documents from the Latin American, Asian, and Pacific women’s organizations which developed between the world wars. It ends with Virginia Woolf’s segment on the “Society of Outsiders” from *Three Guineas*. *Citizenship* begins with the African-American Frances Ellen W. Harper, segues gracefully to a petition from the “Native and Coloured Women of the Orange Free State,” and goes on to include writings from Hawaii, Native America, Ghana, India, and Egypt. It also surveys key international debates and efforts to allow women to keep their original citizenship after marriage, to retain their own names, and to establish gender equality in numerous venues. *Peace* includes a number of documents from the Middle East, as well as a lengthy statement by Jane Addams from the 1915 Hague Conference. It ends, poignantly, with a resolution from the All-India Women’s Conference in the fatal year of 1939: “We appeal to the women of the world to unite on the platform of non-violence and actively demonstrate that by this power alone can the forces of hatred and the desire for possession be brought under control and a real and lasting peace established” (p. 304).

Each section is preceded by an introduction of the material as a whole; each selection has a paragraph on the author(s), when information is available.

I found other sections less helpful, primarily because of some problematic document choices. In too many instances, these did not focus on feminism or transnationalism and showed an unfortunate lack of familiarity with U.S. sources and debates. Section I, on *Slavery, Abolition, and Women's Rights*, for instance, has a seven-page segment from the English reformer Harriet Martineau on "Negro Slavery" which contains nothing about women at all. The same problem applies to the selections from Mary Ann Shadd Carey and Sarah Parker Remond. Unfortunately, the editors take Elizabeth Cady Stanton, Susan B. Anthony, and Matilda Joslyn Gage's *History of Woman Suffrage* as a neutral source, ignoring extensive criticism that it is a biased history mirroring its authors' views. Faithfully following its narrative, they present the 1848 meeting at Seneca Falls as an important convention (and the only one cited) although it was small, local, and contained no transnational elements. Scholarship of the last two decades has made this perspective outmoded. The 1850 National Woman's Rights Convention at Worcester, Massachusetts was far larger, had numerous transnational connections and influences, and set the pattern for conventions throughout subsequent decades. The editors also print the HWS version of Sojourner Truth's 1868 speech, despite the recovery of more accurate versions by recent scholarship. Inexplicable choices in other sections include a piece by Ananda K. Coomaraswamy (a man), when many similar writings by Indian women exist, a 12-page segment from the unidentified Westerner Rosamund Blomfield on Moslem women in Turkey, a full-page cartoon on the suffrage which is completely focused on the United States and contains no transnational elements, and most inexplicably, an undated 3-page list of New York City clergymen which begins the chapter on *Work*.

The longest section is that on *Imperial Feminisms*, reflecting the editors' belief that:

The ideology of "global sisterhood" that marked these European-dominated international organizations emerged from an imperial vision of the globe that linked women in a nominally universal set of goals while implicitly maintaining asymmetries of power between them. Within this broad ideology, however, there were also those who challenged... colonialism (p. 53).

Although largely successful, this section assumes – incorrectly in my case – that the reader knows both the term "zenana" and what the Ilbert Bill was. It also presents seven pages of Katherine Mayo's *Mother India* without mentioning Mrinalini Sinha's *Specters of Mother India: The Global Restructuring of an Empire* (2006). Phillipa Levine's *Gender and Empire* (2003), which would be an appropriate addition to this section, is also ignored.

But no one can read every source. These criticisms do not invalidate this anthology by any means. In one handy volume, it provides an exceptional resource. It adds significantly to the documents available for international and transnational work on feminism. To some degree, it provides a Canadian counterpart to the equally international anthology by Estelle B. Freedman – her *Essential Feminist Reader* of 2007. By providing a Canadian perspective to the field, the volume enriches feminist scholarship on both sides of the

49th parallel and beyond. Hopefully, this cross-cultural amity will be augmented by the next Berkshire Conference on the History of Women, meeting for the first time outside of the United States in Toronto in 2014.

Bonnie S. Anderson
City University of New York

NEATBY, Nicole and Peter HODGINS – *Settling and Unsettling Memories. Essays in Canadian Public History*. Toronto: University of Toronto Press, 2012. Pp. 652.

The study of historical memory has been ongoing since the nineteenth century, but in the past thirty years it has been re-theorised and has firmly become part of academic history in tandem with the rise of interdisciplinary studies. As Neatby and Hodgins note, Quebec historians were active in the field by the 1980s and those in the rest of the country engaged with it slightly later. Particularly formative influences were Eric Hobsbawm's work on the invention of tradition and that of Benedict Anderson on imagined communities. It is a striking testament to the influence of these scholars that thirty years later many of the essays in *Settling and Unsettling Memories* remain indebted to their theoretical insights.

Memory is, of course, a fragile, shifting and elusive thing. Societies, like individuals, remake or refocus memory as events intrude, as social or economic priorities shift, and as new challenges and elites emerge. And for the same reasons, particular facets of memory are forgotten, or more interestingly, are first forgotten and then resuscitated. Memory is by its nature fluid, and for an intellectual era such as ours that values contingency more than certitude and multiple meanings more than grand narratives, it is not surprising that many contemporary historians focus on memory as a key way of understanding the past.

Memory studies are also important in Public History, the specialised and often unique concerns of historians working in historic preservation, museums, archives, historic sites and parks, and among others, film and television. The contributions of Public History to the field of memory studies have been significant. Neatby and Hodgins deal with this briefly in the *Introduction*, although their concern overall is to situate memory studies within other theoretical concerns about the construction and utilisation of memory in its social and political context. About half the essays in the volume nonetheless concern what can technically be called Public History. Lyle Dick's analysis of *A People's History*, the popular CBC television series, and Peter Hodgins' essay on a CBC docudrama about the Halifax explosion explore how particular assumptions about Canadian history have been valorised. Similarly, Timothy Stanley's essay on a *Historica Minute* about a Chinese navy working on the CPR provides a nuanced insight into the racialising of the national narrative. Ian Radforth's essay on the Japanese-Canadian, Italian-Canadian and Ukrainian-Canadian redress campaigns offers an insightful commentary about how these campaigns forged a single and understandable historical narrative about each group that ignored or overcame contesting ones within each community.

The medium in which history is presented, whether books, exhibitions, films, public monuments or other interpretive devices, has been a central concern of public historians, but the internet has now made it a concern for everyone. In her fine essay, Sasha Mullally