

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

note, the report is particularly interesting for Canadian as it fills the gap between the Ridington Report (1933) and the Massey-Levesque Commission Report (1951). Additionally, the report provides insight into the activities of the Rockefeller Foundation Humanities Division.

The paper shows the profound influence of American philanthropy on librarianship in Canada. The Carnegie story has been told in detail elsewhere, but it is worth noting that between 1901 and 1917 Carnegie philanthropy built 125 libraries in Canada. From the mid-to-late 1920s, the Carnegie Corporation moved away from library construction to emphasize professionalization through the upgrading of training and qualifications, and development of the holdings of academic libraries. By the end of the inter-war period, nearly all Canadian universities and liberal arts colleges had benefited from these policy initiatives. The Rockefeller Foundation gradually became more interested in libraries as part of a larger policy shift in 1929. In that year, the Rockefeller philanthropy consolidated most of its separate interests in the one organization, the Rockefeller Foundation, restructured into four main divisions: humanities; social science; medical science; and, natural science. Its overall objective was scientific growth.

David H. Stevens became the Director, and in 1933 John Marshall the Assistant Director, of the Rockefeller Foundation Humanities Division. These two men were tremendously influential in moving the "aristocratic tradition of humanistic scholarship" toward a more democratic accent on "relevancy of humanistic study to contemporary life." (7) Both defined libraries as means of international exchange of material in print, and increasingly emphasized the utility of microfilming. The appointment of McCombs in 1941 to conduct a twelve-month study of the Canadian library system was the outgrowth of activities in the 1930s. The Humanities Division sought a more thorough cultural understanding of Canada and this nation's traditions.

Professional contacts between United States and Canadian librarians formed the basis of the philanthropic development. From 1900 through the 1920s, Canadian delegates to the American Library Association meetings discussed the needs of Canadian librarians, as distinct from their American counterparts. Finally in 1927 a Canadian Library Association was created, with John Ridington as the first President (4-5). Against the background of a growing library movement in Canada, the Carnegie Corporation and the Rockefeller Foundation provided support through the 1930s. The McCombs report provided the basis for two critical developments: the formation of the Canadian Library Council and the founding of a National Library. According to the report, the single most pressing concern in Canada was "lack of national coordination of activity." With the help of a \$900 grant from the Rockefeller Foundation, the Canadian Library Council was created almost immediately after the submission of the McCombs report. A larger grant of \$17,500 was funnelled through the American Library Association for use by the Canadian Library Council in 1942. The objective was to establish microphotography and general advisory services in Canadian libraries.

With the support of the Canadian Library Council, the Canadian Library Association became an effective national body. Along with the founding mem-

bers of the Learned Societies movement (the Royal Society, the Canadian Historical Association and the Canadian Political Science Association), and the Canadian Social Science Research Council, the Canadian Library Association submitted a brief in 1946 urging a National Library. All these efforts bore fruit in 1948 when Prime Minister King appointed the President of the Canadian Library Association, William Kaye Lamb as Dominion Archivist with the special assignment of preparing for the establishment of a National Library for Canada.

The overlapping networks of influence that linked the Rockefeller Foundation to the library movement in Canada tended to play through the Canadian Social Science Research Council. From its inception in 1940 through to 1958, the Council was funded almost entirely by American philanthropy, mainly the Rockefeller Foundation and the Carnegie Corporation. Kaye Lamb was extremely active in the Council, as were two historians: A. L. Morton (University of Saskatchewan) and Alfred Bailey (University of New Brunswick). Morton and Bailey were valuable contributors to the policy of continental regionalism Marshall developed after a trip to the Western provinces in 1941. Programmes in the Maritimes and the West emphasized cultural development. The University of Saskatchewan received a grant of \$15,000 to organize the provincial archives and for cataloguing. Bailey was awarded a series of grants to collect valuable archival material on the history of New Brunswick.

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Mark G. McGowan. *The Waning of the Green: Catholics, The Irish and Identity in Toronto 1887-1922*. Montréal & Kingston: McGill-Queen's Press, 1999. Pp. xv, 414.

Although it is the seventh book in Series Two of McGill-Queen's Studies in the History of Religion, *The Waning of the Green* is about much more than religion. Author Mark McGowan is both a faculty member in the Centre for the Study of Christianity and Culture at the University of St Michael's College, and a member of the Department of History. His intellectually stimulating and challenging new book reminds us that the history of religion is multidisciplinary, and that it has direct application to the history of education.

McGowan's self-described task is to document the transformation of the English-speaking Catholic community of Toronto from an "Irish-centric community into a decidedly Canadian Catholic community with linguistic, economic, ideological, political social and pedagogical ties to the non-Catholic population of the city." (5) Integration of Toronto's Irish Catholics into socio-economic structures and positions of leadership is tied to a number of factors, particularly the interplay of the institutional Church and the laity, set against a backdrop of economic boom and "Canadian imperialism," and the role played by separate schools and their teachers, both lay and religious.