James Love, ed. *Education in the Niagara Peninsula*. St. Catharines: Vanwell Publishing Ltd., 1991. Pp. 95, illus. $14.95 Can. paper.

Here is yet another book on the educational history of nineteenth-century Ontario. But at least it focuses our attention on a region other than Toronto or Hamilton. The book consists of five chapters originally presented as papers at the tenth Niagara Peninsula History Conference in 1988. Emphasis is placed on the nineteenth century, but three chapters slip over into the twentieth. The authors write about public education, Roman Catholic separate schools, a private boys' school, and school architecture, with primary focus in each case on the Niagara region.

The distinguished historian Goldwin French establishes the backdrop to the remaining chapters with an excellent summary of what has been written in the last twenty-five years about education in Ontario up to Egerton Ryerson's retirement as chief superintendent in 1876. The pre-1844 era French characterizes as "an entrepreneurial economy in education with a modest element of state intervention and control" (p. 11). The rest of the chapter is devoted to an account of the educational philosophy and achievements of the public system's founder, Egerton Ryerson, about whom French concludes that "his fundamental beliefs and objectives as opposed to the language or actions in which they were clothed, appear to have changed little throughout his adult life" (p. 13). Take that Alison Prentice, Susan Houston, and Bruce Curtis! French quite correctly stresses the influence on Ryerson of his Loyalism and Methodism and points to his tolerance towards Ontario's francophones, something his successors did not cherish.

In his chapter, the book's editor, James Love, stresses once again his main theme of the importance of American influence on education in Upper Canada before 1850 and the perceived need to eradicate or at least reduce it. But the focus of this chapter is on the work of the region's two most important superintendents of the 1840s, Jacob Keefer of Thorold and Dexter D'Everardo of Pelham. Both wanted to continue to hire American teachers and to use, selectively, American textbooks. On both scores, they managed to get Ryerson's concurrence, further evidence of local representatives influencing the central authority. More grist for Gidney and Millar's mill. Readers wanting to know more about Keefer and D'Everardo may now consult an article by Bruce Curtis on the former's educational tours of 1845 in the *Journal of Canadian Studies*, Vol. 28, No. 2. Curtis also deals with the eccentric D'Everardo in *True Government by Choice Men?* (Toronto, 1992). Curtis credits

him with promoting the adoption of tax-supported "free" schooling in the Niagara district and relates how his 1847 report on common schooling was considered a model by the central authority.

In chapter three, Paul Crunican offers a brief survey of Catholic education in both Ontario and the Niagara region from its origins with Bishop Alexander Macdonnell in the 1820s till the late 1980s. It is a very comprehensive, though brief, treatment by a scholar who has distinguished himself over the years by his knowledge of Catholic education in Canada. Crunican places special emphasis on the role of individuals, both political and religious, in the furtherance of Catholic separate schools in Ontario, people such as Bishop Charbonnel in the 1850s and Premier Oliver Mowat in the last quarter of the nineteenth century. "Who would have thought," Crunican asks, "that the party [Liberal] inspired and in many ways shaped by George Brown and *The Globe* would have provided scholastic salvation for Catholics?" (p. 53). Despite choosing a broad canvas, Crunican does not fail to point to important regional developments as well.

In the next chapter Gerald Shantz offers a very sketchy history of Ridley College, a private boys' school founded in 1889 and made co-ed in 1974. The author sets its founding in the context of the High Church/Low Church struggle in the nineteenth-century Church of England in Canada. Bishops Strachan and Cronyn were the respective champions who saw to the founding of Trinity and Huron Colleges, followed in 1879 by the Evangelical Wycliffe College. Ridley in St. Catharines was to be a preparatory school for Wycliffe and Huron. Shantz's story ends in the early 1900s, and as a result we get no sense of what Ridley is like today.

One of the most interesting chapters in the book is Dana Johnson's on school architecture before 1930. He feels no compulsion to confine his remarks to the Niagara region, and so the result is a statement about the importance accorded to school architecture by its chief proponents in Ontario in the nineteenth century, Egerton Ryerson and John George Hodgins, author of *The School House* (1857). The illustrations are excellent and Johnson shows himself to be very knowledgeable about the subject, although if we're talking about an innovative urban school I believe the Central School in Brantford, which I attended in the 1940s, superseded the Ryerson School in London (built 1916) by a good twenty years. Johnson chooses to highlight the Hamilton Central School opened in 1853 as "the very best school of the 1850s" (p. 77). With its eleven classrooms accommodating 1,000 students it is certainly worthy of note. But London had a Union School, later called Central, which was built in 1850 to accommodate 700 to 800 pupils but which by 1854 enrolled 1,174 students. Nonetheless it is good to see school architecture given the attention it merits and for that Dana Johnson deserves a good deal of credit, having authored other studies besides this.

This is a useful book offering an example of the benefits to be gained from good regional history.

J. Donald Wilson
University of British Columbia

Mary Ashworth. *Children of the Canadian Mosaic: A Brief History to 1950*. Toronto: OISE Press, 1993. Pp. 159. $26.85 Can. paper.

In her introduction to *Children of the Canadian Mosaic*, Mary Ashworth notes that "Canada has never been a childless nation, though some history books might leave that impression." Yet the disjunction between the presence of young people in Canada's past and their invisibility in our written history runs throughout this book.

Children of the Canadian Mosaic does not claim to be an exhaustive survey of childhood in Canadian history. Rather, it presents the experiences of certain groups through what Ashworth calls "vignettes along the line of time." Intended for the non-historian, it is attractively packaged and written in a lively style that is always sympathetic to the children who are caught in the midst of adult contrivances. No doubt it will find much use in high schools and in the introductory university courses for which it is designed.

Yet the work is disappointing, especially to those readers who are familiar with Professor Ashworth's pioneering study of the educational histories of minority children in British Columbia, *The Forces Which Shaped Them*. Like the earlier work, *Children of the Canadian Mosaic* includes chapters on First Nations people, Chinese, Japanese, and Doukhobors living in British Columbia. New chapters discuss the children of New France and the children of the fur trade, black children, Jewish children, Ukrainian children, street children, and "home children." First Nations' experiences are discussed in separate chapters, one on the time of European contact and one on residential schools.

As might be expected in a work examining the experiences of several ethnic groups at different points in time, many chapters in *Children of the Canadian Mosaic* depend heavily upon secondary sources. Not surprisingly, therefore, the resulting accounts are uneven in their effectiveness in capturing childhood experiences. While in many instances this unevenness can be traced to the field as a whole, the secondary research that Professor Ashworth draws upon is often highly selective. For example, her chapter on Japanese schooling cites nothing published later than 1976. However disturbing this may be to the specialist, insofar as she is presenting "vignettes" rather than a survey, this selectivity need not be crippling to the work as a whole. More serious are the flaws in its organizing assumptions.

Most chapters are not about children at all. Instead, they are really discussions of adult efforts at reform and institutional provision for children. The chapter on Jewish children, for example, is almost