

gomery provides an analysis of the animal rights movement here in Canada and abroad. Her goal to expose the strengths and weaknesses within the animals rights movement was aided by her background as a seasoned journalist. Her introduction, aptly titled "Pigs From Mars," launches *Blood Relations* with an interesting comparison: human beings' encounters with extra terrestrials ... compared to humankind's troublesome relationship with animals. She suggests that "man" views extra terrestrials as intelligent life forms with emotions and feelings not unlike our own, and that most would therefore treat them with dignity and respect. Replace the ET with an animal, she argues, and the willingness of humans to treat that animal as an equal with thoughts, feelings, and emotions similar to our own essentially disappears. Montgomery states that because of an apparent absence of true "scientific" evidence, some humans assume that animals are inferior to the human species in all ways ... emotionally, psychologically, physically ... and it is this assumption that is the basis of the animal rights movement.

Montgomery takes her readers through the ideologically conflicted world of animal activists and so-called animal advocates. Her story demonstrates how the two groups would like to have the same end result, yet their ideological struggles and conflicts over the "how" of the movement creates such a barrier that the movement becomes unproductive. Montgomery lays out for her readers how *activists* consist of an "outlaw" fringe group who go to great lengths, illegal or otherwise, to save all animals from unfavorable conditions. She continues with a critique of how well meaning *advocates*, fearful of being equated with "extremists," pick and choose which animals need rescuing and how they go about doing that

One of Montgomery's strengths is her thorough analysis of how animals are mistreated in research, agri-

culture, entertainment, and in the world of human companionship. Within these worlds, particularly that of capitalist-driven animal research, Montgomery pinpoints the stumbling point. Because there has been no clear definition to the term animal "pain and suffering," and an apparent lack of "scientific research" proving animal pain and suffering, researchers continue to use animals for the benefit of a small component of humankind. Montgomery's work in providing her readers with numerous examples supporting the notion that animals do indeed experience pain and suffering supports what most readers of *Canadian Woman Studies* already knew.

Montgomery shifts to a discussion and analysis of the problematic policing practices involved with the treatment of animals in research. According to Montgomery, self-policing is the norm, with most results of investigations not being made public. It is easy to see that if agencies, organizations, and researchers are left to self-police, the general population will be left in the dark in regards to the atrocities done to animals in the name of "medical progress." Montgomery lays out the need for clear new legislation that will be required to protect animals. Until then she tells us that the movement is in need of "extremists" to protect the animal species. More importantly she calls for political reform within and outside of the movement, and for activists and advocates to find a middle ground where they can work together.

Blood Relations is an emotional read and the reader may need someone to debrief with at times. It exposes, in a strong journalistic style, the hidden realities of the animal rights movement. Montgomery gives her readers an eye-opener in terms of what still occurs out in the world and why ... unfortunately when money is the basis of how animals are viewed and used, the arguments used by agriculture, entertainment and research will continue to suggest to the

uninformed public that the ends justify the atrocious means.

But it seems that Montgomery tried to do too much in one text, and in doing so failed at times to go beyond the surface of the issues. For example, she could have done more in terms of her analysis of how animals have been commodified and how this in and of itself is the biggest stumbling point in all of our abilities to protect our friends. As well, she fails to critique the language of the movement, i.e. critiquing how "extremists" are constructed and by whom. Indeed she presents the movement without critiquing its underlying assumptions. Lastly, as an environmentalist, I would have liked her to make broader links and connections, including to how the commodification of our planet is fueled by the very same drive.

Other recommended reading: Moussaieff-Masson, J. and McCarthy, S. *When Elephants Weep: The Emotional Lives of Animals*. New York: Delta Trade Publishing, 1995

A WOMAN'S EDUCATION: THE ROAD FROM COORAIN LEADS TO SMITH COLLEGE

Jill Ker Conway.
New York: Alfred Knopf, 2002.

OVERNIGHT FLOAT

Jill Ker Conway and Elizabeth Kennan, writing as Clare Munnings
Penguin, 2001

BY CLARA THOMAS

A Woman's Education, Jill Ker Conway's third book of memoirs, records the ten years she spent as

President of Smith College in Northampton, Massachusetts. In *The Road From Coorain* she recalled her childhood on an isolated ranch in the Australian outback and her education, culminating in a degree from the University of Sydney in 1958. *True North* continues her story: her breakaway from Australia to do graduate work at Harvard, her marriage in 1962 to John Conway, a Canadian historian at Harvard, and their move to Toronto where John became a member of the newly-established York University history department and the Master of Founders, York's first college. Jill taught at the University of Toronto from 1964 on, completed her Ph.D. at Harvard in 1969, and became Toronto's first woman Vice-President. *A Woman's Education* continues the story with her acceptance of the Smith College presidency in 1975 and their move to Northampton.

With both wary trepidation and eager enthusiasm she faced her new challenges. They were many. As the first woman President of a women's college founded by Sophia Smith a century earlier, she faced a faculty of whom seventy percent were males (she calls them the dinosaurs), elderly men prepared to fight tooth and nail against any encroachment on their overall authority—curriculum, appointments, tenure, and governance. Many of the women faculty were also elderly and quite satisfied with the status quo. On the other hand, younger faculty members, both male and female, and the student body, some three thousand strong, had been well infected with the unrest of the sixties. They demanded academic change and particularly a response to feminist concerns that were currently embroiling the academic world. The campus was a hotbed of warring factions and every committee meeting was a fresh battleground. Writing a safe twenty-five years from her initial field of conflict, Conway can frankly record her first difficult faculty meetings:

The dinosaurs managed to say "Madam President" in tones that made it sound like an insult. The male feminists looked astonished at their older colleagues' behaviour. The "ladies" were soothingly ladylike, and the faces of the younger women faculty shone with joy that the time of reckoning with their older male colleagues was at hand.

Any thought of the ideal women's college that had been uppermost in her mind speedily gave way to the realization that Smith was simply "a small scale theater for the culture wars brewing across the entire range of American intellectual life." The hard working, well organized, enthusiastic Smith Alumnae qualify for Conway's unstinting praise. As she speedily realized that fund-raising would be a major part of her responsibility, so she came to know many of these remarkable women. Further, she found that she could always depend on their practised, dedicated fund-raising skills.

Personally, Jill and John Conway were constantly threatened by his recurrent manic-depression, an illness that disrupted their lives with terrible regularity. Still, in the good times, they treasured their friends, particularly Archibald MacLeish, playwright and former Librarian of Congress, and his wife, Ada, who had adopted them as surrogate family. In time they bought a country place of their own, where they became joyful gardeners in the holiday weekends that gave them respite from Smith's demands.

As she approached the ten-year mark in her tenure as President, Jill Conway became more and more convinced that she must make a move. She was ready and eager for an opportunity to do the writing she had put to one side for so long. As President she could claim many achievements: incentives for older women in courses and funds; facilities for athletics, neglected until her time; a

reordered curriculum which stressed women's studies as well as retaining the traditional courses of a Liberal Arts College; and finally, a sound financial foundation for the entire enterprise.

A Woman's Education is densely written, a manual of presidential activities in a college setting whose founding and funding are unfamiliar to Canadian readers. But it is an essential chapter in the on-going life of a remarkable woman. She has certainly fulfilled her writer's promise since her resignation from Smith. *When Memory Speaks*, a study of autobiography, is only one of a distinguished list of publications, all of them written primarily about and for women. She and a friend, Elizabeth Kennan, writing as Clare Munnings, have also embarked on a mystery series. *Overnight Float*, their first effort, is a lively college campus mystery whose academic sleuth, Rosemary Stubbs, seems all set to provide future entertainment.

TOUCHED

Jody Lundgren.
Vancouver: Anvil Press, 1999

BY NANCI WHITE

The "madwoman in the attic" has become a familiar figure in western literature. Eve, Cassandra, the Bacchae, Ophelia, and Mrs. Rochester were all creations from the pens of men to attest to the ongoing problematic of having two sexes: one on the top and the other on the bottom. Only rarely before the twentieth century were women writers self-possessed enough to describe for others their so called "bouts of insanity." With the rise of modern literary techniques such as stream of consciousness and the confessional poetry of