

Noted is the fact that the basis of family closeness is male bonding between the father and male siblings, not male-female ties. Noted also is female bonding between women remaining in Portugal; the authors say that women became mutually supportive when men were long absent, tending more to do so in areas with a strong tradition of male seasonal migration. The relationship between the Portuguese migratory tradition, the Canadian migration, and family patterns is provocative; the reader is left to speculate.

The authors note two changes in the family in Canada: *increased* sex segregation and a lessening of patriarchal power. They attribute the latter to the women's movement in Canada and Portugal, to long separations, and to increased female participation in the paid work force. Again, the reader must speculate.

The discussion of settlement patterns is extensive but not perfectly illuminating. Nine factors determining patterns are posited, and, in a discussion not clearly enough linked to these factors, settlements are surveyed by region. The survey is anecdotal to the point of tedium, full of case studies not linked to any analysis, and far too detailed. The importance of the crucial gatekeeper is noted; those few who acted as informal reception and referral agents established flourishing communities virtually singlehanded in many instances. One wonders about this function in other migrations.

The discussion of culture maintenance leaves methods unclear, as well as the content of cultural identity. The Portuguese seem similar to other groups: diverse, and in disagreement about the components of *Portuguesismo*. A *maneira de ser* or characteristic way of being in the world, is agreed to exist even by those who are not educated into the formal Portuguese culture. We learn that the Portuguese see their migration to Canada within the context of a centuries-long migration to many countries, rather like overseas Portuguese. Yet this self-description is not a central point in the work, as it might have been; it remains a passing observation. The authors see Portuguese 'inwardness' as transitory, but their discussion of the institutions of culture maintenance is not adequate to explain why. The church is discussed mostly in terms of religiously oriented quasi-social activities, the approach is folkloric, and anecdotal. Analytic efforts consist mostly on references to studies in other countries and the need for cross cultural work, rather than possibly unscientific but still useful generalisations from what was observed of the Canadian experience.

One startling lack is the failure to discuss adequately the role of Portugal as an imperialist country. This has greatly affected national priorities, resource allocation, and social and development policy at home and in Africa. Nowhere is the problem of underdevelopment on the continent or in the Azores linked to these priorities. This fundamental fact of Portuguese national life is discussed briefly in the text but not placed where it belongs in the introduction as an important part of the framework within which the Portuguese experience must be understood.

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MICHAEL B. KATZ and PAUL H. MATTINGLY. — *Education and Social Change. Themes from Ontario's Past.* New York: New York University Press, 1975.

This collection of important essays — most of which were first published in a special issue of the *History of Education Quarterly* in the Fall of 1972 — will

inform members of the Canadian historical community of the revolutionary changes in the writing of educational history that have taken place over the past ten years. Prior to the late 1960s, serious Canadian historians tended to treat only those aspects of our educational past that impinged on the grand design of trans-continental "nation building" — separate schools, bilingual schools, and occasionally university development. Beyond the pale of academic respectability, a number of amateurs and former school administrators turned out laudatory accounts of local and provincial educational "progress."

What caused the renaissance of the late 1960s and early 1970s? Several factors may be identified: a general concern with social and cultural history among Canadian historians; the influence of revisionist thought among American and British educational historians; a critical view of contemporary education that prompted a re-examination of its roots. But the renaissance was sparked in large measure by the appointment of Michael Katz in the Department of History and Philosophy of Education at the Ontario Institute for Studies in Education. Fresh from a Harvard Ph. D. and the influence of Bernard Bailyn, Katz attracted growing numbers of promising graduate students, and challenged them with fresh questions and new methodologies. Since most of the authors represented in *Education and Social Change: Themes from Ontario's Past* are former graduate students of Katz, the volume tells us as much about his interests as it does about the field in general.

Part I of the book, entitled "The Origins of Public Education," finishes the process begun by Donald Wilson in *Canadian Education: A History* (Scarborough: Prentice Hall, 1970) of placing Egerton Ryerson and other nineteenth century school promoters against the social, economic and political background of their times. Essays by R.D. Gidney, Susan Houston and Peter Ross convincingly show that universal public education was a conservative reaction to the problems of urbanization and industrialization rather than a God-given, pre-ordained contribution to the "progress" of civilization. In Part II, "The Child, the Family and the State," Houston, Alison Prentice and Neil Sutherland show the links between the history of childhood and the history of institutionalized schooling. The strength of these first six essays rests in the thorough research and conceptual frameworks developed by the authors; Robert Gidney's "Elementary Education in Upper Canada: A Reassessment," for example, won the Cruikshank Medal for the best article published in *Ontario History* in 1973.

Part III, entitled "Science, Professionalism and the Higher Learning," is the least satisfactory section of the collection. Granted, Douglas Lawr and Peter Ross present the reader with competent accounts of developments at the Ontario Agricultural College and the University of Toronto, but both are writing rather traditional institutional history. Methodologically, the most innovative section is Part IV, "Approaches to Research," where Haley Bamman, Harvey Graff, Ian Davey and Katz himself demonstrate the effectiveness of quantitative approaches in the study of urban school geography, literacy and school attendance. After 300 pages, even the most grudging reader cannot help but be impressed with the work being done in the history of Canadian education.

To be more precise, *Education and Social Change* is merely illustrative of the new work being done in this field. Judging by examples cited in Neil Sutherland's introductory essay, as many new authors, new interests, and new thrusts have been excluded as have been included. Sutherland devotes much of this introduction to a discussion of informal "networks" that from time to time come to dominate an historical field. As former graduate students at OISE, most of the authors represented in this volume are full or associate members of the Katzian network. As such they exhibit all the methodological and conceptual

strengths of their mentor. Yet networks are "closed" systems as well. It is to be regretted that, for the most part, the Katzian stable of scholars has not extended its range of interests beyond the province of Ontario, beyond the nineteenth century, and beyond themes that reflect Canadian-American similarities. There are other provinces, there are other centuries, and there are historical developments unique to Canadian education; although such interests are not reflected in *Education and Social Change*, they are being actively pursued by other contemporary researchers.

To be fair, *Education and Social Change* is meant to reflect one stage in the evolutionary development of Canadian educational historiography, a stage reached in the early 1970s. The various authors represented have since gone beyond these "probing and suggestive interpretive essays" (p.v.) to the stage of specialized monographs: for example, Sutherland on childhood at the turn of the twentieth century, and Prentice on Ryerson and other mid-nineteenth-century school promoters. The monograph literature may be further enriched by contributions from other new specializations in Canadian history. What will our new breed of labour historians, women's historians, and historians of popular culture have to say about the relationship between their fields and education? Perhaps a new synthesis is not too far away, a comprehensive history of education in Canadian culture? That would be a logical outcome of the process begun a decade ago by Michael Katz and his students.

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S.E.D. SHORTT. — *The Search for an Ideal. Six Canadian Intellectuals and their Convictions in an Age of Transition 1890-1930.* Toronto: University of Toronto Press, 1976.

Taking as its point of departure the nineteenth century conflict between idealism and the brand of materialism associated with positivist and empiricist thinkers, this book adds a new depth and texture to our knowledge of Canadian intellectual life. Its examination of the ideas of Andrew Macphail, Archibald MacMechan, James Cappon, and Maurice Hutton will teach readers of it much about Canadian conservatism; they will as well be exposed to an account of social science in Canada as it emerged in the work of Adam Shortt and James Mavor. All of this, moreover, is sketched out in a way that makes clear that Canadian intellectuals moved within a constellation of ideas that was truly international. Hegel, Mill, Comte, Caird, Bergson, and many others figure in these pages, and their presence there is an index of the extent to which the life of the mind in Canada was far from provincial.

This book deals, then, with important and difficult matters; it contains much that is useful and interesting; it does not, however, avoid all the pitfalls involved in a venture of this kind. There is, for example, a certain imprecision in its use of conceptual terms. Empiricism and positivism are not equivalents, and it is inaccurate to speak of them as though they were. If these two terms are sometimes taken to mean the same thing, occasionally the same term is used to mean two things. The word "organic" thus does service not only to describe the quality of the concrete and tangible social relations binding men together in society but also that of the mystical union of all elements in creation in a spiritual whole. More