

the province, and with schools in other provinces and other countries. Fruitful local research might be done on the former theme, comparing public and private or independent schools. There is a need for a Paula Fass-style *Outside In: Minorities and the Transformation of American Education* (New York: Oxford University Press, 1989) study of how the non-public schools and the non-majority peoples shaped the public system. There might also be an inquiry into "inside out," on how the public schools and majority peoples influenced private education in the years before the province's independent schools banded together to obtain a measure of government funding in 1977.

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Nick Kach and Kas Mazurek, eds.
Exploring Our Educational Past: Schooling in the North-West Territories and Alberta. Calgary: Detselig, 1992. Pp. 213. \$18.95 Cdn. paper.

Exploring Our Educational Past is the work of several academics associated at some time with the University of Alberta. Comprising ten chapters, it is divided into three sections: early conflicts of culture, religion, and race; issues of opportunity and equality; and the search for an educational vision.

In this text of wide-ranging topics, editors Nick Kach and Kas Mazurek have sought a greater unity than is normally possible in a book with many authors. They have written a general introduction, three sectional introductions, and a final chapter, which, if not a conclusion, ties numerous themes together.

Of several interesting articles, one is Titley's study of the Red Deer Indian Industrial School. Titley well describes the troubles of institutions of its ilk—the opposition of parents, the limitation of funds and accommodation, the weakness of administrators, and the disharmonies of the inmates.

Titley notes slogans around the school—"By treaty my right, by myself my success"; "Life is for service—not for ease and comfort"; and "There is no defeat except from within." It has been fashionable to present such notions as the quaint and rather comical delusions of those born into abundance, judgemental concoctions of those with nothing to rise above because they already sit atop. But these maxims are not just Canadian and American hopes, or Protestant work ethics, or self-aggrandizing poppycock. They are embedded in Hindu philosophy, spiritualist philosophy, and New Age philosophy. And I suspect they are *true*—though the effort required to surmount circumstance varies with the weight of the circumstance, the strength of the will, and the radiance of individual visions of innate power.

The point is that the sublime goal of self-possession and the stimulation of the power within, which impregnated the Red Deer slogans, was as

appropriate to native culture as to white or any other culture. As pertains to the natives, there are at least two parts to the issue—how one might instill a sense of confidence and self-respect, and how the mentors of aboriginals needed to live up to their own mottoes.

A very important enquiry is how exactly the dominant culture assisted the creation of negative self-images of the natives. While depressing, such study will harvest the grim leavings of *bad instruction*—a model, however disgusting, of what *not* to do in whatever time. Often excellent teaching can be clarified by the ugly portrait of its abusive opposite.

The promulgation of shibboleths for others is the invariable sign of some relevant lack in the heart or action of the promulgators. How can success be achieved, how can defeat be kept outside the self, when the same teachers who laud these things disrespect and distrust the culture, the soul, the inner self of their pupils?

Lupul's chapter also deals with cultural conflict. It sets the scene for a closer study of the early 1920s in Alberta when the Supervisorship of Education Among New Canadians was discontinued. I suspect that the Ukrainian opposition to Canadianization will be found to continue, even to intensify, as it did in Saskatchewan, at least until the special agency to contain it was withdrawn.

Sheehan's chapter reminds us of the diverse role of women in education. Regarding women teachers, the time is now ripe for a further investigation of their telling interaction with the children they taught. Before the his-

tory of women and education has run its course we shall come to see that the glory of the love and inspiration of female teachers is worth more ink than the fact that our society has been so slow to effect gender equity.

The real repatriation of educational history, which has roamed so many interesting fields of late, will gradually occur when historians return insightfully and reflectively to what actually happened in the classroom. To those who despair at making much of this "mundane" topic, I say that the final word of truth and beauty about it, the quintessential interaction in education, will not be uttered in a millennium.

To understand this crucial interaction, common sense will help, as it always does, but it will not suffice. There have been many marriages between educational historians and purveyors of women's studies, children's studies, psychological studies, even agricultural studies. But a very rich revelation will come, perhaps the wealthiest of all, when educational historians link their wisdom to that of the vast metaphysical literature which reveals in its finest moments what human relationships might be and why. This revelation will throw light on every aspect of historical enquiry. It will even suggest the limits to which an educational system ought to be directed by the interests and inclinations of its students—one of the central problems of progressive education.

On this score, one might ask, how can a youngster of moods and fads and instincts achieve self-control without discipline? Yet, how can teachers who have not mastered their own loathings, obsessions, and anxieties impart the

discipline they do not possess? These are two of the fundamental questions that emerge after pondering the progressive phenomena which inspired this book. Their answers lie generally outside the field of educational history as it presently exists—in the spiritual nature, potential, and destiny of all children.

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Nive Voisine. *Les Frères des Écoles chrétiennes au Canada, II: Une Ère de prospérité, 1880-1946.* Sainte-Foy: Éditions Anne Signier, 1991. Pp. 471.

Une ère de prospérité, c'est le titre du second tome d'une trilogie sur l'histoire des Frères des Écoles chrétiennes. La période examinée s'étend de 1880 à 1946. En dépit du fait que l'Institut a connu des nombreux revers en France à cause de la laïcisation de l'enseignement, à la fin du XIXe et au début du XXe siècle, il n'en reste pas moins que ce fut une période de prospérité au Canada. À preuve, les effectifs passent de 306 en 1880 à 1386 en 1946. Dans *l'Oeuvre d'un siècle*, on rapporte l'existence de 81 écoles lasalliennes au Canada en 1937 dont un peu plus de 50% sont du niveau primaire. Ce grand développement s'est effectué surtout au Québec dans une proportion de 68.2%.

L'auteur désire cerner l'apport original des Frères des Écoles

chrétiennes à l'évolution de l'Église catholique et, particulièrement, à l'histoire de l'éducation au Canada.

Le volume se divise en deux parties. La première, intitulée «Au fil des ans», rappelle les faits et évoque les personnes qui ont joué un rôle prépondérant. La seconde partie fait le bilan de la période étudiée en traitant de l'école lasallienne, du personnel enseignant, de la vie communautaire et des amicales.

L'auteur a procédé à un patient dépouillement de faits qu'il a sélectionnés et rapportés avec le plus d'objectivité possible. Il les a laissés parler sans passion apologétique, ne cherchant pas à défendre une thèse préconçue. L'étude ne s'appuie pas non plus sur quelque théorie sociologique que ce soit qui fournirait une grille d'analyse. Il s'agit plutôt d'un travail de type descriptif, destiné à faire connaître les événements qui se sont déroulés au cours d'une tranche d'existence de 66 années.

La coupe chronologique choisie repose sur les faits suivants. L'année 1880 correspond à l'arrivée au Canada du controversé frère Réticius et 1946 est marqué par le chapitre général qui analyse les séquelles du second conflit mondial et entend se donner des règles mieux adaptées au monde nouveau, signe avant-coureur du brassage d'idées et des changements qui se préciseront pendant les décennies suivantes.

Quelques personnages ont droit à un traitement particulier. Il s'agit du frère Réticius et du frère Marie-Victorin.

Le frère Réticius fait l'objet d'un chapitre de 50 pages, pour couvrir sa