

tenu de la diversité des points de vue et des croyances qui cohabitent dans l'espace public. On peut toujours, bien entendu, choisir de fragmenter l'espace public en attribuant des écoles à chaque confession. Mais c'est là une option qui m'apparaît contradictoire avec la visée officiellement affirmée de faire de l'école québécoise un milieu de vie qui favorise la construction d'un espace civique commun.

Du reste, précisons-le : Spencer Boudreau, malgré sa sympathie pour l'école catholique, ne la défend pas à tout prix. En effet, les derniers paragraphes de l'ouvrage montrent que l'auteur n'est pas sans se rendre compte de la difficulté de faire une école fondée sur les trois missions précitées. Aussi, se retranche-t-il, en conclusion, sur la première, soit celle de l'enseignement. Ce qui "est le plus important" pour les parents, écrit-il, c'est que leurs enfants reçoivent un "enseignement religieux de qualité." Il est prêt, à cet égard, à accorder le même droit à tous les groupes religieux en nombre suffisant à l'intérieur d'une école qui ne serait pas a priori identifiée à une tradition religieuse particulière.

Cette position se défend mieux. Elle a au moins le mérite de respecter le droit à de l'égalité garanti par les chartes canadienne et québécoise à l'égard de la liberté de conscience et de religion. En revanche, elle soulève des questions concrètes et importantes d'organisation et de gestion pédagogique. L'auteur n'a toutefois pas poussé sa réflexion jusque là. Dommage.

Une dernière remarque sur la présentation de l'ouvrage. L'éditeur a malheureusement fort négligé l'orthographe de nombreux ouvrages en langue française cités dans ce volume, en particulier en omettant les accents sur les "é."

Au total donc, l'ouvrage de Spencer Boudreau a comme qualités certaines de fournir aux lecteurs anglophones des points de repères historiques sur l'éducation catholique au Québec, et de faire un exposé clair des principes qui guident l'organisation de cet enseignement. En revanche, il nous paraît davantage faible sur l'analyse des conditions concrètes et actuelles dans lesquelles se fait ou peut continuer de se faire cette éducation.

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Thomas McGrath, *Politics, Interdenominational Relations and Education in the Public Ministry of Bishop James Doyle of Kildare and Leighlin, 1786-1834*. Dublin: Four Courts Press, 1998. Pp. 368.

The particular brand of Catholicism known as "Irish Catholicism"—distinguished by its political conservatism, glorification of the papacy, and promotion of a dogmatic anti-modernist theology—came to prominence in the middle of the nineteenth century, and remained the most powerful institution in Ireland until the 1990s. It successfully reshaped popular religious behaviour, moulding a previously superstitious populace (whose religious knowledge and practices were intertwined with magical beliefs) into pious, orthodox Mass-going Catholics, and strengthened its position in Irish society by adopting a centralized system of governance.

During the second half of the nineteenth century, the Catholic Church helped to maintain popular allegiance to the British government, in return for which the British government respected the Church's interests. Education was a notable example of this mutual dependence. In 1831 a state-sponsored national (primary) school system was established, overseen by a board of commissioners and intended to provide a multi-denominational primary school education. Soon the Church became intimately involved in this system. Committed to the principle of denominational education at all levels, it ensured that the national schools were attended mainly by pupils from one particular denomination and managed by local clergymen.

Thomas McGrath fills a gap in the well-documented history of education in Ireland by concentrating on the role of the Catholic hierarchy in the politics of education immediately before the 1850s. From that decade onwards the Irish Church, largely due to the direct efforts of Cardinal Cullen, was whipped so much into line that it became truly Roman. This did not happen overnight. Here we have an account of the active role of Catholic Bishop James Doyle, first in the movement for Catholic Emancipation, secondly in the Catholic effort to combat what came to be known as the New Reformation of the 1820s, and finally in the establishment of the National School System. The outstanding member of the Catholic hierarchy at the time, Doyle even enjoyed an international reputation. McGrath considers the totality of Doyle's public life by examining the inter-related themes of politics, interdenominational relations, and education.

Over half of his book is devoted to the establishment of the National School System. This account—with appropriate emphasis on what the author terms “the subtle changes of day-to-day Irish politics”—is the real value of this book, particularly to educational historians. The extensive details on the denunciation of the Kildare Place Society, because of its proselytizing efforts on behalf of the Established (Anglican) Church, provide fascinating reading. Even more interesting are Doyle's views on the value of educating Catholic and Protestant children together and on the possibility of a re-union of the Catholic and Protestant churches.

At the same time, McGrath's book fits into an older tradition of Irish historiography, concentrating on politics and personalities as the causal factors in Ireland's development. This is not to argue that such factors are not important, but a plea for a more complete story to be told. The author lets himself off the hook with an early disclaimer: “The writer has assumed a certain familiarity on the part of his readership with the basic issues.” Unfortunately, we are left with a sense of Irish Catholics struggling for their rights as if they constituted a homogenous group of down-trodden, when in fact such scholars as Lee, Connolly, and Whelan tell us that an equally strong struggle was occurring within Catholicism itself in Ireland.

This struggle originated in the eighteenth century when a distinctive Irish Catholic middle class came to prominence in the south and east of Ireland. The new middle class included strong farmers and professional and commercial Catholics who challenged the political, social, and religious dominance of the Protestant ascendancy, at the same time pacifying and civilising the traditional Gaelic

Catholic culture. This they managed with some success, particularly through the growth of the new religious teaching orders dominated by those from wealthy Catholic backgrounds. The task became much easier after the Great Famine. The poor landless class had outnumbered the tenant farming class by a ratio of more than two to one before the Famine. By 1881, with tenant farmers emerging from the Famine years relatively unscathed, the two rural classes became roughly equal in number. Now they were in a position to control the Catholic Church in Ireland and, through it, to promote practices aimed at solidifying and extending their dominance over Irish society.

The point being made here is not that clerics like Bishop Doyle were insincere in their struggles on the part of Catholicism, but that there was also a social class dimension to their activities. What they achieved laid the foundations for the new middle class to become the most powerful group in Irish society from the middle of the last century to the present.

I must admit to not having read Dr. McGrath's companion volume, namely, *Religious Renewal and Reform in the Pastoral Ministry of Bishop James Doyle of Kildare and Leighlin, 1786-1834*. I now intend doing so, particularly in the hope that he has taken up some of the points I have raised above. Even if he has not, I have no doubt that it will be another excellent read.

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William J. Buxton and Charles R. Ackland, *American Philanthropy and Canadian Libraries: The Politics of Knowledge and Information; Accompanied by Report on Canadian Libraries submitted to the Rockefeller Foundation in 1941 by Charles F. McCombs*. Montréal: Graduate School of Library and Information Studies and The Centre for Research on Canadian Cultural Industries & Institutions, McGill University, 1998. Pp. 150, index.

Part of an Occasional Paper Series on various aspects of librarianship, information science and bibliography, this slim volume provides a relatively short paper accompanied by a copy of the 1941 "Report on Canadian Libraries" submitted to the Rockefeller Foundation by Charles F. McCombs. Reproduction of this report for a wide audience should prove enormously useful. The authors use it as a point of entry to describe and interpret the profound influence and impact of American Philanthropy on the Canadian library system. This mainly descriptive account provides us with much information on this neglected area of research.

According to Buxton and Ackland,

In the period between the formation of the CLC in October, 1941, and the establishment of the National Library in 1953, the development of libraries and librarianship in Canada was in large part shaped by programmes and projects supported by Rockefeller and Carnegie funding. (18)

The report is examined in relation to the prior and subsequent library programs of the Rockefeller Foundation and the Carnegie Corporation. As the authors