du livre de Mary Jo Maynes de démonter ce mythe, là où il avait encore le plus de vigueur, au cœur de la révolution scolaire des XVIII[e] et XIX[e] siècles.

Benoît Beaucage
Université du Québec à Rimouski

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Richard Charles Murphy — *Guestworkers in the German Reich: A Polish Community in Wilhelmian Germany*. (East European Monograph 143). Boulder, Co., 1983. Pp. 225.

This hardcover book, like so many others in this series, is an unrevised doctoral thesis with all the attendant dangers of narrowness of focus and unremitting detail. In fact, this publication addresses a serious problem from the basis of one town in the Ruhr, Bottrop, and does present interesting conclusions.

The question of guestworkers in West Germany is a contemporary one, raising issues of ethnic survival and assimilation. In this respect, what was the government's policy regarding Polish guestworkers from the eastern parts of Germany — an internal immigration but still of an ethnically different sort — and what was its success? In the German east, the answer to the Polish presence was a policy of *Kulturkampf* (attack on the Catholic Church) and germanization. With the migration of Poles to the industrializing Ruhr in the last half of the nineteenth century, the Polish question was extended to western Germany. Most historians including Hans-Ulrich Wehler agree that the Poles' Ruhr experience was a repetition of the east. By investigating a Ruhr city, in this case Bottrop, Murphy questions this view. If Bottrop can be taken as typical, the government's germanization policies failed. A pluralistic society exhibiting tolerance and equality of opportunity appeared there, which is termed by Murphy a success story of American dimensions.

This is not a work of the comparative type. Reference is made to the wider Ruhr area and to others' research. In one place, Murphy juxtaposes Bottrop and two American cities to compare socio-economic mobility. The temporal boundaries encompass a generation during which Bottrop doubled and redoubled again in the process of heated industrialization, absorbing at the same time large waves of Polish workers — 1891-1933. Because the designation "Pole" was not always employed in the city source material used here, the author encountered some problems of ethnic classification. Bottrop's records survived intact through World War II, and form the basic primary material for this study. Faced with over 200,000 city office (*Standesamt*) and registration office (*Einwohnermeldeamt*) completed forms, Murphy was forced to draw his data from random samples, subjecting the result to statistical analysis with the aid of a computer. A total of 76 tables are scattered throughout the text, and interpretation questions are addressed in footnotes. As well, Murphy employed archival holdings, newspapers, monographs and other traditional sources of historical research.

Poor, illiterate and ethnically foreign when they arrived in rapidly industrializing and urbanizing Bottrop, the Poles worked hard to adapt to their new environment, while keeping their ethnic uniqueness alive. Industrialization should have brought with it democratization, but the authoritarian Prussian government blocked this evolution. It could not, however, prevent the social mutations attendant upon industrialization. Surprisingly, despite the fact that the Poles were not immediately absorbed into the German population and cultural cleavages continued to exist, the Polish search for places of influence in the workplace, unions, and town politics proceeded more smoothly than Murphy had been led to believe in undertaking his study. The Poles quickly became skilled coal miners to an even greater percentage extent than many of the more recently-arrived German in-immigrants. There is little evidence of widespread ethnic or economic discrimination to be found. At first the Poles organized their own union, splitting thereby the union movement, but soon dropped their ethnic exclusivity for class solidarity. No doubt, the similar religious backgrounds to most of the local Germans assisted this process, even though the Poles founded their own parishes and clubs as well.

Murphy investigated the Poles' relationships with the Germans through religion, education, marriages and residential patterns.

The political question hardly arose in Bottrop, and soon Poles ran for and sat on town councils, again at first representing an ethnic group, but soon dropping this cultural exclusivity. Even the creation of an independent Poland after World War I did little to shake the new Polish-German relationship in Bottrop. The heated debates on the Upper Silesian plebiscites did not have any real echo in Bottrop. As Murphy concludes, "If so powerful an attraction as the revived Polish national state could not tempt them from the city *en masse* they must certainly have been well established in Bottrop" (p. 201).

Robert H. Keyserlingk
University of Ottawa

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Ian M.G. Quimby — *Apprenticeship in Colonial Philadelphia*. Outstanding Dissertations in the Fine Arts. New York: Garland Publishing Inc., 1985. Pp. 10, xvi, 215.

Ian M. G. Quimby's *Apprenticeship in Colonial Philadelphia* is one of the vintage theses Garland Publishing is issuing in photographic reproductions through its "Outstanding Dissertations" series. Originally submitted for the Master's Degree at the University of Delaware in 1963, the work is conceptually dated. Nonetheless, it contains substantial legal and economic information on eighteenth-century American apprenticeship, an institution the author defines as "a contractual relationship between a master craftsman and a child for the purpose of preparing the child for the competent exercise of the master's craft, in return for which the child agreed to serve the master for a specific term of years" (p. 3).

The study rests largely upon records of Philadelphia indentures for 1745-46 and 1771-73, which are mined to produce a portrait of changes within the apprenticeship system during the late colonial period. For Quimby, the story in Philadelphia is of how "a medieval European institution was adapted to an open society with increasingly democratic tendencies. The result was a peculiar mixture of tradition and innovation — a kind of typically American pragmatic solution" to the economic and social problems of the New World (p. vii). The traditional English system of apprenticeship was shaped by conditions in which labor was abundant, competition was discouraged, and powerful guilds controlled entry into skilled crafts. By the eighteenth century, as the system was being transplanted to Pennsylvania, the early stages of the Industrial Revolution were undermining these English conditions and thus apprenticeship itself. In the preindustrial economy of colonial Philadelphia, however, the traditional method of learning a trade retained the relevance it was losing in the imperial centre. Indeed, apprenticeship grew in economic significance between the 1740s and the 1770s, as a generally thriving colonial economy created a demand for skilled craftsmen that outstripped the supply of skilled free and indentured immigrants. The chronic labor shortage, says Quimby, interacted with a lack of strong guilds or other craft organizations to shape a flexible system of apprenticeship characterized by relatively short indentures and a virtual absence of fees paid to the master.

Also modified to suit American conditions was the English tradition of binding out the poor as servants or apprentices. By 1771, such "parish apprenticeships" had become Philadelphia's sole means of providing for the support of orphans and other indigent children. Authorities sent nearly a quarter of all parish apprentices to farm in the city's hinterland (p. 106). Cheap labor for farmers and only minimal training for the children, Quimby argues, were the fruits of this policy, for rural apprentices learned few useful skills and were likely to remain landless agricultural laborers throughout their lives.