

lonial authority, to Western Canada's Lois Riel. Laurence documents what is known of Somali resistance to colonial British attempts to mount expeditions and claim them as British. While many leaders acquiesced, Sayyid resisted. Like Riel, he became increasingly isolated.

The sanity of both leaders was questioned. The British called him "the Mad Mullah" (49), "'at this point in history," writes Laurence, the British invaders' "deeply ingrained imperialism did not permit them to see him as a nationalist leader with a legitimate aim" (50). On the Canadian prairie, General Middleton was similarly blind to the legitimacy of Riel and his people's demands. Laurence adds "the question of Riel's sanity or insanity has long been argued. . . .the mental stress and grief of such a leader must have been terrible" (55). This particular essay marks Laurence's ability to join the disparate threads of colonial oppression in Africa and in Canada, to spell out, for the first time, connections between Canadian and Somalian history.

Laurence's essay on a trip to Scotland is surprisingly bracing. The never-seen land of her Scottish Presbyterian prairie grandparents is juxtaposed with the Scotland that she visits, a stranger. She finds few immediate connections between the real Inverness, where a young cab driver asks her, if Canada is a good place to emigrate, and the Scotland of her dreams. From the real Scotland she notes that tourism is referred to (by some) as "the tartan dolly trade" (120). Of Culloden where "the clans were broken at last" she records "nothing of that distant intensity seemed to cling around the moor now" (117). Laurence refuses to blink; her gaze remains unsentimental and steady. She concludes "one's real roots do not extend very far back in time, nor very far forward. . . . The ancestors, in the end, become everyone's ancestors" (134).

Laurence's feminism manifests itself in the figure of the Canadian

female traveler, sometimes with her children, often alone, always companionable to her reader. Only "Sayonara, Agamemnon" about a trip to Greece refers to the presence of her husband. From 1962 she traveled with her children, or she went solo.

This is a rich and a varied book. Some essays are chatty and entertaining rather than grave. There is one essay about flying, another about television interviews for book promotion, taking taxis (Laurence did not drive), and an essay on letters from readers who sometimes wrote "antifan letter[s]" in one instance pages of autobiography, closing with how much they hated her latest book.

Throughout *Heart of a Stranger* Laurence mentions friends—male and female—from Nigeria, Black Island, Scotland, and Bancroft, Ontario. One gets to know her better in reading this book. Her concern with social justice runs through each essay. Within Canada she addresses the injustices done to "Dumont and Riel, Big Bear and Poundmaker" and their descendents (222). Laurence's "circular life-journey" in *Heart of a Stranger* both begins and ends in Canada. She is with us again in this book thanks to Nora Foster Stovel's scholarship and critical vision. And the message that ran between Laurence and her best friend, Adele Wiseman, is repeated: "Courage—Forward!" (217). I have one word to add: that's "Bravo!"

THE VOICE OF HARRIET TAYLOR MILL

Jo Ellen Jacobs
Bloomington, IN: Indiana University Press, 2002

REVIEWED BY JUDY STEED

The strength and weakness of Jo Ellen Jacobs' biography of Harriet Taylor Mill is that it consists largely of a journal invented by Jacobs,

written in the first person—as if Harriet Taylor Mill is speaking directly to the reader. Only trouble is, HTM didn't keep such a journal. And though Jacobs bases her version on historic research, I am left with a queasy feeling arising from uncertainty about whether HTM really felt or thought or would have expressed herself as Jacobs interprets her subject. Nor did Jacobs reassure me in her preamble about the delights of "gossip," about gossip being the basis of history, suggesting that her gossipy journal was as meaningful a historic document as a more straitlaced approach.

The phenomenon of "fictionalized biography" is rampant nowadays, and if you're comfortable with it, you'll like this book. It's a good read and HTM is a fascinating woman who was ahead of her time. Born Harriet Hardy in 1807, one of eight children, she saw the suffering of women up close, through her mother's repeated pregnancies. At 18, she married John Taylor, with whom she had three children—and from whom she contracted syphilis, if Jacobs' presumption is correct.

Driven away from her husband by disease, and by his lack of interest in philosophy and the arts, HTM became friends with John Stuart Mill, whose subsequent works form something of a shrine at the London School of Economics—and whose fame obliterated HTM's presence, ideas, and writings for decades.

Jacobs is an expert on HTM. In *The Complete Works of Harriet Taylor Mill*, edited by Jacobs, HTM's writings are resurrected, enabling readers to assess HTM's ideas on marriage, equality between the sexes, education, the vote, domestic violence, and a range of economic issues. Indeed, Jacobs credits HTM with having a huge influence on John Stuart Mill, who became her second husband.

In the invented journal, Jacobs demonstrates her conviction that HTM and Mill collaborated intimately in developing their philo-

sophical views, and that she contributed a great deal to his writings, including *The Enfranchisement of Women*, *The Politics of Political Economy*, and *On Liberty*.

In *The Voice of Harriet Taylor Mill*, Jacobs has achieved her goal of creating history imbued with a lively sense of intimacy.

But my reservations stand. While I understand that all history is the result of interpretation and subjectivity, and that all historians shape their material depending on class, race, gender, etc., I like to know what's real. Maybe it's because I'm a journalist.

SETTING THE AGENDA: JEAN ROYCE AND THE SHAPING OF QUEEN'S UNIVERSITY

Roberta Hamilton.
Toronto, University of Toronto Press, 2002

REVIEWED BY CLARA THOMAS

Seldom does a book's title fit so well. For decades, from the mid-thirties until the late sixties, Jean Royce, as Registrar, Secretary of Senate and most of the other important committees, did indeed set the agenda for Queen's. She handled admissions — to get a "Miss Royce letter" was an earth-shaking event for decades of students. Behind the screen of "secretary" she also steered the course of Senate's and other committees' discussions and decisions, including graduate studies. In the opinion of many, and certainly all undergraduates, she effectively "ran the place."

This truly remarkable woman was born in St. Thomas, Ontario, in 1904. Her father, David, was a valued employee of Campbell's Flour Mills until his death at 77. He was a staunch Deacon of the Church of

Christ (Disciples) that his employer had founded in St. Thomas. Katherine, his wife, was one of the first women to be made Deaconess in the Church of Christ, a notable privilege and responsibility. From the beginning of their schooling, daughters Marion and Jean were outstanding among the couple's six children and Katherine, ambitious for her daughters, was anxious to aid and abet their goals. Marion won a scholarship to McMaster, which was linked to the Church of Christ, and on graduation, began to work for the church as a children's specialist and youth-outreach worker. Jean, who did not win a scholarship, took a job with the St. Thomas Library and with a small grant went to the Ontario Library School, assured of a job after graduation. Through their Collegiate years both girls had been leaders among their classmates; Jean in particular began her long career in administration with positions on the Girls' Club executive, in the Debating Club and in her church's Young People's Club, becoming its president when she was thirteen.

She was bitterly disappointed that she could not go to university as Marion, three years her senior, had done, and this rankled decades later, but she wasted no time in enrolling in Queen's extramural courses, and in 1925 she attended a Queen's Summer School. By 1927 she had saved enough money to attend Queen's as a full-time student, graduating in 1930. Apart from a year teaching at the Ontario Ladies College in Whitby, she spent the rest of her working career at Queen's and the rest of her life in Kingston. Unfortunately, in spite of her extensive research, Hamilton gives us no information on the Ontario Library School, not even its geographical situation. Nor does she give any contextual information on Queen's extramural programme. In fact it was vastly important to the overall picture of Ontario's post-secondary education at the time. Queen's had been the first university to strike out into

the extramural field, serving the many many students who could not afford to study intramurally. To an eager Jean Royce and many like her, Queen's extramural study opportunities were crucial.

In 1931, recommended by one of the university librarians for whom she had worked the summer after graduation, Royce returned to Queen's as Assistant to the Registrar, Alice King. Miss King had been made Registrar in 1930; she was now, only a year later, on the verge of a serious breakdown from overwork. Long years later, Jean Royce spoke of her: "she was just worked out, really she was just exhausted from the pressure of work." When Miss King died in 1933, Jean, who had given great satisfaction in the job from the start, was appointed Assistant Registrar, with a warning rider to her letter of appointment: "it is the policy of the trustees to appoint to the Office of Registrar a male, a conclusion I ask you to note but not to approve." Obviously, if a suitable male was found, he was to be the Registrar. However, six months later, Royce was appointed Registrar at a salary of \$2500. In return for room and board, she had also taken on the Wardenship of Gordon Hall, a women's residence, a responsibility that she continued for some years.

Hamilton's further chapter headings indicate her major themes and subject matter—"Keeping a Watching Brief," "The Prime of Miss Jean Royce," "More Than a Registrar," and "Ranging the Universe." She described her own bailiwick to the Commission on University Government in Canada, its report published in 1967, as "the centre of academic housekeeping." In reality it was that and much more: decades later, Dr. Benjamin Scott, retired and in his eighties, recalled his gratitude when, a Jewish boy from Montreal and excluded for that reason from McGill, Jean Royce accepted him. "I vividly recall her quiet demeanour, her efficient but kindly questioning, her reassuring answers and, above all,