

of the great T'ai-p'ing Rebellion, claiming the "uprising in 1850 effectively marks the point at which China's traditional history ended and its modern history began." (p. 268) The closing date of 1850 naturally means that this text cannot be used in courses on Modern China except as suggested background reading. It also means that the intellectual, cultural, and social histories are left somewhat in the air. In these fields the reader wishes the author had carried the story to the end of the imperial period in the 20th century. Even in the field of political history one feels the author may have over-emphasized the impact of the T'ai-p'ing movement as a watershed between China's "traditional" and "modern" periods. It would seem that a number of other watershed dates could be chosen depending on ones interpretation of what is traditional and what is modern Chinese history. Some Chinese historians for example have even seen the transition between ancient and modern history as the founding of the Han dynasty in 202 BC.

Following Professor Hucker through the long centuries of China's part one is impressed by how thoroughly the author has laid to rest two of the most common and erroneous imagies that still exist about Chinese civilization: that it was impervious to outside influences and stimuli, and that the civilization was static and resistant to change. The dynastic cycle approach to Chinese history may still have some validity, but is made less convincing by this volume. On the topic of outside stimuli, one again wishes the author had rounded off the theme with more thoughts on the Western impact on China during the 18th and 19th centuries.

China's Imperial Past is well written and will be interesting reading for the non-specialist on Chinese history. The volume is carefully indexed and contains three appendices devoted to a chronological chart of Chinese history, notes on the Chinese language, and suggested additional reading. It has numerous helpful maps and is beautifully illustrated. The price tag of \$17.50 is perhaps unfortunate for a text, but is justified for a book of this high quality.

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EDWARD R. KANTOWICZ. — *Polish-American Politics in Chicago, 1888-1940*. Chicago: University of Chicago Press, 1975.

Professor Edward R. Kantowicz presents the reader with a detailed study of the politics of Chicago's Polish-American community. He also offers some useful insights into the social and economic factors which motivated the community's political behaviour.

After a brief analysis of the situation of the Poles in Europe, he focuses on those who immigrated to America. This immigration swelled from a trickle in the middle of the nineteenth century to a flood by 1913. The newcomers were peasants who settled in the rapidly industrializing cities of the northern United States where employment was most readily available. Chicago's Polish-American community was frequently referred to as "Polonia's Capital," because it was, after Warsaw, the second largest 'Polish' city in the world.

Kantowicz deals with the trauma experienced by the immigrants and their efforts to adapt their traditional values to their new, alien, urban environment. The clergy, chiefly members of the Congregation of the Resurrection, played a key role in the political life of Polonia's Capital. Under their guidance Chicago's Polish community welded its fortune to the Democratic Party. Besides the Resurrectionists, Kantowicz discerns two categories of politicians — the machine bosses

and the "respectables." The latter came from the professional and the business elements of society. In general, Polish-Americans were more concerned with local than national issues. For example, they did not oppose the principles of the Progressive Movement, but they bitterly opposed prohibition as an infringement of their personal liberty.

In "Notes on Sources and Methods" Kantowicz discusses his methodology: the archives he used, the newspapers he consulted and the individuals he interviewed. Even though he cites its newspaper, the *Dziennik Chicagoski* and its centennial jubilee, he makes no mention of using the archival resources of the powerful Congregation of the Resurrection. This is a glaring omission. The reader wonders if Professor Kantowicz did not have access to the holdings of the Congregation, or if he simply did not use them. The Resurrectionists' mother-house in Rome has extensive, well-organized holdings which cannot be passed over if this work is to be complete.

In conclusion, Professor Kantowicz has produced a useful study of political life among Polish-Americans in Chicago between 1888 and 1940. In spite of the fact that he does not seem to have investigated all the sources available, he has made a contribution to the field of Polish-American studies, in particular, and ethnic studies, in general.

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EILEEN POWER. — *Medieval Women*, edited by M. M. POSTAN. London: Cambridge University Press, 1975.

Eileen Power, who died in 1940, was an authority on the economic history of the middle ages, and particularly on the medieval English wool trade. As a founder of the *Economic History Review*, an editor of the *Cambridge Economic History of Europe* and the author of *Medieval People*, she has left an enduring legacy to all serious students of medieval economic history. Yet those achievements for which she is most frequently remembered do not wholly encompass the subject which was her first and most lasting interest: the economic position of women in the later middle ages. On this topic she published little. Her *Medieval English Nunneries c. 1275-1535* (1922) is the definitive study of English women in monastic life during the three centuries prior to the Dissolution, while the chapter entitled 'The Position of Women' which she contributed to *The Legacy of the Middle Ages* (1926; ed. by C.G. Crump and E.F. Jacob) deals with the general condition of women in that period. But she left most of her vast knowledge of this subject in the form of notes and drafts which were not readily publishable. These have recently been placed in the hands of the American medievalist Eleanor Searle in the hope that she may complete the study of medieval women which Professor Power began. In such circumstances, Professor M. M. Postan, who is Eileen Power's widower, former colleague and literary executor, was willing to authorize the publication for the first time of a collection of essays on medieval women which Professor Power originally delivered as lectures in Britain and America.

The five essays which make up the new collection deal with both the theoretical and actual position of medieval ladies, nuns and working women in town and country. The theoretical position was, of course, dictated by men, principally by clerics. In the churchmen's view, women should avoid at all costs being the cause of man's downfall. They should be patient and unassuming; to their fathers and husbands they should be subordinate and obedient. For the upper class, the theoretical position was further elaborated in secular courtly love poetry which