teach English and become economically self-sufficient. She used English literature for language practice and for "the best ethical thought and teachings." She encouraged students to challenge ideas, not just memorize them, for she believed "that if her students could learn to value their thinking, they would learn to value themselves."

Yet she was shocked when some of her graduates joined the radical feminist Seitosha (Bluestocking Society) and demanded such reforms as the right to vote. Her response reflected a fear that a backlash against radicalism would impair advances already achieved by women, her conservative ideas, and her rejection of any political arguments or activities for women's rights. She believed women should use influence, not action, to bring about reform.

Although her school drew students from all over Japan, it was small and struggling financially when illness forced Tsuda into retirement in 1917. The school continued but its students became more politically active. Nevertheless, after she died it was renamed Tsuda Juku in her honour and eventually became a major women's university in Japan. Unfortunately, the biographical format precludes an examination of that evolution. That is a compliment. A good book leaves the reader wanting to know more about the subject and this finely crafted work certainly does that.

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Janet McCalman. *Journeyings: The Biography of a Middle-Class Generation, 1920-1990*. Melbourne: Melbourne University Press, 1993. Pp. 348. $39.95 U.S. cloth.

With insight and creativity, this fascinating study serves up a slice of twentieth-century Australian life that should interest social historians everywhere. It profiles a Melbourne generation whose members were born in the early 1920s and who attended one of four private grammar schools in the city during the mid-1930s: Methodist Ladies College, Scotch (Presbyterian) College, Trinity (Anglican) Grammar School, and Genazzano (Catholic) Convent. Drawing primarily from a comprehensive survey conducted by the author, the book explores the subjects' social origins, their school experiences, their occupational pathways, their family dynamics, and their retirement perspectives. The experiences of men and women are compared continuously, and, as the subtitle indicates, social class is at the core of the analysis.

Though the book nowhere discusses life-course theory, it is a sterling example of the potential of this historiographical genre. Life-course models begin with the premise that individuals within a generational cohort share values which are informed by the social conditions at the time the cohort comes of age. But within the age group are unique experiences shaped by factors such as gender, class, ethnicity, residence, and individual psychology. The approach is risky: the analysis and methodology can be-

come so complex as to defy meaningful conclusions. The historian's challenge is to examine the generation's collective experience without slipping into caricature. *Journeyings* admirably attains this goal.

It introduces the characters through the vehicle (literally) of a Melbourne tram ride in 1934 from which students disembark at their respective schools. It then flashes back to the world in which they were born—primarily middle-class Melbourne households. Their parents were part of a "blighted generation" (p. 51) that suffered devastation in the depression of the 1890s, and spent the next several decades—war and a new depression notwithstanding—re-establishing respectability and security.

The children raised in this environment recall lives infused with sternness, discipline, and restraint, reinforced by religion and schooling. When asked in the survey "Were you brought up to express or repress strong emotions?" the majority of students from the four schools agreed with the latter (p. 82). The author's attention to the history of middle-class emotion and sexuality, though difficult to document, is a particularly engaging facet of the study. So is her attempt to link this behaviour to Christian practices and gendered socialization.

Preoccupied with morals and manners, dreading occupational failure and downward social mobility, and persuaded that they were destined to play leadership roles in society, these Australians shared the beliefs of middle-class communities elsewhere. Recalling my own research, I was intrigued to see the cultural and ideological parallels between Canadian college youth in the inter-war years and their Melbourne counterparts. In both countries, they were pragmatic, status-driven, and fearful of imminent world war. Political radicalism emerged but remained a minority movement among Australian and Canadian youth.

In other respects, however, particularly in the rigid class-based structure of secondary education, Australia resembled England more than Canada. Indeed, as McCalman notes, the current political views of the Australian cohort seem somewhat more conservative than those of middle-class communities in other countries, perhaps an inheritance of beliefs forged in their youth.

Employing an imaginative research method, the author sheds light on another perennial academic question: has the educational performance of students declined from previous eras? She asked several retired teachers whose careers reached back to the 1940s to compare the quality of examinations written by students in that period to those produced in the 1980s. The former were found to spell better and write more grammatically, but the latter were considered more knowledgeable and intellectually astute. In the 1930s and 1940s, rote learning and recitation produced dullness in the classroom and it is by no means certain, at least in Australia, that the quality of schooling degenerated in the decades that followed.

Entering their eighth decade when they were interviewed in 1990, the Melbourne middle class, for the most part, looked back with satisfaction on

their lives. They had lived through enormous conflict and social change, including World War II, that generation's pivotal life-shaping experience. They endured the rebellion of their own children in the late 1960s, and they witnessed, without pleasure, the crass commercialism of the 1980s. Most, however, had reaped the rewards of post-war prosperity; they purchased houses, advanced in their careers, and took great pride in raising their families. Women, retrospectively, were more ambivalent than men. The feminist movement inspired many to seek vocations outside the home, while reminding them that gender equality had yet to be achieved. Generally, they did not see themselves as victims.

How reliable are long-term memories in the reconstruction of the life-course? This is not a perfect instrument by any means—the subject might well be inclined to reinterpret the past in light of current preoccupations, or to drown in nostalgia. But McCallum's exposition of these middle-class lives rings true. Through lengthy, but well-chosen, quotations, the author allows the men and women to speak for themselves, revealing persuasively the passion, the pain, the ordinariness, and the complexity of their pasts.

While periodically comparing middle-class and working-class culture (which she has explored in an earlier "best-selling" book called *Struggletown*), the author does not explain how middle-class values differed from those of the upper class. Indeed, it is difficult to determine from her account if there was a Melbourne upper class in the era prior to the rise of capitalist parvenu Rupert Murdoch. By Australian standards, was McCalman's community relatively modest of means, or was middle-class life as good as it got for most of the twentieth-century? Here, perhaps, is material for yet another study, one that might flesh out the author's remarkable exploration of class dynamics in twentieth-century Australia.

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Roger Openshaw, Greg Lee, Howard Lee. *Challenging the Myths: Rethinking New Zealand's Educational History*. Palmerston North: Dunmore Press, 1993. Pp. 343. $29.95 Can. paper.

The authors of *Challenging the Myths* set out to write a comprehensive text about New Zealand's educational history. This book will certainly provide welcome relief from the tedium of Cumming and Cumming's (1978) *History of State Education in New Zealand* and many of the chapters will indeed prove useful reading for academic coursework.

The authors have set themselves a huge task: to write a "general comprehensive text" and to "fill in gaps" which they considered to be missing from the New Zealand educational historiography. What the authors have accomplished is to bring together, in one book, an overview of some of the issues raised in the past with an attempt