

Les bouleversements des conditions de la pratique affectent les représentations collectives de la profession et l'identité sociale de ses membres. C'est donc sur cette toile de fond que progressivement la profession se transforme, se féminise. L'analyse souligne que les femmes ne viennent pas en fait remplacer les hommes dans les postes qu'ils occupaient. Elles sont venues combler les nouveaux postes qui s'ouvrent : salariat, temps partiel, superpharmacies (p. 153). Bref, les transformations de la pratique attirent les femmes, suggèrent l'auteure, ces conditions de travail étant plus conformes à leurs attentes.

Ainsi, pour l'auteure, il faut voir dans la féminisation de la profession plus que la simple conséquence du déclin d'un groupe professionnel. Cette féminisation aurait incarné une sorte de rupture dans la trajectoire de la profession, une rupture où tout ne fut pas négatif, car elle débouche sur de nouveaux acquis.

L'analyse présentée dans cet ouvrage marquera l'histoire des professions de la santé au Québec et ailleurs par les idées nouvelles qu'elle présente sur la problématique de la féminisation de la profession. De plus, elle offre un aperçu des moments forts de l'histoire de cette profession, peu étudiée jusqu'ici, lequel aperçu pose des balises sur lesquelles pourront s'orienter de nouvelles recherches. L'histoire des professions de la santé au Québec, autres que la médecine, en est encore à ses débuts. Voilà une brique bien posée sur ce vaste chantier.

Jean Harvey
Université d'Ottawa

Johanna M. Selles — *Methodists and Women's Education in Ontario, 1836–1925*.
Montreal and Kingston: McGill-Queen's University Press, 1996. Pp. 296.

In examining the education of women within the Methodist Church from the founding of the Upper Canada Academy in 1836 to the formation of the United Church of Canada in 1925, Johanna Selles shows how Methodism returned to where it began — instituting, rejecting, and then re-establishing the practice of coeducating young men and women in the same institutional setting. She also explains how at each point along this journey the church carefully separated the two sexes both intellectually and physically: sometimes these dividing lines ran between institutions; at others they ran through them. In tracing these circles and drawing these lines, this fine book not only brings to light an important aspect of the history of Canadian education, but also enriches our understanding of the complex relationship among women, religion, education, and the state.

The central narrative of the text is constructed around a succession of Methodist schools. At the start of the story the Upper Canada Academy in Cobourg welcomed females in a spirit of optimism, and they became an important (if carefully quarantined) part of this educational and cultural community. Within six years, however, these women were told to go elsewhere as the leaders of the Wesleyan Methodist Church, including that renowned educator the Rev. Egerton Ryerson, decided to elevate the academic standards of their institution by making it a male preserve. The

exclusion of women from what then became Victoria College led in turn to the establishment and proliferation of Methodist Ladies' Colleges. Institutions such as the Wesleyan Ladies' College, Alma College, and the Ontario Ladies' College offered a range of academic, decorative, and practical subjects that prepared women for a variety of tasks and careers, most notably household duties, teaching, and in the fullness of time matriculation to university.

Yet, as Selles points out, Methodism did not completely abandon the model of coeducation. Albert College, founded by the Methodist Episcopal Church in Belleville in 1849, admitted both men and women and tried to secure its high academic credentials by affiliating with the University of Toronto in 1860. Women, however, were not allowed to take advantage of this arrangement. Although Toronto was prepared to give university credit for work done in Belleville, it allowed only men to proceed to Toronto to complete their degrees.

This focus of the story, however, shifts again with Methodist Church Union in 1884. At this time Albert College was reduced to a preparatory school, and women seeking a university education were allowed to return to the Cobourg strand, where they were now accepted rather begrudgingly by the same Victoria College that had turned them out some 40 years before. Here Nellie Greenwood received her degree in science in 1884, helping to open the way for other women to become an important and growing part of Methodist higher education and join in the move to the University of Toronto campus in 1892. At this point the book proceeds to a careful discussion of the social, academic, and political implications of the coeducation of women as filtered through the career of Margaret Addison. This indomitable figure saw herself as the true (and often the only) champion of women at Vic and set out to defend her own vision of truth and freedom with determination and persistence. Surely she must now be numbered — along with Susanna Annesley Wesley, Barbara Heck, and Frances Willard — among the true saints of her faith.

This strong institutional narrative is a source of both strength and weakness. At times it can reduce unduly the scope of this study. By equating education and schooling it does not consider adequately the informal and familial contexts in which much of the education of Methodist women surely took place. One also yearns for more comparative comments that analyse the Methodist story in relation to the experiments other denominations were undertaking to educate young women, especially the growth of Anglican and Presbyterian private schools for girls.

Yet the story that Selles tells is at once rich and insightful. She is able to weave together skilfully a number of important issues — such as finance, curriculum, social setting, and personal relations — imparting a deep resonance to the reading of the text. She is also able to highlight three important themes that draw the book directly into some of the larger concerns of Canadian social and religious history. The first of these is broadly intellectual and focuses upon the changing conceptions of women and religion that informed this process of institutional development. The education of women stimulated a significant debate within Methodism. On the one extreme were those who sought to exclude women from higher education —

arguing somewhat contradictorily that women were either by nature incapable of learning or, once educated, would become so empowered that they would constitute a major threat to the social fabric of the nation. At the other end were those very articulate men, like the Rev. Thomas Webster, who called for the complete equality of men and women, not only in education, but in life itself. Between them were the defenders of separate education and coeducation in various forms. All of these arguments, it is interesting to note, relied heavily upon the metaphor of the family to explain and defend their positions — a fact that should caution those historians who define the relationship between gender and religion very narrowly and are quick to take all metaphors at face value.

The second issue is the powerful role played by the state in the history of women's education within the Methodist Church. Drawing upon the work of Robert Gidney, Wyn Millar, and Bruce Curtis, the author is able to document how a rich diversity of educational experiments was drawn over time into a system of secondary and post-secondary institutions and how the character of this system was largely determined by the enormous power of the educational bureaucracy of the provincial state. In effect, even in an area of education that purposely set itself apart from the public system, the "Godless" state was able to impose its will and eventually make these experiments conform to its own goals and objectives.

The third theme is purposefully political and should be taken as an object lesson by all those who are deeply concerned about the place of women within the university. If the traditional story line in the history of education is one of progress and inclusion — carrying an ever brighter lamp of learning to more and more people — Johanna Selles shows that the history of higher education for women in the Methodist Church has been one of continual struggle in the face of persistent (although by no means universal) opposition. Women were excluded from college and struggled hard to get back in; even as their presence in the university grew, they found that their claim to a place of their own was contested all the more strongly. Given recent events, I see no reason to believe that the same theme does not continue to inform the history of the education of women.

William Westfall
York University

Elliott West — *Growing Up in Twentieth-Century America: A History and Reference Guide*. Westport, Conn.: Greenwood Press, 1996. Pp. xiv, 378.

Elliot West's *Growing up in Twentieth-Century America* provides a competent overview of the history of American children since 1900. It is well researched and reads easily so as to be reliable and accessible to interested scholars of various specialities and disciplines, as well as to secondary school social studies teachers. Because it is intended as a "reference guide", the book has been organized chronologically into four chapters (1900–1920, 1921–1940, 1941–1960, 1961–present) with six sections repeated in each (at home, at play, at work, at school, health, and law).