

which appear in many of the articles is consistent with this hypothesis. Another possible explanation is that social history in Canada has developed in part as a reaction against the emphasis on political history. Higher education in pre-Confederation Ontario or in the Canada of the last forty years may attract fewer social historians because it cannot be studied without including politics.

The geographical limits of the collection are also noteworthy. Eleven of the fourteen articles deal specifically with institutions in the Atlantic provinces and Ontario, or rely on documentary sources from these institutions to discuss higher education in more general terms. James Pitsula's description of student activities in a residential junior college in Regina in the 1920s is the only study of higher education west of Ontario. The only article on the French-Canadian experience is Michael Behiels' study of Georges-Henri Levesque and the introduction of social sciences at Laval. Again the emphasis on the early impact of industrialization may be the key. Whatever the explanation, the western experience with publicly supported, service-oriented, secular institutions is missing, and the distinctive features of Roman Catholic higher education in Quebec are ignored until industrialization provoked changes.

The limited focus of this collection, however, is also one of its strengths. It has a unity which a wider range of articles would not have. And the insights into social mobility, the significance of religion, and the changing attitudes towards women all

have a relevance which goes much beyond higher education. The editors have justified their claim that universities can be a fruitful field of study for social history in general.

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Paul-André Turcotte. *L'enseignement secondaire public des frères éducateurs (1920-1970): utopie et modernité.* Montreal: Bellarmin, 1988.

Professor at Saint Paul University in Ottawa, Paul-André Turcotte is the author of several socio-historical works on contemporary Quebec Catholicism, most notably a study of the impact of the Quiet Revolution on the congregation of the Clercs de Saint-Viateur (*L'éclatement d'un monde. Les Clercs de Saint-Viateur et la révolution tranquille*, 1981). This new book focuses once more on Quebec's male religious orders, examining the role of the teaching brothers in the creation and development of public secondary schooling for boys in Quebec during the period from 1920 to 1970.

The volume is divided into three chronological chapters. The first deals with the interwar period, while the second and third chapters examine the 1940s and 1950s, then the 1960s. The author's thesis can be summarized as follows. Well before the much-heralded reforms of the Quiet Revolution, the teaching brothers sought to innovate in the area of public secondary schooling for boys,

developing more accessible and practical programmes which would prepare students to enter university and professional schools without passing through the classical college system. The brothers saw secondary education as the key to a socio-economic "reconquest" by French Canadians, providing the training necessary to compete on equal terms with their English-speaking counterparts in an urbanized, industrialized society. The teaching brothers dreamed of the creation of a new French culture based on the synthesis of the "Latin genius" and North American techno-scientific modernity. Beginning in the 1920s in Montreal, the brothers introduced "primary superior" classes for boys in certain public schools, with programmes integrating cultural, scientific, technical, and commercial content.

Turcotte argues that this educational vision met with stiff resistance from both the Catholic Church establishment and a section of Quebec's lay elites who were anxious to preserve the social prestige and power conferred by a classical college education. Relegated to a subordinate position within the Catholic Church and in the school system, the brothers continued, nevertheless, to develop the *cours primaire supérieur* in other schools and cities throughout Quebec. However, certain components of the course, most notably Latin, were amputated in order to conform to the wishes of religious and civil authorities. In the post-1945 period, elements of the brothers' educational projects were appropriated by

religious authorities anxious to ensure the survival of their institutions, and later, during the 1960s, by state authorities who sought to modernize secondary schooling. The teaching brothers were eventually driven by lay teachers' unions and by the tendency of state reforms towards uniformity to seek other avenues of activity, such as teaching in private schools and missionary work. Marginalized first by the Catholic Church establishment and later by the Quebec government and secularizing forces, the religious orders were also internally divided in the post-1945 period over the nature and orientation of religious teaching and practice.

A rare example of extended published research on the role of the teaching brothers in Quebec public secondary schooling, this study contains many fascinating insights. Turcotte adds to the body of work which demonstrates that the Catholic Church and Quebec society prior to the Quiet Revolution were evolving arenas marked by diversified and conflicting ideologies as well as complex power relationships. By highlighting the presence of reformist elements within the Catholic Church, the analysis sheds light on the continuities in Quebec's historical development and suggests the innovative nature of the teaching brothers' projects and activities.

The work is not, however, without shortcomings. The analysis does not adequately explore the ambitious research agenda presented in the introduction (p. 16). Turcotte proposes to examine the educational activities of the male congregations,

exploring their relationships with the local population, the lay teachers, and the civil and ecclesiastical authorities. He also intends to analyse the economic aspects of their activity, discover how the congregationists defined themselves in relation to other social agents, and finally, seek to identify the factors responsible for the congregation's decreasing membership and reorientation of activities in the more recent period. Unfortunately, the reader will learn very little about the relationships of the teaching brothers with the local population and lay teachers, and only summarily about their dealings with the civil and ecclesiastical authorities, particularly during the period before 1960. The teaching brothers are front and centre stage, and other social actors, including the students, are relegated to the shadows. For example, while the author mentions on several occasions the support given to the teaching brothers' projects by laymen prior to the 1960s, sometimes categorizing them as the "pragmatic nationalists," these actors remain largely faceless, as do the political leaders, the lay teachers, and the teaching sisters. Several studies, which the author apparently has not consulted, provide at least small pieces of the puzzle.

In part, these gaps may be attributed to the limitations of the sources used. Turcotte's research appears to have been mainly conducted in the archives of the teaching brothers: those of the umbrella organization, the *Fédération des Frères éducateurs*, as well as those of two of the more important congregations, the *Clercs de Saint-Viateur*

and the *Frères des Écoles chrétiennes*. Not easily accessible to historians, these archives have provided Turcotte with invaluable material. Yet a closer look at the documents of school boards, the papers of the Québec Département de l'Instruction publique at Quebec's National Archives, as well as the consideration of certain published materials, might have enabled the author to elaborate his analysis. The book's first two chapters rely heavily on secondary sources, in particular on a Ph.D. thesis presented at the University of Ottawa in 1971 by Georges Croteau (*Les frères éducateurs au service de la promotion des étudiants dans l'enseignement public au Québec, 1920 à 1960*). Moreover, the general historical context is rather hastily sketched. Ironically, Turcotte accuses Quebec educational historians of failing to situate their specific research findings in the broader socio-historical context (p. 132).

In addition, the historical analysis suffers from an overriding preoccupation with sociological categorization. Turcotte adopts an analytical framework from the sociology of religion which focuses on the religious orders and invokes the concepts of voluntary group, utopia, protest, and modernity. The reader encounters an occasional excess of sociological jargon and at times an unfortunate paucity of evidence. The clarity and the strength of the arguments are thereby diminished.

Despite its flaws, the volume is an interesting contribution to the literature on Quebec educational and religious history. Adding to the value

of the study are a series of documents, reproduced in an annex, which detail the teaching brothers' educational projects between 1920 and 1966. An extensive, though not exhaustive, bibliography of secondary and published primary sources completes the work. In sum, the insights and the silences of Turcotte's analysis invite further debate and research in this area.

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Editors' Note: The following review was written prior to the dismantling of the Berlin Wall in November, 1989.

James F. Tent. *The Free University of Berlin. A Political History.* Bloomington, Indiana: Indiana University Press, 1988. Pp. xiv, 507. \$37.50 U.S.

As a visiting scholar at the Free University, I was there on the day when Berlin's most popular American president was assassinated in Dallas. In the university's commemoration ceremonies for Kennedy, the note of international tragedy was markedly mixed with trepidation about the future of this American-backed institution, born only fifteen years before. In fact, it survived, only to be embroiled in the late 1960s in even more turbulent ideological conflicts which left bitter scars behind. The appearance of an officially sponsored history to mark the university's fortieth anniversary was therefore most

welcome. Apparently because none of the present faculty could be entrusted to have sufficient objectivity, the task was entrusted to a foreigner, James Tent, whose scholarly reputation had already been established in a fine study of American educational and reform efforts in the post-1945 period of occupation, *Mission on the Rhine* (1982). Tent proves to be an excellent choice. His broad but not uncritical sympathy infuses his work, and his familiarity with the American as well as the local sources gives his work a significant international dimension.

Historians of universities often behave like anatomists. They dissect the university body into its various component parts—the faculties and departments—and describe the scholastic attainments of each, enlivened by pen portraits of the brilliance as well as the human foibles of the men, and a few women, who made these achievements possible. Or else, in attempting a more holistic picture, such historians rely more on statistics or dry descriptions of the development of the physical facilities. Tent eschews both these approaches. Instead, he rightly sees that the Free University of Berlin has always been a political creation, a microcosm of the stormy forces which have divided the city into seemingly incompatible halves, which themselves are the result of world political clashes arising out of the ashes of Berlin as the centre of Hitler's Third Reich. This is an explicitly political account of the struggles within or over the Free University from its controversial launching, its survival, its near-shipwreck and its