

women might exercise comparable social and spiritual authority within heretical movements.

Both Sean L. Field and Tanya Stabler Miller offer reassessments of the “women’s religious movement,” as presented by Grundmann. Field looks at women’s vernacular writing as a mode of articulating ties to religious identity and institutions. Such women wrote, frequently, from the “unsettled margins”; Field argues that this writing could serve as a mode of claiming legitimacy. Stabler Miller demonstrates that preachers who were well educated in canon law presented the shared life and public ministry of the beguines as conferring religious legitimacy. Stabler Miller also engages with both space and mobility, examining how beguines congregated in particular Parisian neighbourhoods and facilitated the regional distribution of pastoral texts. Lezlie Knox examines the Roman campaign for Margherita Colonna’s sanctity, concluding that it failed not chiefly because of familial and ecclesiastical politics but also because of Colonna’s lack of broader appeal as a pious laywoman fluidly associated with multiple communities of women. Knox argues that it was this fluidity that undermined her case for sanctity. Comparison with lay religious women who did become saints in the later Middle Ages might have enriched this local case study. In the third urban case study, Jana Grollová examines the beguines of late medieval Prague. Like Stabler Miller, she examines the ways in which neighbourhoods were shaped by women’s communities. Grollová’s study of vernacular reading, preaching, and singing among the beguines also finds resonances with the essays of Lester and Field. Such connections help to ensure that the volume is more than the sum of its parts.

As the editors acknowledge, the fact that the volume follows Grundmann’s geographical and thematic considerations means that it omits Iberia and the southern Mediterranean as well as global Christianities beyond Europe and other religions both beyond and within it. Scholars of medieval canon law may find themselves wishing for a more robust engagement with that voluminous literature. Nonetheless, the collection is both rich and generative. It offers insights into a place and time that, as John Van Engen’s preface observes, are often imagined as “awash in religion, happily or unhappily.” This volume makes a valuable contribution to the evolving scholarly conversations about what medieval religion meant.

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Jim Phillips, Philip Girard, and R. Blake Brown, eds. *A History of Law in Canada*, vol. 2: *Law for the New Dominion, 1867–1914*. University of Toronto Press. xiv, 773. \$95.00

With volume two of what is anticipated to be a trilogy, Jim Phillips, Philip Girard, and Blake Brown continue their ambitious survey of Canadian law,

focusing here on the span of Confederation to the advent of World War I. This work continues their skillful synthesis of the legal, political, and socio-cultural currents that shaped the nascent country of Canada, bookended between these two formative historical events, as well as the interplay of civil, common, and Indigenous law during those years.

The work continues its analysis along the two broad themes – legal pluralism and law and order – that permeated the first volume. The shifting realities, contours, and applications of these themes defy a strictly chronological approach, especially as those themes were themselves not static over time – expansionism at the expense of Indigenous law and law and order at the expense of minorities and non-favoured immigrants being just two examples. This might have been a relatively short half-century, but it was also a turbulent era marked and marred by competing currents that saw Canada shaped into a nation (and an industrial one at that). The authors' sensible approach is to sometimes cover topics in sections of multiple chapters that necessitates navigation to different sections of the book to follow certain threads. Overall, the work is divided into four main themes: (1) law and legal institutions, (2) Indigenous peoples and the new dominion, (3) building the new dominion: capital, labour, and a Criminal Code, and (4) less favoured by law: women and minorities. One of the most compelling and welcome features of this work is its continued inclusion of Indigenous peoples, women, and racial minorities alongside the necessary and expected study of elites.

A dramatic leitmotif is the negotiation of Western treaties with various Indigenous nations and the eventual displacement of both Indigenous peoples as well as their law and customs, squeezed out in favour of (white Anglo-Saxon Protestant) settlers and English common and French civil law systems. Parallel themes include the Northwest Rebellions and the trial of Louis Riel, the Red River Resistance, the *Indian Act*, and the formation of residential schools. Yet even as they receded in the face of the new nation's expanding borders, Indigenous agency, law, and culture remain central to this work in a way that has not been the case in comparable American works covering similar periods.

With respect to audience, the length and density of this work might not lend itself easily to casual reading or for use as required materials for a legal history course, but it continues the hallmarks of the first volume: an inspiring synthesis of Canadian historiography, original contributions to our historical understanding, and welcome identification of areas warranting further scholarly inquiry. The writing is descriptively rich, perhaps at its most compelling when strongly narrative (I am especially thinking here of sections devoted to the Métis, the 1885 Rebellion, the formation and expansion of residential schools, and laws governing married women's property, divorce law, and child custody). Themes such as women's property rights, legal standing, and role in the legal professions remained in flux during this period, and the authors will doubtlessly continue these and other threads in the third volume.

The volume includes a Statute and Proclamation Index, Case Index, Name Index, and Topical Index. The endnotes are understandably voluminous (occupying pages 623–745) but of necessary length and a very useful resource. In comparison, the relative brevity of the Topical Index (at nine pages) becomes that much more evident, and, probable space constraints aside, one might have hoped for a more expansive version. Sources appearing in the endnotes serve in lieu of a selected bibliography. In sum, the patient reader will discern in these nearly eight hundred pages the continuation of a masterful work whose contribution to Canadian historiography is both immense and unmatched.

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Jim Handy. *Apostles of Inequality: Rural Poverty, Political Economy and the Economist, 1760–1860*. University of Toronto Press. xi, 290. \$75.00

Apostles of Inequality argues that between 1760 and 1860 the obsession with the importance of capital, promoted by economic theory and underpinned by government policy, became the main driving force for what many historians have denoted as an agricultural revolution. Utilizing a wide range of contemporary sources, the author seeks to show how blind devotion to the interests of capital was achieved at the cost of the dispossession and subsequent impoverishment of smaller proprietors. It provides a wide-ranging critique of some of the criticisms that have increasingly been directed at the alleged benefits of the agricultural revolution, which transformed British farming in the late eighteenth and nineteenth centuries. It explores the social consequences of a process in which the transformation of farming has been deemed as an essential prerequisite for the British Industrial Revolution. Jim Handy is particularly critical of mainstream economic historians, who have tended to ignore the suffering of the working masses and instead eulogized the Industrial Revolution as a period of economic growth and the rise of living standards. He argues that those growth rate-oriented historians have failed to appreciate the harsh economic, political, and cultural environment experienced by the rural masses. His analysis resurrects the catastrophic view of the Industrial Revolution that was popularized by Karl Marx and subsequently endorsed by Sidney and Beatrice Webb and J.L. le Breton and Barbara Hammond.

Handy persuasively argues, but not necessarily always that convincingly, that political economy combined with the desire of larger capitalist farmers to have a compliant work force completely dependent on wage labour. This, according to his analysis, was the main driving force for the widespread destitution and impoverishment in rural England during this period. The author should be complimented for the informative critique he provides of the