

their theories were influential in changing practice.

On the evidence of this dictionary, the typical educator of the period was English, male, Protestant, public school and Oxbridge-educated, with a career in administration. To a large extent this reflects the composition and function of the ruling class of the later nineteenth and earlier twentieth centuries. It is interesting to see the extent to which the classically educated middle and upper class controlled the educational system in a period which saw the rise of public education for the masses. The view that British education has suffered from a lack of scientific and technical orientation, not to mention a distrust of theory, also finds confirmation here.

But do the entries accurately reflect the situation in the profession? It is largely the socially visible and publicly eminent who rate biographical notices at their death, and in British society—and by extension in the education system—these have usually been members of the upper social ranks. Their contribution to the development of education is not necessarily greater, however, than the labours of more humble practitioners. If I have a criticism of this volume it is that it leans too heavily towards the Establishment and the mainstream. Though the editors have noticed some less orthodox educationists, I feel that more could have been included. The greatest lack, of course, is that of classroom teachers, and though most laboured in obscurity, the literature must contain obituaries and notices of a sufficient number to form a representative selection.

Another category for which space might have been found (to the exclusion of some of the marginal entries) is that of progressive and innovative educationists who supplied much of the dynamic for change inside and outside the state system. I have in mind those associated with the origins of the monitorial system and the development of the infant school movement, the kindergarten, and the Montessori schools, not to mention the inventors of many of the nineteenth-century "systems," educational activists connected with the labour and trade union movements, members of the New Education Fellowship, and the theorists and principals of the progressive schools of the inter-war period.

Despite these criticisms, I found this an interesting and useful compilation which will be of great value to both students and teachers. Can we hope for another volume from the same hands, bringing together less well-known and non-mainstream educationists?

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**G.A. Rawlyk, ed. *Canadian Baptists and Christian Higher Education*. Kingston and Montreal: McGill-Queen's University Press, 1988. Pp. xii, 130. \$24.95 cloth, \$12.95 paper.**

The field of Canadian religious history has exploded with numerous major scholarly works during the past decade, and Canadian Baptist history

has been perhaps the largest gainer from this remarkable development. This modest volume of four essays provides yet another challenging contribution to this historiographic trend. The papers were originally presented as the Haywood Lectures at Acadia University, as part of the 1987 Baptist Heritage Conference marking Acadia's sesquicentennial and McMaster University's centennial year, and according to the editor they generated "vigorous discussion" about two overarching themes—the advance of secularism in the Canadian Baptist community, and McMaster University's educational and cultural imperialism within the same constituency.

In his Introduction, George Rawlyk draws attention to the variety of views held by Canadian Baptists over the past two centuries about the purpose and methodology of higher education. The divergency of those views created an inherent tension between the evangelicals' fear that higher education would destroy spirituality, and the liberals or modernists who defended higher education as the only truly evangelical safeguard, response, and antidote to religious infidelity. This produced a basic philosophical dichotomy among Baptists that is apparent in different regional responses to the problems of higher education, and in this area as in so many others Maritime Baptists differed markedly from their central and western Canadian brethren.

The first essay, by Barry Moody, underlines this variety of approaches and their ideological sources in the early history of Acadia and credits the

lack of serious tension in that institution to the breadth of vision and mind of Maritime Baptists who put more emphasis on personal piety than on subscription to rigid confessions or philosophies. Moody describes Maritime Baptists as "a most undogmatic people" who, despite conflicting views on what should be taught in a Christian college, at least agreed that Christian education meant the absence of state interference and of sectarian teaching, but the sure and evident presence of civilizing and therefore Christianizing influences. Given this objective, it is noteworthy that a liberal hiring policy provided Acadia with both intellectual diversity and fidelity to Christian principles in its faculty, whereas its sister institutions were torn by suspicions of modernism. Part of the explanation may lie in a time lapse epitomised by Acadia's D.M. Welton, whose Ph.D. in biblical studies was conferred by the University of Leipzig in 1877. Welton's piety was never questioned, but a generation later the growing fear of German-inspired secularizing influences on scholarly pursuits troubled most other Canadian denominationally related universities.

Rawlyk's contribution, on aspects of McMaster University's place in the development of Baptist higher education, begins with an intriguing suggestion of the impact of later Victorian consumerism on Baptist education and religion. A new professional-managerial elite was preaching a new morality of self-fulfilment and immediate gratification. Consequently, supporters of McMaster believed that, through its

scholarly growth to an institution of national stature, they would be able to control the whole denomination. Rawlyk develops these themes by studying three contrasting Baptist personalities—A.L. McCrimmon, McMaster's chancellor from 1911 to 1920, who believed that Christian higher education and the new scholarship were compatible; H.P. Whidden, the consummate academic politician who succeeded McCrimmon and promoted modernism at McMaster in the face of fundamentalist opposition; and finally, T.T. Shields, leader of the fundamentalists, who condemned McMaster's apostasy from the ideals of Christian higher education as defined by him, but whose policies would, if implemented, have made McMaster a glorified bible college.

The third essay, by Walter Ellis, on Brandon College and Baptist higher education in the West, reiterates the point that there was no Baptist consensus regarding higher education. Western Baptists suffered from provincialism (or was it colonialism?) at the hands of the McMaster supporters. In the western Baptist educational experience, paralleling so many other aspects of western Canadian history, Manitoba's Brandon was seen as Ontario's McMaster writ small. The questions of balancing independence against denominational control, Christian spirituality against secular scholarship, anti-intellectualism against academic excellence—all influenced Brandon's history and placed it in the McMaster tradition rather than that of the Maritime Baptist community. The

complex of problems—educational, denominational, regional, and political—that Brandon endured are typified by the fact that the College had to wait sixty years for degree-granting power.

J.R.C. Perkin's essay on that Canadian Renaissance man, Watson Kirkconnell, is tangential to the previous papers. Much of its content deals with interesting aspects and developments in Kirkconnell's personal and public life, with little reference to the central theme of Christian higher education. Perkin stresses Kirkconnell's Baptist heritage of appreciation for education and for personal freedom and the rights of others, and describes Kirkconnell's driving force as an "insatiable intellectual curiosity." Kirkconnell's concern for the funding of Canadian higher education (that our universities should not become "academic slums"), his pioneering sensitivity to Canada's ethnic inheritance generations before multiculturalism became an established policy, and his central role in founding the Humanities Research Council of Canada are traced and evaluated. Yet by the end of the essay it is apparent that Kirkconnell belongs intellectually to that newer breed of Canadian Baptists who accepted the overriding importance of secular scholarly standards as a partial replacement at least for the older ideal of a Christian higher education.

Modest though this book may seem, both in bulk and theme, its contents provide a welcome addition to our knowledge of another aspect of Canadian educational history,

revealing the subtlety of a spectrum of ideas that have not been explored before in any depth for the Baptist community. In drawing attention to the variety of forces that shaped Baptist education policies—philosophical, theological, pedagogical, and regional—the volume invites Canadian scholars to explore still further, and by exploring to delineate, the Baptist contribution to the philosophy and practice of Canadian higher education.

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**James C. Albisetti. *Schooling German Girls and Women: Secondary and Higher Education in the Nineteenth Century*. Princeton, N.J.: Princeton University Press, 1988. Pp. 327. \$49.95 U.S.**

Albisetti's book covers the changes in opportunity for secondary and higher education of German girls and women in the nineteenth century and to 1914, with emphasis on the liberal reform period of the 1860s and 1870s, and on the powerful push for female access in the 1880s and '90s. He tests the assertion of some writers that Germany lagged behind other countries in this area. His comprehensive archival research results in a contextually based treatment of both Germany and feminism. Unlike many current opinionated treatments of the history of women, Albisetti presents the views, efforts, and retrospective

advantages of "moderate" as well as "radical" feminists; he notes the division between middle-class and working-class women organizationally and regarding reform objectives; he includes the significance of temperament, tactics, personality, and self-interest. His early quotation from David Blackburn, "there are more fruitful ways of approaching modern German history...than to address it with questions to which the answer is always 'No'," captures his own open and thorough study of the subject. The reforms are located in the current of German history at the time, for example, in reference to Germany's industrial take-off, to Bismarck's *Kulturkampf*, and to the reform-rich liberalization of the Weimar period between the two world wars.

One must look closely to find the general background, however. Albisetti stays very close to his subject. He shows why the proper study of European education demands so much thoroughness from the scholar, and why it is fruitful to pursue a methodology of exhaustive anecdotal documentation from the rich literature of German ministries, conferences, and personal testimonies. The disadvantages are the danger of highlighting the most verbal or visible actors, e.g., Helene Lange, and the problem of finding context and interpretation out of the painstakingly constructed array of reported actions and statements. This is even more difficult with regard to the question of how changes in female education related to criticisms of and reform proposals for education generally. For