traditional sources and the popular culture. Rarely are the relationships she posits explored through the tools of anthropology, sociology, or psychology, although these have become indispensable means by which social historians reconstruct the pasts of those populations and groups who have left behind little documentation. Generally women's history has greedily adopted and adapted such tools. Therefore what is unfolding is a distinctive field of study with its own methodology, assumptions, and discourse. For example, the pages on "Mothering" (pp. 145-78) were open for a bold analysis of traditional sources. While Nancy Chodorow's provocative *The Reproduction of Mothering* (1978) was cited I was disappointed that it was not used to examine the dynamics of mother-daughter relationships. Surely these dynamics go to the heart of the landscape that describes "the lives of girls and women."

While none of this is objectionable in a pioneering monograph such as this, one fears that Strong-Boag's efforts will be merely replicated. This book is a springboard; and while it is necessary to build on sound scholarship, that scholarship, no matter how good, must be open to revision else it becomes common wisdom. The problem with empiricism is that it is unlikely to break new ground even as it uncovers more and new data. (Facts, no matter how many, do not speak for themselves.) What is needed is a greater emphasis on theoretical formulations in Canadian women's history. These will lead to new interpretations of existing data, create new categories of significance, and allow for the transformation and radicalization of women's history so it will become a field distinct from androcentric methodological paradigms and confidently stand apart from its traditional "forefathers."

Despite these objections this book is an important one and will, hopefully, lead to further explorations in Canadian women's history.

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John Roach. *A History of Secondary Education in England, 1800-1870.* London and New York: Longman, 1986.

The author of this work has undertaken the formidable task of tracing the dialectic of tradition and change in English secondary schools during a vital stage of their development. He has conducted his inquiry at the grass-roots level by depicting the operation in practice of a wide variety of local schools, endowed and private, dispersed throughout the country. The primary evidence on the functioning of the highly decentralized system of secondary education lies in the massive series of governmental inquiries by royal commissions extending from the initial Report of the Charity Commissioners in 1819 to the Taunton Report of 1868. County record offices and schools have also yielded valuable first-hand material. On the broad basis of these primary sources the author has surveyed the

grammar schools, the private sector, the nine great "public" schools, and lastly the slow ferment of reform induced by the later royal commission reports of the 1860s.

Local grammar schools were usually restricted to a narrowly classical curriculum by the terms of their ancient foundation charters. Hence they were heavily protected against any rapid or sweeping measures of modernization. Progressive boards of trustees could reform the course of studies only by a special act of parliament or by lengthy and expensive recourse to the Court of Chancery. Resistance to change was warmly defended by entrenched partisans of the classics, who inveighed against the attempts of "ignorant and fanatical trustees" to tamper with the traditional curriculum. Eardley Wilmot's Act of 1840 sharply reduced the high cost and long delays of proceedings in chancery, though the trustees of poorly endowed grammar schools still complained that the legal expenses involved were beyond their means.

Private schools founded on the joint stock principle were multiplying rapidly by the mid-century to meet the educational requirements of the ascending middle class. Below these relatively stable establishments the spirit of enterprise had also responded to demand by the creation of an abundance of lesser private institutions of the type cruelly caricatured by Charles Dickens. But in this area variations of quality were so marked that a comprehensive judgement would be hazardous. In the depths of the private sector stood the "adventure schools," speculative concerns which were roundly, and sometimes unfairly, denounced by Her Majesty's Inspectorate.

The nine great "public" schools, strongly entrenched behind their charters and independent endowments, waged a long and tenacious campaign against the forces of change. A series of rebellions against unpopular headmasters at Winchester, Rugby, and Harrow between 1793 and 1822 drew general attention to problems of discipline. Concurrently Sydney Smith renewed the long-standing complaints of John Locke and Samuel Clarke concerning the predominance of Greek and Latin studies in the curriculum of the great schools. The gradual introduction of a more humane breed of headmasters, no longer dedicated to marathon flogging as a mode of correction, conduced to a more relaxed discipline. The modern- ization of the curriculum was a hotly disputed area which the Clarendon Commission of 1861-64 traversed with extreme caution. The final Report of the commissioners confirmed the supremacy of classical studies, but recommended that a modern subject (French) should be taught regularly for two hours weekly. Thus the circumspect policy of reform by instalments, already visible in the sphere of national politics, was also applied to the great schools.

In the present work some challenging topics are omitted, or treated with extreme brevity, by reason of lack of space. A preliminary survey of the contours of secondary education in 1800 would have provided a valuable datum line for the assessment

of subsequent changes in the system. For the same reason no extensive analysis could be attempted of the changing social structure of the various bodies of school trustees. In the case of Manchester Grammar School, for example, the landed interest, represented in 1800 by the Egertons of Tatton and Lord Grey de Wilton, had been replaced in the mid-century by a cluster of prosperous cotton masters and calico printers who did not share the educational ideals of their predecessors. But in sum the present work, distinguished by sound judgement and mature scholarship, is a fundamental contribution to the history of secondary education in nineteenth-century England.

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Winifred Mitchell and Geoffrey Sherington. *Growing Up in the Illawarra: A Social History 1834-1984*. Wollongong: University of Wollongong, 1984.

Over the past years Canadian historians of education have become increasingly familiar with the work of their compatriots in Australia. Similarities between the experiences of the two countries have been made evident both in printed form and through personal contacts, as at the recent CHEA Conference in London, Ontario.

Among the lesser-known sources from which to draw useful insights is a slim volume published in 1984. *Growing Up in the Illawarra* details the history of the coastal area south of Sydney from the perspective of the men, women, and children who have made it their home over the past 150 years. The book's relative obscurity outside of Australia is understandable given an intended readership centering on New South Wales and the Illawarra itself. Yet, despite the lack of any broader social context beyond the particular region or even a map or other description locating the various settlements being discussed, *Growing Up in the Illawarra* should not be neglected by North American scholars.

The volume is divided into five chapters. In the first, the two authors, Winifred Mitchell and Geoffrey Sherington, examine the beginnings of European settlement, including its impact on the aboriginal population. Two complementary chapters then compare structures of family life as they developed during the second half of the nineteenth century in the farming community of Kiama in the south and the coal mining village of Bulli in the north. The fourth and fifth chapters move forward in time to the twentieth century, being divided at about 1945 after which extensive immigration to staff a growing steel industry transformed the region.

Growing Up in the Illawarra possesses utility for North American scholars both for its substance and for its methodology and sources. The book's rich detail reinforces the growing awareness of strong similarities in patterns of social development across the Western world. *Growing Up in the Illawarra* is not limited to particular groups in the