tated for women a "return to normalcy" of domestic life. Although each professional group produced exceptions to the rule and differed from each other in a variety of ways, generally all women in professional groups suffered lack of autonomy and lower pay than men. Still, they had advantages unavailable to other women in the labour force.

Professional women who married suffered the double burden of low-paid professional and unpaid domestic work. Many professional women who did not marry took on the domestic burden by adopting children. The author concludes that professional life and domestic life were not compatible for these women, which supports the initial premise that women were unable to realize their dream of equal partnership with men in professional life. But that does not tell the whole story. Social pressure to conform and centuries-old "fossilized assumptions about women" played a key role in determining professional women's life choices. Some women in this study harboured resentments, some were indifferent, and some even colluded in their subordination.

These contradictions to the main theme need further study. For example, the author suggests that by deferring to men, or by seeking a male head of department, women working in the predominantly female professions in the university setting demonstrated lack of appreciation of their authority. But there may be other interpretations. One is that these women understood only too well the male dominance of the university and willingly gave up their slight authority in order to have some little decision-making power. These and other women in the study placed a higher value on professional status, with all its flaws, than they did on individual authority. This book begins a journey toward understanding women's professional participation.

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Garth R. Lambert, *Dethroning Classics and Inventing English: Liberal Education and Culture in Nineteenth-Century Ontario.* Toronto: Lorimer, 1995. Pp. viii, 233.

Within the history of education, the study of textbooks and other curriculum-related materials remains, on the whole, a fairly recent phenomenon. As a piece of curriculum history, then, Lambert's *Dethroning Classics and Inventing English* is a welcome addition to a growing collection of education histories for nineteenth-century Ontario. Although many aspects of the book are well known to education historians—such as Strachan's early years in Upper Canada, the significance of American influences on Upper Canadian curricu-

lum, and the general story of the transition from the early grammar schools to provincial universities—Lambert manages to provide a brief and useful rendition for the uninitiated. He is also able to examine texts and other curricula without getting lost in postmodern theories about the specificity of language and text. His approach, then, is a more conventional history. Although some will understandably find this disappointing, others, myself included, will view it as a definite bonus.

At any rate, Lambert's main goal is to demonstrate that the centrality of the classics to a liberal education, as exemplified in the early grammar schools, was "dethroned" by an English-based program in the newly created high schools. As part of this dethronement, readers are told, the study of Latin and Greek literature gradually diminished from 1875 to 1900, until it was eventually replaced by the compulsory study of English literature.

Dethroning Classics and Inventing English is divided into four chronological chapters followed by an epilogue. In the first chapter, Lambert interprets Strachan as a "middle-of-the-road" educator who sought to balance the desires of Charles Duncombe, who himself aspired to have the classics eradicated in favour of modern languages, and J. H. Harris, who favoured the English public school's model of weighty emphasis on classics. He also asserts that Ryerson shared this middle ground with Strachan, who, we are informed, did not deem classical education to be a mere rite of passage to the professions. Instead, Strachan believed it would provide students with a better moral, social, and intellectual foundation from which all of society would benefit. Despite this heavy emphasis on classics, Lambert maintains that Strachan was still "highly supportive of science and its applications" (p. 20), and assimilated them to his ideal liberal education.

Lambert moves on to examine the positions of Duncombe, Harris, and Ryerson on school curriculum. Particularly intriguing here is Lambert's insistence on continuity in Ryerson's thought. Although a significant part of the educational historiography of nineteenth-century Ontario deals with varying interpretations of Ryerson and his role in the development of the education system, most historians treat him as a complex figure whose views about education and schooling frequently changed, not only with the passage of time but also according to the diversity of his listeners. Whereas earlier interpretations of Ryerson emphasized that his thinking did not form a whole, in *Dethroning Classics and Inventing English* Lambert maintains that Ryerson's conception of the classics as "essentially and necessarily" (p. 81) the foundation of a liberal education was developed early in life and remained constant throughout his career. The author sees the School Improvement Act of 1871 as initiating a partial dethronement of the classics in the high school curriculum, since students could now choose an English program over the classics.

In the final two chapters, Lambert presents a case study of the dethronement of classics at the University of Toronto, beginning with the great university debate of 1860, showing how the study of English grew eventually to replace the classics. Although English literature was always in the grammar schools in the form of readers and histories, the actual quantity of literature read remained patchy and somewhat inconsequential. Although many individuals and educators came to believe that the claimed benefits of a classical education were greatly exaggerated, Lambert credits Paxton Young, one of the more influential of Ryerson's school inspectors, with spearheading a movement of sorts to increase the volume of English literature in the curriculum. Here we learn something of the pedagogy of nineteenth-century English teachers, how they popularized English literature among students all the while garnering large public support. This curriculum war demonstrates the degree to which parents could influence, and thereby control, the education system. As a side note, Lambert also suggests what students and teachers were expected to know, reproducing sample departmental examinations for second-class teachers and intermediate students.

Although this book evokes the possibility of a breakthrough in understanding the historical interplay between students, teachers, administrators, and parents in the development of curriculum, the possibility does not quite materialize. One sees the trees, but not the forest. Lambert's study does not weave the changes in curriculum together with broader social forces. Lambert ties to bridge intellectual, social, and educational history, yet the study remains overly traditional in approach. The extended title of this book is thus somewhat misleading. Lambert offers readers little about culture in nineteenth-century Ontario, a subject dealt with in a brief descriptive sideshow. And though it might not be intended, Lambert seems to pine for the day when compulsory classics were the foundation of a liberal education. In this sense, one can see in the pages of *Dethroning Classics* a little of "the good old Ryerson days."

These small quibbles ought not to deter one from reading the book. Lambert tells an interesting story easy to read and to follow. It is a welcome addition to educational history and will, one hopes, inspire more historians to write curriculum history.

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