

cette communauté des Messieurs? Histoire intellectuelle: il ne suffit pas ici de reproduire tel ou tel programme d'études, il faut le discuter, le comparer avec d'autres de France; s'il est vrai que, selon Saint-Vallier, le Séminaire a négligé un temps les études, on s'attend à des explications; on veut savoir si les professeurs étaient préparés ou non (n'est-ce pas Kalm qui reproche au clergé séculier de ne pas savoir le latin?) et si les étudiants recevaient un entraînement suffisant. Et qu'en est-il de la querelle sur l'existence d'une École des arts et métiers à Saint-Joachim, dont l'auteur ne fait état nulle part, ni dans son livre ni dans sa bibliographie? Histoire religieuse aussi à faire: même si elle est constamment à la base de ce livre, on aimerait quelque part une synthèse de la vie spirituelle des Messieurs (ils devaient suivre les courants européens); qu'est-ce qui les différenciait, à ce point de vue, des Jésuites, des Récollets, des Sulpiciens? Les archives ne répondront peut-être pas à toutes ces questions, mais encore faut-il les poser et ne point s'en tenir à l'histoire institutionnelle.

Ce livre est abondamment illustré. On regrette toutefois que certains plans soient illisibles; et on regrette surtout que, à part un plan minuscule et muet de 1714, l'auteur ne nous présente aucun plan détaillé et explicatif du Séminaire même. Déficience agaçante, puisqu'on aimerait situer les constructions et reconstructions du régime français. Nous parlant des parloirs, l'auteur nous dit qu'ils sont dans l'aile de la Congrégation: mais qu'est-ce que cette aile de la Congrégation? l'ouvrage s'adresse-t-il seulement aux prêtres et aux anciens élèves de la maison? L'auteur reproduit plusieurs plans de terrains, mais curieusement il ne nous sert aucun plan des fermes du cap Tourmente si souvent mentionnées: la Grande Ferme, c'est où exactement? Toutes choses que l'auteur corrigera sans doute, s'il ajoute un tome à son étude du régime français, avant d'entreprendre le régime anglais...

Marcel TRUDEL,  
*Université d'Ottawa.*

\* \* \*

NEIL SUTHERLAND. — *Children in English-Canadian Society: Framing the Twentieth-Century Consensus.* Toronto: University of Toronto Press, 1976. Pp. viii, 336.

Neil Sutherland has produced an interesting study of the attitudes of English Canadian society towards the younger generation. The reader who expects impressionistic accounts of childhood experiences may be disappointed, but he will be more than compensated by the insights he gains into society in the late nineteenth and early twentieth century. In addition to recording the reforms which were sought and sometimes achieved in education, public health and other areas, Sutherland shows how the goals of the reformers were rooted in certain basic assumptions about the role of childhood in society. The book is clearly the result of extensive research. Its approach is factual, and no attempt is made to integrate the findings into any over-all political or sociological framework. There is a wealth of detailed information about individual reforms and the techniques used by the reformers, and there are also some useful generalizations. While future research may modify some of these, the book is a valuable addition to the current literature.

The book contains pertinent although fragmentary material on the men and women who struggled, often against formidable odds, to improve conditions for children. The author points to the middle class origins of these early reformers and to their connections with the women's and temperance movements. Gradually, however, the initiative and leadership tended to pass from the dedicated individual to the volunteer organization and finally to the emerging professionals who specialized increasingly in juvenile work.

The motivation to seek reform came largely from the desire of some Canadians to raise generations of children who would become useful citizens. Their moral instruction was necessary to fit them for parenthood, their general education to equip them for their economic niche and their physical wellbeing to assure the health of future generations. Much of the concern that was expressed about child immigration grew out of the fear that society would be burdened by those who, lacking health, intelligence or education, could not support themselves and become useful Canadians. The idea slowly gained acceptance that the provinces could not in the long run afford to ignore the welfare of their children.

Gradually there was change in society's concept of the child-rearing process, and increasing attention was given to the child's environment. In the late nineteenth century the child was often viewed as a lump of clay to be shaped to fit society, but this gave way to the idea that a child, like a plant, would grow to be strong and healthy only if rooted in a nourishing soil. The reformers agreed that childhood was a time of preparation for a more important future, and their concern was how this might best be achieved.

Before attempting to institute important changes, it was common practice to study the latest trends and innovations in the United States and Great Britain. Sutherland acknowledges these influences, but points out that external models were usually modified to suit Canadian needs. A number of American organizations held conventions in Toronto in the early 1890s which led to a considerable exchange of information. Federated organizations in Canada such as the National Council of Women played an important role in disseminating new ideas throughout the country.

Over the years considerable improvements were made in the social services for children, but progress was slow and often uneven. It is clear that reforms were generally more readily achieved in Ontario and more particularly in Toronto. These changes often became the model for reforms in other provinces. As might be expected, even in Ontario, the reformers were more successful in urban than in rural areas. Hostility to increases in taxes, combined with the dead weight of apathy, kept progress to a minimum in most rural districts, although the author found that school attendance improved slowly even in country schools. Generally speaking, government intervention in matters related to children was cautious, even reluctant, and came as a result of pressure from individuals and organizations.

*Children in English-Canadian Society* attempts to examine so many aspects of child care in different parts of the country that inevitably some parts are better than others. Beyond stating that physical coercion in the case of delinquents was less brutal by the end of the period under study, the author avoids the whole question of corporal punishment. Society relied rather strongly on this form of control, and the topic seems to be dismissed in a rather summary fashion. One would also like to know more about the attitudes of the social reformers to the park and playground movement. The book does, however, make a great

deal of valuable material previously buried in little read government reports and similar sources available in a readable form.

Suzanne Cross,  
Vanier College.

\* \* \*

A. ROSS McCORMACK. — *Reformers, Rebels, and Revolutionaries: The Western Canadian Radical Movement, 1899-1919*. Toronto: University of Toronto Press, 1977. Pp. xx, 228.

Professor McCormack's title is aptly chosen, and his book is an admirably clear exposition and analysis of the developments which made the Winnipeg General Strike of 1919 predictable. It is not about that strike, except in passing: it is an impressively detailed chronicle of other events, and the men, organized into variety of unions, factions and parties, who took part in them. They fought not only employers in particular and capitalism in general, but each other, the main dividing line being between those who believed "the system" merely needed some changes, and those who thought the only possible change was its abolition.

An introductory chapter sets the stage, describing how the "boom mentality" that accompanied the rapid opening of the West did not produce "a congenial environment for trade unions"<sup>5</sup>. When the demands of industrial capitalism brought to the West a labour force whose members ranged from articulate men with backgrounds in British trade unions to other Europeans and Asiatics who were commonly unable at first to speak English, and then concentrated the men on sites where appalling living conditions were too often the norm, protests were inevitable. The only uncertainty was over what form the protests should take, and the story was different in each area. And despite the efforts of the protesters, "economists now generally agree that between 1900 and 1920 real wages in Canada declined" (pp. 11-12).

Chapter 2 opens with the arresting statement that "Canadian socialism came of age in British Columbia" (p. 18). The author portrays in two chapters how and why the labour movement in the province turned firmly left, to the point where locals openly rebelled against the eastern-dominated Trades and Labor Congress "because it was 'an appendage of a capitalist party [rather than a body devoted to the advancement of the interests of the working people of Canada]'" (p. 43). British Columbian workers, then as now, were closer to their American fellows than to colleagues in Ontario, and the location of mines on both sides of the border gave them a community of interest that encouraged belief in an international solution to labour problems.

The tale leads, logically, to "The ascendancy of the Socialist Party of Canada", the title of chapter 4. The SPC, which became so successful that its candidates several times won election to the British Columbian legislature, is shown, finally, as becoming "a prisoner, and then a victim, of its experience in British Columbia" (p. 75). Chapter 5 takes up the contemporary chronicle in Manitoba, where "Winnipeg's dominant radical tendency was the less militant doctrine which was part of the British trade unionists' cultural baggage." Winnipeg, "not threatened by incoming waves of Asiatics" [nor] "influenced by a revolutionary power base, the miners", was also less involved with "western American socialism" (p. 77), and thus saw the rise of a tradition unlike British Columbia's. Dr.