

Central to Rhodes' discussion of Shadd's Canadian years is the now-contested thesis, advanced by Daniel Hill and others, that Shadd was an integrationist and anti-begging champion par excellence.¹ This thesis has been presented as the reason Shadd clashed with Henry Bibb. But such an argument is untenable. No Black abolitionist at the time can be described as either "integrationist" or "segregationist." Such a dichotomy is unhelpful if we are to understand the complexities of Black abolitionist thought.² Shadd opposed the Refugee Home Society, a land settlement project established by Bibb to help fugitives buy land, on the grounds that the RHS was open only to fugitives and that it utilized the begging system to raise funds. Shadd also charged the RHS with fraud without presenting a shred of evidence. Jane Rhodes herself naïvely repeats Shadd's accusations without seeming aware that Shadd had presented no evidence, something that historians take great pains to marshal and present. Yet, ironically, at the same time that Shadd was vigorously criticizing and condemning the RHS, she was openly supporting the Buxton colony led by Rev. William King, who himself "begged" funds to stabilize his colony. The Buxton settlement was also established for fugitive slaves. This contradiction in Shadd's thought and action is never explored by Rhodes.

In my view, Shadd's attack on the RHS settlement was racist and classist. She was incensed that only fugitives could buy land from the company, and not once thought of the difficulties fugitives endured in settling in a new and hostile country. Most free Blacks, like Shadd, on the other hand, did not have to surmount the many hardships faced by escaped slaves. Shadd went so far as to suggest that the vote be denied the Black men of the RHS because they were "riff-raffs." This was some time before Elizabeth Cady Stanton made the same suggestion with regard to Black American men after the passage of the Fifteenth Amendment which gave them the vote.³

Despite the flaws of the book, Shadd's accomplishment cannot be overlooked, and Rhodes has made sure that her readers will remember them. Shadd was a notable "first" in many areas. She was the first woman in Canada to own, edit, and publish

a newspaper, the first woman to recruit troops for the American government during the Civil War, and the first Black woman to pursue law studies. She was in more ways than one a pioneer and as such must be given her due by historians.

ENDNOTES

1. Daniel Hill. *Freedom-Seekers, Blacks in Early Ontario*. Toronto: Book Society of Canada, 1981. The *Fugitive Slave Law* pushed thousands of Blacks, free and runaway slaves, into Canada. For many, especially those of fugitive origins, life was very difficult. Philanthropic agencies were established to aid the fugitives, and many of these organizations resorted to fund-raising tours or "begging" in order to obtain money to help the fugitives. Many Blacks came out against begging as they felt it compromised their "manhood" and gave the appearance that they could not look after themselves. But begging was a complex issue. Many of the Blacks like Shadd, Bibb, and Samuel Ringgold Ward who made public pronouncements against this kind of fund-raising often resorted to it. Ward, for example, an ally of Shadd, was incensed at the Refugee Home Society's begging practices, but saw no contradiction in his begging efforts for the Canadian Anti-Slavery Society. Ward lost favour with this organization when he absconded with a large portion of the money he raised for it. I have dealt with both sides of the begging issue in "Begging in Canada," a paper presented at the Organization of American Historians' meeting, Toronto, April 1999.

2. Sterling Stuckey has argued against this dichotomy, especially in the manner historians have used it to describe the political thought and practice of Martin Delany and Frederick Douglass. Sterling Stuckey. *The Ideological Origins of Black Nationalism*. Boston: Beacon Press, 1972.

3. Rosalyn Terborg-Penn. *African American Women in the Struggle for the Vote, 1850-1920*. Bloomington: Indiana University Press, 1998.

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Painting the Maple: Essays on Race, Gender, and the Construction of Canada. Veronica Strong-Boag, Sherrill Grace, Avigail Eisenberg, Joan Anderson, eds. Vancouver: UBC Press, 1998; vii +290 pages; ISBN 0774806923; \$75.00.

The authors of the thirteen research essays in this study of the impact of race and gender on

what it means to be Canadian subscribe, by and large, to the view that multiculturalism is a myth and feminism is in need of a radical reorientation. Whether they are primarily interested in the political system, historical interpretation, cultural expression or health care, the authors share a profound contempt for the role of the state and the official construction of citizenship. Despite an undue emphasis on trying to be provocative, they have useful things to say in this "work in progress" about policy formation and the dangers of complacency.

Isabel Dyck's essay on health care research involving culturally diverse women reminds us of the importance of employing interviewers from similar communities and introducing concepts of difference to professionals engaged in fieldwork. On the basis of an examination of the "othering" of Aboriginal and immigrant people, the burdens placed on women as primary caregivers, and the hegemony of scientific medicine, Joan Anderson and Sheryl Reimer Kirkham conclude that the Canadian health care system is "raced, classed, and gendered" (244).

Notable among the essays which focus on politics is Avigail Eisenberg's thoughtful analysis of the way the collectivist nature of mainstream political institutions, masquerading as champions of individualism, have denied Aboriginal peoples the right to self-government. Yasmeen Abu-Laban examines the exclusionary nature of immigration policy against the background of theories of substantive and formal citizenship. Becki Ross provides an overview of the history of lesbian politics, particularly the transition from militant separatism of the "lesbian nation" of the 1970s to the more recent integrative outlook. In an essay "on the effects of nationalism on the Canadian feminist movement, its political culture, and strategies as a way of understanding the separation between feminism and multiculturalism" (215), Jo-Anne Lee and Linda Cardinal interpret the state's embrace of feminism and multiculturalism as a strategy for dividing and coopting the two movements. As a result, the feminist movement has not effectively protested cuts in government services for women or recognized ethnic women's cultural labour. Moreover, equity programmes have become

"another system of race and gender classification" (227).

Two essays on the media by Yasmin Jiwani and Linda Warley respectively focus on TV news coverage as distorting the experiences of women of colour and on the CBC television drama series *North of 60* as creating a positive image of Native people and cross-cultural relationships for both Native and non-Native viewers. The essays with a literary focus include an exploration by Sherrill Grace and Gabriele Helms of the representation of Canada's racist past in Sharon Pollock's 1976 dramatization of the 1914 *Komagata Maru* incident. Another is Christl Verduyn's account of the way the "vital combination of race and gender" (105) in the writings of Dionne Brand, Claire Harris and Marlene Nourbese Philip temper the northern, physical Canadian nationhood with a southern landscape of the mind. Brand is again featured in an essay by Peter Dickinson which uses the "politics of location" to reveal the way in which Brand's voice is denied a Canadian identity by listeners insensitive to difference in the construction of the Canadian nation. Strong-Boag examines turn-of-the-century Euro-First Nation poet Pauline Johnson as a performer determined to promote the best features of her two cultures in her version of a hybrid Canada. The final essay in this category by Lisa Chalykoff demonstrates how both fiction and memoir can mediate the official version of Chinese immigration by supplying the invisible women and questioning the assumed preference for Canada over the Chinese homeland.

Such a diverse range of essays is likely to be of most interest to practitioners of interdisciplinarity, as the editors' introduction and the concluding bibliography suggest. Others will find the theoretical discussions of the construction of Canada as an exclusive nation, characterized by racial and gender discrimination at worst and cultural insensitivity at best, instructive for any branch of Canadian studies.

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