ABSTRACTS

Virginity and Misogyny in Tenth- and Eleventh-Century England
CATHERINE CUBITT

This article examines the ideology of virginity in the Benedictine monastic reforms in tenth- and eleventh-century England, taking as its focus the writings of Ælfric, monk, vernacular sermon-writer and apologist for the monastic reforms. It examines his sermons and other theological writings dealing with the subject of virginity, particularly his portrayal of the female virgin martyrs of late antiquity. It argues that although the foremost icons of Christian virginity were women, Ælfric actually associated virginity with monks and in particular with those raised from infancy as child oblates within the monastery. Since virginity was seen as fundamental to the potency of the new reform movement, its association with men rather than women excluded female religious from playing a significant part in the new monasticism, which was a movement of great ecclesiastical and political power. This therefore downgraded and diminished the contribution of women to the religious life. It argues further that Ælfric instead of linking women to virginal purity saw them as sexually dangerous, and that his attitudes strengthened gender separation between men and women. Finally, it places Ælfric’s thought in a wider context, showing how it can be linked to social stratification in his writings, and discusses his possible influence on policy-making in the highest political circles in tenth- and eleventh-century England. It concludes by arguing this period saw a hardening of gender roles and thus argues against one current of modern thought which is to see tenth- and eleventh-century England as a time of exceptional freedom for women.

White Queens at the Chicago World’s Fair, 1893: New Womanhood in the Service of Class, Race, and Nation
T. J. BOISSEAU

The official participation of women in the 1893 World’s Columbian Exposition introduced and helped popularise an ideology of ‘new womanhood’ which identified the advancement of women into the public sphere of the nation as an essential feature characterising modern societies. This ideological position was visually and rhetorically signified at the fair, in part by queen imagery which proclaimed white, middle-class American women the ‘queens of the modern world’ and established their assumed status as modern women often through racial, colonial or class-exclusive allusions. May French-Sheldon, an African explorer heralded at the fair, was one illustrative example of white queenliness.

‘Soldiers of Christ’? Images of Female Missionaries in Late Nineteenth-Century Britain: Issues of Heroism and Martyrdom
JUDITH ROWBOTHAM

Popular presentations of British women missionaries changed with the introduction of independent women missionaries. Originally intended to work with women in lands where local custom barred male missionaries from direct contact, lady missionaries soon expanded their efforts. In the face of masculine disquiet and disapproval, such women increasingly placed themselves in actual physical danger, affecting ways in which female missionaries were presented as models to emulate.

Heroism in women was supposed to take traditionally feminine forms. The actions of women missionaries, leading even to martyrdom, forced a reassessment of the feminine ideal and its associated qualities; with important implications for feminine stereotypes at a time of upheaval in gender roles.

‘Singing Birds as well as Soap Suds’: The Salvation Army’s Work with Sexually Abused Girls in Edwardian England

LOUISE A. JACKSON

In 1901 the Salvation Army opened a new children’s home in north-east London – the Nest – to accommodate girl victims of the worst forms of violence, including sexual abuse. Unusually detailed case records from the Salvation Army archives are mined to explore the therapeutic strategies used in the home, which aimed to heal, cure and reclaim the ‘fallen’ female child. The article demonstrates the interweaving of religious belief and medical discourse in the structuring of child welfare practices in the Edwardian period. Previous histories of children’s institutions have often been unwittingly situated within a social control paradigm. The records of the Nest call for a more sophisticated framework of analysis that pays attention to the aims and aspirations of carers as well as children, and to the operation of affective and intimate relationships between these parties. Disciplinary elements are considered alongside and in conjunction with other models of interpersonal relations. This article examines the overlapping of both institutional regulatory techniques (which emphasised surveillance and conformity) and an idealised familial model (which stressed reciprocal care, sympathy, and the development of individuality) within the children’s home.

Forgetting the Unthinkable: Cross-Dressers and British Society in the Case of the Queen vs. Boulton and Others

CHARLES UPCHURCH

This article analyses the well-publicised arrest and prosecution of two middle-class cross-dressing men in London in the early 1870s. The accidental process that allowed cross-dressing men to be presented in the London newspapers as both numerous and assertive is explored through an analysis of the original court documents and newspaper reporting. The related but independent processes by which the State and the newspapers sought to contain and recast these reports are addressed, as is the specific nature of the gender and class anxieties generated by the case.

‘The Man-Woman Murderer’: Sex Fraud, Sexual Inversion and the Unmentionable ‘Article’ in 1920s Australia

RUTH FORD

In 1920, a person known as Harry Crawford, who lived with his wife, Lizzie Allison, and worked as a ‘hotel useful’, was arrested for the murder of his first wife, Annie [Birkett] Crawford, and subsequently discovered to be a woman, named Eugenia Falleni. Falleni was tried, found guilty of murder and sentenced to death. This article examines Falleni’s trial and the medical and press accounts surrounding it, during a period which has been identified with new sexual taxonomies of sexual inversion, homosexuality and transvestism. I consider cultural depictions of cross-dressing, lesbian love and cross-gender identification in 1920s Australia and argue that medical discourses were not hegemonic. Falleni was not labelled a ‘sexual invert’, ‘homosexual’, ‘lesbian’ or ‘transvestite’, although these medical terms circulated. Instead ‘men-women’ with wives were depicted through a variety of older cultural narratives. Falleni’s marriages and sexual relationships with other women crossed a
boundary drawn between acceptable cross-dressing – as a theatrical performance, an adventure, a pursuit of heterosexual love or an economic necessity – and sexual transgression. Falleni posed the threat of not being ‘female’, but by marriage, sexual relationships with women and her alleged use of a dildo, s/he engaged in deviant sexual practices and usurped men’s sexual prerogatives. This article argues that it was the volatile interaction between sexual and gender transgressions, rather than gender-crossing itself, that made Falleni the object of both sensationalist fascination and punitive retribution.

**Gender Roles and Nuclear Disarmament Activism, 1954–1965**

**LAWRENCE S. WITTNER**

This article argues that the threat posed by the nuclear arms race of the mid twentieth century undermined traditional gender roles. Employing a historical analysis and a comparative framework, it shows that, worldwide, the threat of nuclear annihilation pulled women out of the home and into political activism. It also indicates that, in the shadow of the Bomb, many men began to fear that a military approach to national security endangered their children. Swept up in the nuclear disarmament movement of the late 1950s and early 1960s, both women and men gravitated toward newer, more egalitarian, gender norms.