ly, *The First Hundred Years* is a compelling reminder to historians of education that schools of art, long overlooked in critical studies, are viable and important post-secondary institutions which merit scholarly inquiry.

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Robert Thomas Dixon. *Be a Teacher: A History of the Ontario English Catholic Teachers' Association, 1944–1994.* Toronto: Ontario English Catholic Teachers' Association, 1994. Pp. 541.

Robert Thomas Dixon, a Catholic parent, teacher, and provincial educator, was commissioned by the OECTA to write this commemorative account of the Association to mark the fiftieth anniversary of its founding in 1944. Dixon bases his analysis of the OECTA on the dichotomy between teacher professionalism and unionism. The study shows how the OECTA worked to increase salaries, improve working conditions and benefits, and win collective bargaining for English Catholic teachers, and the right to strike for all teachers. Much of the OECTA's attention also focussed on Catholic education and the funding of separate schools. Dixon shows how the OECTA worked with the Ontario Teachers' Federation (OTF) along with its affiliates, and the Catholic community, largely represented by the English Catholic Education Association of Ontario, the Ontario Separate School Trustees' Association, and the Bishops.

The book includes nine chapters and an interview with the current president of the OECTA, Claire Ross. Three appendices list the OECTA's constitution, by-laws, units, service departments, executive, awards of merit, and life and honorary members. The first three chapters provide an historical foundation for the following six. Chapter 1 looks at the history of teacher associations in Canada. Here Dixon also deals with the issue of teacher professionalism by presenting the theories of J. M. Paton, A. Kratzmann, and Harry Charlesworth. Dixon attributes the founding of the OECTA to the Teaching Profession Act of 1944, claiming that prior to this, the shortage of corporation tax revenues for separate schools and the lack of government grants or municipal taxes beyond grade ten, the resulting low teacher salaries, and the large number of religious teachers, especially in the urban areas, kept English Catholic teachers from forming a federation. However, the Act, by making all teachers "professionals in the eyes of the law," gave English Catholic teachers the "status" to enforce ethical behaviour and work for

minimum salaries and contract benefits. Chapter 2 traces the founding of the OECTA to two groups of English Catholic separate school teachers, one that formed in Ottawa in 1932 and a second in Windsor in 1941. By 1942 both groups had shifted their attention from social and recreational activities to the welfare and professional needs of their teachers and the advancement of Catholic education. This led to a meeting of six hundred lay and religious teachers in Ottawa in 1944 and the forming of the OECTA. Chapter 3 is a history of the Catholic separate school system in Ontario from 1841 to 1944.

Chapters 4 to 9 are structured chronologically, each ending with a series of biographies of executive members. Dixon states that the "top priority for the OECTA was to help its members obtain a living wage," and bring their salaries to a par with those of public school teachers. By 1951, the OECTA had put into place a compulsory collective bargaining structure of Local and District Negotiating Committees and Teacher Trustee Committees. Dixon argues that the funding shortage kept separate school teachers' salaries low. Therefore, to protect the separate school structure while negotiating for higher salaries, the OECTA not only devised its own salary schedule, but was forced to work for increased separate school funding. Due to the efforts of the OECTA and the Catholic community, the Ontario Foundation Tax Plan was introduced in 1968. As grants increased the OECTA was able to eliminate its salary schedule in 1968. By 1971 separate schools were receiving grants similar to those of public schools.

Dixon states that to succeed in salary and contract negotiations, the OECTA encouraged unity among its members based on a "truism of the labour movement that in unity there is strength." To achieve this unity the OECTA enforced the OTF Code of Ethics, which promoted "a desirable commonality" of professional and ethical behaviour in the classroom and in contract obligations. Dixon shows that to further promote unity, the OECTA endorsed the OTF policy of "equal pay for equal work." He contends, however, that the OECTA was forced to compromise when it came to forcing separate school boards to eliminate discriminatory salary and hiring practices. With support from the Bishops, the OECTA passed a resolution in 1954 that religious teachers were to be paid two-thirds of the wage received by lay teachers. Although the OECTA had to concede on this issue, so as not to "restrict the charity of the religious teachers," lay teachers were given a competitive advantage. However, due to low separate school salaries, the OECTA remained divided in support of eliminating married men's allowances. Salary disparities persisted until separate school grants increased in the 1960s. In 1953 the OECTA voted to support permanent contracts and equal salaries for married women teachers. Separate schools did not fully adopt this policy until the early

1960s. Dixon concludes that by the 1960s the OECTA "was able to proceed on a unified front."

Dixon shows how the OECTA played an instrumental part in the passing of Bill 100, giving Ontario teachers the right to strike, in June 1975. He contends that the OECTA had always supported its members in pink-listing and mass resignation, but as the teacher shortages of the 1950s and mid-1960s turned into teacher surpluses during the later 1960s and early 1970s, these methods were ineffective. In 1966, the OECTA voted in support of an impending walkout by Windsor separate school teachers. In 1971, the OECTA "overwhelmingly" voted in favour of the right to strike, taking a position in opposition to OTF. To support its position, the OECTA submitted an independent brief to the provincial government, and organized demonstrations, mass resignations, and rallies. Dixon attributes the OECTA's support of Bill 100 to a changing educational and social climate that promoted teacher militancy. Dixon states that this was in part due to the Hall-Dennis Report and its increasing expectations for classroom teachers, and in part to larger school boards, which made teacher-trustee negotiations more difficult. Dixon also states that the Bishops, drawing from the Catholic church social policy on the right to a just wage and worker associations, supported labour and strike legislation. The Bishops even suggested courses to teach the justification of strikes. Dixon further points to the increasing number of educated young men and women wishing to make teaching a career, and the number of teachers from the United Kingdom "with a labour background." Finally, he contends that much of the force behind Bill 100 rests with the OECTA's leadership and its "commonality of beliefs."

Dixon also shows how the OECTA, along with the Catholic community, was successful in lobbying the provincial government to extend funding to Catholic high schools. He argues that this campaign began with a Bishop's Brief in 1962, which claimed that since basic education now included high school, equality of educational opportunity dictated a continuum within the Catholic system. A paper prepared by the OECTA formed the basis of a brief presented by the Separate School Trustees' Association to the provincial government in 1969, which argued for separate school extension. This request was turned down in 1971 by William Davis, the Minister of Education. In reaction the OECTA formed the Teacher Catholic Education Committee, and along with the Political Advisory and Secondary School Committees began a second campaign. In 1985, Bill 30 was passed, extending the funding of separate schools until the end of grade thirteen. Dixon argues that despite popular belief, Davis did not reverse his decision on the Catholic High School issue to win the Catholic vote. It was the OECTA's campaign, initially based on suing the provincial government under the Charter of Rights and Freedoms,

that forced Davis to support Bill 30. The new Liberal government, however, disputed the Bill on constitutional grounds. In response, the Bill Completion Office for separate schools was formed, largely sponsored by the OECTA. In 1986 a court decision was reached that the BNA Act of 1871 did not prohibit Ontario from extending full funding to separate schools. Bill 30 became legislation in June 1986 and resulted, according to Dixon, in "the most important change for separate schools in this century."

Dixon's book provides the only history of the OECTA. His study pays "tribute to the women and men teachers," both lay and religious, who were essential to the work of the Association from 1944 to 1994. Dixon incorporates the dynamics of gender and marital status when looking at the struggles that the OECTA faced during these fifty years. Although his work is limited by his reliance on the professionalism-vs.-unionism model and his failure to place the history of the OECTA within the current historical literature on teacher unions, *Be a Teacher* is an extremely useful book. It is of value not only to OECTA members, but to all teachers and the general reader interested in educational change.

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R. J. W. Selleck. *James Kay-Shuttleworth: Journey of an Outsider.* London: The Woburn Press, 1994. Pp. 494. U.S.$49.50 cloth.

Those who agree with Emerson's dictum "There is probably no history; only biography" will find Selleck's life of Kay-Shuttleworth an exemplar, for it provides not only a detailed account of the career of one of the nineteenth century's most important educators but also the story of the transformation of popular education and society during the period. This is a long and spectacularly well-researched volume—there are forty-six pages of notes and twenty-one of bibliography—and must take its place as the definitive life of Kay-Shuttleworth. And he was undoubtedly a man of parts: medical doctor, Poor Law Commissioner, high civil servant, educator of distinction, popular pamphleteer, amateur post, and a published novelist. Everything one might wish to know about his multifarious activities is here, from details of his meals on youthful excursions in the Lancashire hills to his daily routine as a Poor Law Commissioner, from a character sketch of his wife's mother's second husband to plot summaries of his three novels.