

later work such as *The Blue Castle* (1926) and final sequels to the *Anne* and *Emily* series.

Located in Cavendish, Prince Edward Island, Lover's Lane was a touchstone for Montgomery throughout her life: she persistently photographed it over time, and it contained the bends, curves, arches, and keyholes of light that Montgomery adored and found comfort in. Indeed, Epperly argues that Lover's Lane offered a "landscape of desire" to Montgomery, and that her appeal as an author can be attributed to her ability to embrace the reader's imagination in her way of seeing through image and metaphor. Her love of the landscape is what facilitated worldwide interest and identification with the Prince Edward Island of Montgomery's books, according to Epperly, and the land offered a metaphorical location to fix the "spirit's home" and to locate a "home for beauty." The first half of the book deals with the role of photography in Montgomery's life, and contains thirty-five plates of her photographs divided up into seven sections: Lover's Lane, Seascapes and Landscapes, Scrapbook Pages, Family and Friends, Self-Portraits, Interiors, and Buildings. Montgomery's photographs frame the scene with the same patterns and shapes, and give us a sense of the meaning of landscape and one's surroundings for Montgomery as mirrors to the soul and psychic life. Epperly claims that photographs come to function for Montgomery as a means of transforming the sharpness of suffering and loss into the blurred enjoyment of nostalgia.

The latter half of the study is an application of the theoretical work on photography as practiced by Montgomery to her major works, focusing less on the photographs themselves than on the impact of Montgomery's visual imagination on her texts. Epperly argues that the *Anne* series employs the visual and almost mythological qualities of Lover's Lane to represent Anne's con-

sciousness and dreamy interior world that pivots itself around beauty. One of Anne's most endearing qualities is her ability to visualize moments in her life as bends in the road, and it is in this series that Montgomery begins to work with the idea that one's exterior landscape can reveal the interior mind. The next chapter introduces the 'flash' as a metaphor central to the *Emily* series, using the concrete image of the camera's light as an allegory for realizations of beauty that appear to come suddenly from without. The key to this series is Emily's ability to carefully survey the landscape around her so as to develop her interior gift of seeing beyond the manifest and into the supernatural (a contrast to Anne's close association with her surrounding landscapes). The penultimate and final chapters of Epperly's book demonstrate how Montgomery's visual imagination ripened over time. Her later works struggle with questions that Montgomery herself struggled with through her husband's mental illness, her retreat to Toronto, and deaths of good friends. These works wonder if it is possible to allow beauty into the soul when one's heart is rigid, and longing for home.

Elizabeth Rollins Epperly's rigorous and erudite enquiry into L. M. Montgomery's photographic and authorial practice offers a new dimension to our understandings and analyses of the well-loved works. Surely this text will appeal to fans of Montgomery, as well as those of us who are interested in the profound cultural role of photography in shaping our imaginations, visual and literary.

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MISCONCEPTIONS: UNMARRIED MOTHERHOOD AND THE ONTARIO CHILDREN OF UNMARRIED PARENTS ACT, 1921- 1969

Lori Chambers
Toronto: University of Toronto
Press, 2007

REVIEWED BY EMMA POSCA

The foreword of this book appropriately begins with the following statement: "the Law Society of Upper Canada seeks to stimulate the study of legal history in Canada by supporting researchers, collecting oral histories, and publishing volumes that contribute to legal-historical scholarship." Following this ideology, it is obvious that Lori Chambers has done exactly what the statement has indicated in her book. As outlined by Chambers in her opening pages, the main focus of this book is the Unmarried Parents Act. Thus *Misconceptions* provides a critical analysis and discussion of children in Ontario and the impact of the Unmarried Parents Act from 1921-1969. The critical analysis of the legislation conducted by Chambers makes this book a significant contribution to legal history in Canada, as well as three other literary genres: in the social, legal, and feminist schools of thought.

Legally, this book deals with the ramifications of the act on women and children due to social attitudes. The social stigma attached to being a woman with a baby and no husband, originating from patriarchal

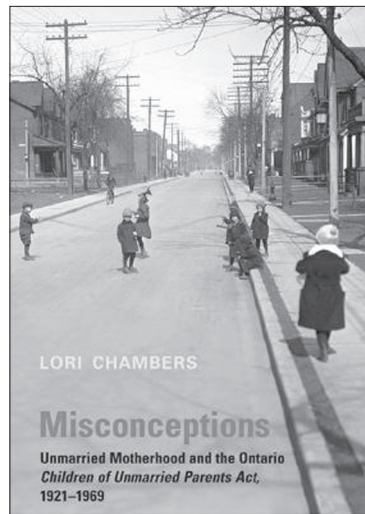
attitudes, is discussed by Chambers throughout the book. She is precise in linking up and including in her discussion of patriarchy that women were ostracized from social realms if they had a baby out of wedlock. The examples used by Chambers, that came from Children's Aid Society and Ontario Law Reports, are an excellent indication that it was acceptable for men to have sexual intercourse before marriage but not women. Unmarried mothers were considered deviant and were given no sympathy by the legal system. Even those who were lied to by men with marriage promises or forced to have intercourse had no legal recourse. Men were not even forced to take care of the children that they created out of non-marital or cohabitation unions.

Chambers goes above and beyond her critical analysis by discussing the inherent contradictions and reforms of the act, which are initially made apparent by the title and expanded upon within the text of the book. Chambers' use of the word "misconceptions" in the title suggests to the reader that although the act existed to be able to help women who had children out of wedlock it in fact, accomplished the opposite.

The solutions to unwed pregnancy promoted under the Children of Unmarried Parents Act were themselves based upon misconceptions. Child welfare measures [that] sought to rescue children instead punished women and their children. It will not succeed in alleviating child poverty, social stigmas against women and or helping both women and children lead normal or blameless lives.

As indicated by both the CAS and Ontario Law Reports, the legislation was improperly enforced by the CAS case workers, lawyers, and judges due to the negative social beliefs towards women who became pregnant out of wedlock.

The controversial issues of birth



control, abortion, and adoption are also discussed by Chambers in three chapters of her book. She has done well in linking these topics to each other as well as presenting information gathered from case studies. Socially, women should not have been engaging in intercourse and abstinence was to be their birth control or else they were labeled as promiscuous. Abortions were deemed socially unacceptable and women could be held criminally liable until after 1969. However, there was no indication by Chambers as to how many women actually had abortions nor does she present any evidence of what would happen to a woman who had an illegal/hidden abortion.

Chambers, however, does establish that the adoption mandate was clearly the reason why women were socially and legally discouraged from having abortions. Women were encouraged by CAS to give up their babies for adoption especially if their children were "white." Racially and ethnically "white" babies were deemed perfect for many white middle-class families in order to continue with Anglo-Saxon traditions in Canada. Social workers could eliminate out-of-wedlock mothers who were deemed deviant and needed to be replaced with "good" mothers who were married. Chambers proves this point by using the following quote from the CAS report: "it is best for your baby to give it up for adoption. The lovely

couple would be best for the baby and best for society." She effectively argues that the adoption mandate perpetuated the ideology that society was to be pure and hegemonic which is why out-of-wedlock children had to be adopted and could not live with their biological mothers.

Chambers also does a good job of discussing the concept of power as developed by Foucault. The power issue that she refers to is the fact that women were at the mercy of society as a whole and the representatives of society—the CAS workers, lawyers, and judges—when it came to having and raising their children out of wedlock.

The mother should know that if she keeps her child she may be beset by many difficulties of which she can hardly be aware before experiencing them. She may be censured by relatives and neighbors; she will have difficulty supporting herself and her child; and jeopardize her chances of marriage later on.

Chambers uses the above quote from the CAS reports to indicate that women who did not adhere to the adoption mandate would suffer both economically and socially. Those who lacked familial support had to work to financially support their children, but lived in poverty. Although Chambers makes no mention of the term feminization of poverty, it is evident that it is what occurred to women who chose to keep their babies rather than give them up for adoption. Society rarely forgave women for having children out of wedlock and hardly gave them a fair chance when it came to seeking paid employment that was equal to that of men. Many women had to leave their children in the care of strangers or "board them out." CAS investigated these women and often times forced them to give up their children instead of forcing the men to pay for their children.

In conclusion, the author has achieved the purpose indicated in the

foreword of the book. *Misconceptions* has certainly added to the study of legal history in Canada. Through her critical analysis Chambers has demonstrated that the *Unmarried Parents Act* did not help women and children who did not have a male presence in their lives. She has failed however, in providing solid examples of how words like “illegitimate” and “good and bad mother” were socially constructed and prevented women from getting help. Although the law reports alone were deemed by the author to be “inadequate historical sources,” when they were coupled with the CAS reports they provided appropriate examples for critical analysis. Overall, Chambers’ *Misconceptions* provides us with a valuable, and readable, sociological study.

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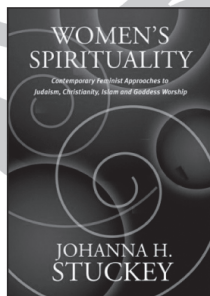
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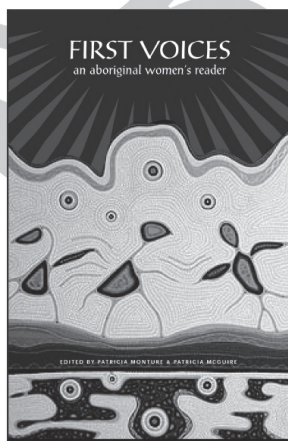
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