blocked and compressed, and they make for hard reading, despite their interest value. Several amplifications, particularly letters, would have injected the bare diary with vigour and substance.

Most of the photos are excellent, with just a few expanded beyond their safe limits.

The book helps to explain ethnic tensions in the coal mines of the period, particularly during the One Big Union phenomenon wherein "Austrians and Russians" conflicted with returning veterans. I suspect that the overall story of provocation and counter-provocation is very complex and rather more fully blown on both sides than we yet realize. While worse prison camps have oppressed most eras, portions of the Castle Mountain experience are still fit for the files of Amnesty International. It is sad that harsh times generate harsh measures—and that is a statement of fact, not a vindication.

The editors' research is exacting. They have succeeded well in revealing this important and little-known page in Canadian history.

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Emiel Eyben. *Restless Youth in Ancient Rome.* Translated by P. Daly. London/New York: Routledge, 1993. Pp. viii, 367. ISBN 0-415-04366-2. $62.50 Cdn.

Marc Kleijwegt. *Ancient Youth: The Ambiguity of Youth and the Absence of Adolescence in Greco-Roman Society.* Amsterdam: J.C. Gieben, 1991. Pp. xvi, 401. ISBN 90-5063-063-4. $85.00 U.S.

Emiel Eyben has a reputation in his discipline, that of Roman history, for producing long pastiche-like summaries of primary evidence that concern various aspects of the family life of the period (amongst them studies on age stages, puberty, and family planning). The snippets are rephrased and linked via sundry comments made by the author to form what is supposed to be a coherent whole. Although in book form, *Restless Youth in Ancient Rome* does not depart much from this tried-and-true personal format. Eyben advances relentlessly, chapter after chapter, through the subjects of the definition of "youth" in Roman society, the place of young men in the political order of the Roman state (mainly the army and high political offices), their leisure activities (a narrow range between sports and vandalism), and, finally, to the way young men thought and felt. Each subject is remorselessly ground through in detail, though mercifully to a lesser extent than in the author's 619-page opus in Dutch on the same subject published in 1977 (itself derived from a decade-old doctoral dissertation) to the footnotes of which the reader is constantly referred. The prose, if tedious, is reasonably well edited from the original Dutch, and is marred only by a few striking errors. The last time I saw him, Alan Cameron was still a man. Eyben's repeated reference to him as "her" (p. 91), however, may well be

just another sign of these confused times.

The problem is that the reader is assailed with a barrage of factoids and quotations, running from Cicero and earlier to Augustine and beyond, but is not provided with much in the way of consistent interpretation. The result has perhaps been best summarized by another reviewer: "Ebyen's 'cut-and-paste' literary approach to the subject has resulted in a work which is generally unbalanced, sometimes bizarre, and often incoherent." Apart from a cursory nod in the direction of Philippe Ariès and his landsmann Pierre Van den Berg, there is almost nothing in the way of a coherent interpretive framework, much less analysis. Eyben must be gambling that a full frontal assault of repetitive "facts" that can be adduced about young men in Roman society will naturally lead readers to the right conclusions. In theory Eyben limits his purview to young aristocratic Roman males, but in practice he constantly slips, with no caution given to the reader, to evidence drawn from vastly different ethnic and social groups in the Roman empire and from a range of time spanning almost a millennium. He then offers this potpourri of evidence as the basis for conclusions about Roman youth in general—justifying the approach on the unjustifiable basis of the "homogenization" of the Mediterranean under Roman rule. Not so. Whereas Roman rule was a considerable political and military achievement, it did not lead to the sort of cultural homogenization typical of modern industrial states.

Disregarding the obvious social, ethnic, and class barriers in the empire compels Eyben to ignore the sometimes great shifts in valuation of gender (and hence of young men) and of age itself, depending on the regional society and community involved, as well as the longitudinal developmental waves in these valuations over time. Otherwise, Eyben's survey of "the evidence" is just practically coterminous with the evidence itself. Sometimes, however, it is worse. Given the outpouring of research on gender and sexuality in the past decade, Eyben's chapters on the sexual and romantic life of young men (pp. 240ff.) is embarrassingly deficient. It begins with the scholarly banality "In antiquity, sex was generally—but not always [sic!]—taken completely for granted," and proceeds to worse. By contrast, Kleijwegt's approach to these same subjects (pp. 43ff.) including problematic aspects of them that require a fine theoretical touch, such as ritualized homosexual relations between men, is both current and critical, and made to bear on the problem of the inferior, yet privileged, place of young men in Roman society.

Kleijwegt's work is indeed rather more promising at first reading, since it presents itself as having two clear aims: a coherent theoretical definition of "youth" in historical context (and a more cogent analysis attached to that definition); and the development of an explicit critique of Eyben (especially at pp. 54ff.). Before advancing to matters of substance, however, it should be noted that Kleijwegt's book suffers from a number of drawbacks, the most obvious of which is the more than occasional intervention of a sort of mélange of Dutch and English, fre-

quent typographical errors and malapropisms (scolars, teener age, twennies, Nathalie Zemon Davis, medievist—a brief selection from the two chapters), and—a problem especially for the generally interested reader from outside "the field"—the frequent quotation of materials left untranslated in the original language, including French, German, Latin, and Greek. But the prospective reader should not be deterred by these problems. No matter how annoying and off-putting they might be, they are not so pervasive as entirely to efface the utility of this work.

Kleijwegt defends a modified version of the Ariès thesis: that the modern term "adolescence" is inapplicable to the world of antiquity where for a host of cultural reasons the term "youth" is to be preferred. He bases this interpretation on a reasonably extensive use of comparative evidence from anthropological models and the social history of early modern Europe (Introduction and chapter 1) drawn mainly from Margaret Mead, and debates over her claims, and, again, the Ariès thesis and its critics. He claims that "pre-industrial youth," including that at Rome, had an age-range that was quite different from those of modern post-industrial societies—a longer period between the end of infancy and childhood, from about seven years of age to the beginning of true adulthood, perhaps as late as one's forties and fifties depending on social class, ethnic background, and political context. Another critical difference between modern and pre-modern youth groups, according to Kleijwegt, was the complete absence of any autonomous "youth culture" in the latter. The considerable power in the hands of seniors in general, and fathers in particular, encouraged a dominant "patriarchal ideology" in which the young were viewed as "prospective adults" and were required by ideals, behaviour, and work constantly to assume "minor" versions of adult activities. Kleijwegt argues that, rather than threatening and challenging adult values as do modern adolescents, Roman "youth" saw themselves as having a special role in defending and propagating adult values. The "youth" age group in Roman society, he argues, was a strongly interstitial one that followed immediately upon the "total dependence" of infancy. It was a stage of "semi-dependence" that lasted for young men until marriage and formation of one's own family and household (in their late twenties and early thirties, or even later). Kleijwegt cautions that many of the differences between this "ancient youth" and our "adolescence" are not sharply drawn ones, but rather shadings of new attitudes, sentiments, and types and degrees of care first shown to children beginning with the upper and middle classes of eighteenth-century western Europe.

The two exemplary areas of youth culture and education can be used to illustrate the differences of approach. Eyben trots the reader through a large number of primary texts relating to what was called "education," and assumes this education to be an altered version of our own. Kleijwegt (chap. 4), on the other hand, specifically contests the apparent similarities and wholly rejects the influential opinion

of Marrou that ancient education was the precursor of our modern systems. Kleijwegt shows that there was no public schooling worthy of the name—almost all of what passed as "education" functioned either by means of private élite patronage or within the context of the family. All education for young men, therefore, was oriented towards integrating them with their elders in the social and political élite. Schools were never able to function as institutions in their own right. Similarly, since neither economic nor cultural autonomy was provided by such institutions, Kleijwegt denies that there is any evidence for a consistent "youth culture" or "counter culture" in Roman society. It is not that young men might express (or be feared to express) ideas and emotions associated with their age-range and situation—it is just that these were never constructed autonomously as a "youth culture" that was able to challenge the values and power of adults. Eyben's (pp. 152ff.) attempt to elicit such a youth "counter culture" fails. It consists, for example, of exhausting the reader by dragging him/her through the poems of Catullus one by one, recording minutia of debates over their meaning (pp. 184-96), and then regarding the case as demonstrated.

An obvious deficit in the analyses of both Eyben and Kleijwegt lies in their announced intention to analyze solely the position of young *men* (a point of gender that often slips unconsciously from view in their many generalizations about "ancient youth" as a whole). For Kleijwegt the choice is defended merely as one of convenience coping with the heavily skewed surviving evidence. Eyben is more certain: girls had no "youth" worth writing about since they were married off so young (p. 3)—an assertion which is false on both bases (*some* girls in the high élite were married off very young—most were not). A more fundamental objection to both authors' exclusionary principle is that it is only partially defensible, since the position of young men, even (perhaps especially) in élite families and society, stood in a strong causal relationship to their female siblings, and that such relationships cannot be ignored. In her detailed study of the relationships between fathers and daughters in Roman élite families, for example, Judith Hallett argues that the special place of daughters in these upper-class households had a profound impact on the valuation and treatment of sons.

But there is a more disturbing problem. In the current barrage of work on family, sexuality, and gender in the worlds of the Greek city-states and of the Roman empire, it was expected that more specific age-hierarchical groups would necessarily be drawn into the purview of social historians. The problem is that the most voiceless (in Latin, quite literally, *infantes*)—infants and children—seem to have been the object of more satisfying and penetrating studies (as, for example, those by Mark Golden on the children of classical Athens) than these two works have to offer on the interstitial group of "youth." Eyben's book is an erratic and uncontrolled pastiche that cobbles together almost every known activity that can be ascribed to young men between ages seventeen and forty-five. Although better con-

trolled, Kleijwegt's work is still plagued by an irregularly developed argument, and the inclusion of detailed scholarly excurses of marginal utility to the prospective reader. Despite two large-scale, and expensive, labours of calvinistic assiduity, therefore, we are left wanting a truly satisfying work on the subject. Given the economics of the academic book trade, we may well have to wait for some time—a shame, because even Eyben (p. 9) is able to argue that age is a characteristic of social behaviour that is as significant as gender or class. It deserves its own competent analysis.

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K. Goodenow and William E. Marsden, eds. *The City and Education in Four Nations*. Cambridge: Cambridge University Press, 1992. Pp. 250. $54.95 U.S. cloth.

There are, according to Ronald K. Goodenow, a set of needs which have not, until now, received the attention they deserve within either the historical or the comparative educational canon. They include, first and foremost, the need to examine, question, and extend the current boundaries of historical research and writing in the field of urban educational history. Addressing this need is the principal aim of *The City and Education in Four Nations*. In this volume Goodenow and his co-editor, William E. Marsden, present us with eleven essays, written by scholars in Britain, Canada, the United States, and Australia, which deal with important issues rising from the complex relationship between historical research and praxis, and with the theoretical foundations upon which urban educational historians write.

Each of the contributors to this book maintains, either implicitly or explicitly, that the study of the history of urban education will be immeasurably strengthened both through international, national, and regional comparisons of developments in urban schooling, and through the international collaboration of urban educational historians which might result from such comparisons. Many of the contributors also point out that in order for this field to grow and gain prestige, it is essential that urban educational historians strengthen the theoretical basis upon which they write—in many cases borrowing from, and therefore presumably collaborating with, scholars in cognate disciplines.

The book is divided into three parts. In the first, contributors from each of the four nations discuss the historiographical trends in the study of urban schools in each of their respective countries. As the series editors, David A. Reeder and Pete Clark, note in their preface, all four of these papers demonstrate that educational history has come a long way from its institutional and celebratory roots, and that many of its current practitioners are manifestly absorbed in exploring "the inter-relationships between schooling, work, residential development, family life, and the experience of growing up in different environments" (p. xv). This point has a significant bearing on