

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.

McGowan takes his ironic title from the familiar nineteenth century Irish nationalist ballad *The Wearing of the Green*, noting that by the second decade of the twentieth century the sons and daughters of many Irish Canadian veterans of World War I would more likely sing *The Maple Leaf Forever*. He frames his analysis of this transformation with the public reactions of the Toronto Irish Catholic community to two historical events. The first was the "small riot" that greeted the May 1887 visit to Toronto of William O'Brien, the president of the nationalist Irish Land League. The resulting internal debate within the Catholic community showed "Canadian values, institutions and traditions" replacing "Irish nationalistic rhetoric." (5) By May 1922, the Toronto Irish community's tepid reaction to Ireland winning Home Rule indicated the Irish national cause had lost its former highly emotional appeal.

McGowan builds his argument from an array of statistical and manuscript sources drawn from public, private, secular and religious archives from across Canada, supplemented by materials from the Vatican Archives. A dozen appendices provide statistical data on the relative size, occupational classes, demographic profile, and economic status of Toronto's Catholic parishes.

McGowan's careful study contributes to that body of educational history concerned with state formation. He demonstrates how the ethnic identity of Irish immigrants was reshaped by schools and state- and church-sponsored educational agencies, and raises questions for further research: What factors enabled Irish Canadian teachers to internalize and inculcate Canadian national values in their pupils? At what cost was this integration achieved? How did the educational experience of the Toronto Irish compare with that of other immigrant groups? How did the interplay among the Toronto Irish teachers, school administrators, and generators of curricula, textbooks, and other teaching resources contribute to a melding of identities? How does the experience of the Toronto Irish immigrants compare with those of the Irish throughout Ontario and across the country? To what extent does the experience of the Irish Catholic immigrants foreshadow those of future generations of other Catholic immigrants? How was the experience of Irish Catholics comparable to other religious immigrant groups who maintained ethnic congregations? To what extent did the "Canadian" schooling experience of Irish Catholic children create tensions in families? Finally, and perhaps most critically, to what extent was the government-funded denominational separate school system the key element in transformation of the reorientation of Toronto's Irish Community identity?

*The Waning of the Green* points out the numerous points of intersection between the study of religion and the study of education. McGowan shows how useful the analytical lens of religion can be in our chosen field of study.

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