

tion provided prepare students to function well in society? The book sheds little light on whether or not the warriors of "God's army" could march out in confidence and hold their own on the "battlefield."

On the basis of her detailed research of five Bible institutes, Brereton draws conclusions that may or may not be true for the movement as a whole. One old and successful Canadian Bible college, for instance, Toronto Bible College, differed significantly from Brereton's institutions with respect to the denominational background of its leadership, its opposition to the fundamentalist doctrine of dispensationalism, and its early emphasis on an academically qualified faculty. Brereton's generalizations, for instance, about the socio-economic background of Bible institute students are unconvincing without substantiation beyond her five chosen institutions (e.g., pp. 60, 112).

Finally, while Brereton has begun to open up a hitherto closed chapter of American educational history, a sequel is needed for the time period after 1940. More than half of the existing Bible institutes in Canada began between 1930 and 1950; in the United States, between 1940 and 1960. That the majority were founded after Brereton's period of investigation sparks many questions about the later years. Was the impetus to begin the new schools similar to the earlier ones? Were they started because of the changed focus of many older institutions? How did the socio-economic backgrounds of supporters and students affect these institutions during the last fifty years? In what ways did

the faculty differ? the student body? the curriculum? Were the institutions connected more closely with specific churches—and, if so, why? How did Americans and Canadians interact in these schools (more than half of Prairie's student body was American in the 1950s)?

Questions such as these need further investigation if we are to understand the role of the Bible institutes in North American education and society. Brereton's book gets us off the starting block in understanding the Bible school movement, but most of the track still looms ahead.

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Stanley Brice Frost. *The Man in the Ivory Tower: F. Cyril James of McGill.* Montreal & Kingston: McGill-Queen's University Press, 1991. Pp. 314., illus. \$34.95.

"The essence of empire is control," one of my professors used to intone. According to that dictum, Frank Cyril James, McGill's principal from 1939 to 1962, was one of Canada's last imperial university heads. A benevolent autocrat, he presided over McGill during a period of unprecedented expansion that included the influx of veterans from 1945 to 1950 and the rapidly growing enrolment of the later 1950s and the early 1960s. He continues to be remembered as one of McGill's great principals.

Among his admirers is Stanley Brice Frost, long associated with McGill and most recently Director of the McGill History Project. The author of a two-volume history of the university published in 1980 and 1984, Frost has now added to it a biography of James. The book is gracefully written, with an eye for picturesque detail, and will appeal to people with links to McGill and to students of Canadian higher education. Its title does seem bizarre, for it implies James was remote from the "real world." As Frost makes abundantly clear, however, his subject was far from being an ivory tower intellectual.

F. Cyril James (he dropped his first name soon after arriving in the United States) was born in London, England, in 1903, the oldest child in a white collar family of very modest means. He escaped from his background by virtue of ability, hard work, and good luck. Struggling to make ends meet while working his way towards a degree from the London School of Economics, he got a fellowship to attend the University of Pennsylvania. The 20-year-old James set out for the New World; three years later he had a doctorate in economics and a position as Assistant Professor of Finance in the Wharton School of Business. In 1926, he married Irene Leeper, whom he had known since he was 17 years old. Their marriage, though stormy, lasted until both died in 1973.

Probably a workaholic, James was a rising star even before the Depression brought him a national reputation. After the stock market crash of 1929, he became a favourite

source for assessments of the economy and analyses of the financial system. Not a few of these turned out to be wrong, but they happened to be what influential people wished to hear. Although generally conservative in his views, James was not rigidly doctrinaire. He was attuned to the mainline point of view in banking circles, which included some degree of government planning and regulation.

By 1935 he was a full professor and a well-known author and lecturer: altogether the sort of man likely to become president of a major American university. It was purely by chance that he became principal of McGill instead. Lewis Douglas, the American businessman who had assumed the principalship at the start of 1938, recruited James to head the Department of Commerce. Shortly after James arrived, Douglas resigned. War in Europe was imminent, and that Canada would join it was a foregone conclusion. Knowing the U.S. would remain neutral, Douglas thought it best to give way to a British subject. James, who had never become an American citizen, was his choice. McGill's governing board agreed. They were mostly businessmen; James, like Douglas, spoke their language.

Frost makes a generally convincing case that their choice was inspired. The larger part of the book deals with James's accomplishments (and occasional setbacks) in guiding the destinies of an institution that needed a leader possessed of vision as well as an eye for increasing its income. It helped that James got on very well with the richest member of the Board and McGill's chief benefactor in the

1940s and 1950s, J.W. McConnell. He was also a good manager of faculty and students. By the later 1950s the former were beginning to challenge his power, but his control was still largely undisturbed when the Board of Governors forced him into retirement in 1962.

James was not quite ready to go, but it was probably time. His interests had shifted to the international scene: he was president of the International Association of Universities from 1960 to 1965. His exceptional contribution to Canadian university life was complete. During the war James had played an important role in shaping the universities' contribution to the war effort. As chairman of the Committee on Reconstruction in Ottawa he had assisted in the work of planning for the post-war world. He had done yeoman work in enabling McGill to cope with the veterans who in 1945 and 1946 flooded out of the armed forces into higher education.

Perhaps most important was James's role in facilitating federal assistance to the universities after the veterans graduated. The chapters dealing with this subject are fascinating, not least because of their current relevance. James recognized—he was not alone in this, of course—that Canadian universities would continue to wallow in poverty and mediocrity if they had to depend on tuition fees, private gifts, and provincial grants alone. Federal money was required. As chairman of the Finance Committee of the National Conference of Canadian Universities from 1949 to 1951 he did much to help bring about the desired result: the St. Laurent

government initiated its direct grants to Canadian universities in 1951-52.

Premier Maurice Duplessis, jealous of what he saw as provincial prerogatives, after one year forbade Quebec universities to accept the federal largesse. He did make provincial grants available, but in McGill's case these were significantly less than the federal grant would have been. Being independent of the provincial government, McGill could have taken Ottawa's money; that is what James recommended to his Board. Frost writes that its businessman members, fearful of the retaliation that Duplessis might wreak on their companies, disagreed with James and resented the pressure he put on them to defy the premier.

Not until 1959, after Duplessis had died and a clumsy compromise was worked out between his successor and the Diefenbaker government, did Quebec universities get federal money. Unfortunately the deal caused unhappiness in other provinces, paving the way for Ottawa's 1966 abandonment of direct grants to the universities in favour of matching grants to the provinces. More recently the grants were made unconditional. This has had calamitous consequences for Canadian universities. McGill's present cumulative deficit, some \$77 million and rising, is but one result.

Frost's biography does justice to a person who was difficult to get to know. In fact, some might say that James gets more than justice. Frost certainly ought to have discussed James's attitude to Eugene Forsey, whose contract he decided not to renew in 1940, and to Raymond Boyer,

a scientist who was fired in the aftermath of the Gouzenko affair. A more critical biographer might have tried to analyze the basis of James's appeal to powerful people. Did he often tailor his commentary to the audience he hoped to reach? Frost hardly seems to have considered this possibility. All the same, his book is a valuable contribution to our knowledge about one of Canada's leading universities and one of its most important principals.

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W.E. Marsden. *Educating the Respectable: A Study of Fleet Road Board School, Hampstead, 1879-1903.* London: Woburn Press, 1991. \$35.00 U.S.

Histories of individual English public (i.e. independent) schools abound; few even among the minor have lacked their chronicler. Accounts of schools primarily intended for the working class, on the other hand, whether the monitorial or the board schools of the nineteenth century or the elementary and modern schools of the twentieth, have been rare indeed. William Marsden's study of Fleet Road Board School is thus to be especially welcomed, both for the light it throws on a rarely explored terrain and as a first-rate example of a study of an individual school. Fleet Road was one of the many schools established by the London School Board under the terms

of the 1870 Education Act, which allowed the creation of locally elected school boards in all towns and cities where it was necessary to "fill the gaps" in educational provision for the poor which the churches, with their "voluntary" schools, had been unable to do. The boards had one great advantage denied to the churches—they could draw upon local taxes, known as "rates," for their finances.

Fleet Road, whose life as a board school lasted from 1879 to 1903, was situated on the south-east border of Hampstead, one of London's wealthiest suburbs; the main catchment area comprised districts largely settled by respectable artisans and the lower middle class. The school thus had social advantages lacking in many inner-city schools, or those situated in areas of poverty. Largely because of its location among a populace able to appreciate a good education for their children, and under the guidance of some remarkable teachers, Fleet Road became a showplace, widely known as the Eton of board schools. Nevertheless, it was and remained subject to all the regulations and restrictions to which institutions of this type were heir.

Marsden, a social geographer who has specialized in the history of urban education, begins his study with a detailed account of the demographic and social structure of the catchment area of the school, followed by a history of popular education in Hampstead and its environs of which Fleet Road, with extensive modern buildings and accommodation for over 1,700 pupils, was in a sense the culmination. The school's educational