educate us to the ways in which women
English-Canadian history, and succeeds
authors raise important questions about
and allied historical professionalization
themes pursued by most of the
the narrative writing in ten
about women doing historical work,
and a tribute to editors and contributors
because it was
reveal the views of the quite different, more
impact on Canadian nationalism and her
particularly popular history for young
story of how Isabel Skelton sought to
while negotiating her role as "the wife
these chapters—and those on Sarah
Clark Wright by Barry Moody, and
and Colin Coates—we see women
the demands placed on them by circum-
challenges became to balance research
in others, it was to continue
incomes, or overt job discrimination.
eductive efforts of women who embraced
with explores three Ontario examples of
undertaken by women religious."
the intent of their research and writing
in their histories of their orders within
explicitly takes up debates about the
positions adopted
account of the organized actions of
and the members of the Women's
otherwise likely be lost because it was
about women or about small rural or local settings. In other words, there was
political meaning to their historical endeavours.
Politics dominate the events recorded by Alison Prentice and Deborah
Gorham. Describing how female graduate students and historians sought to enter
the professoriate in the first half of the twentieth-century, Prentice makes clear
those women who succeeded did so only because many women had been occup-
pied in storming the walls of male-dominated academe. She raises interesting
questions about why women found it easier to secure and hold appointments in
departments of history in western Canadian universities (Margaret Ormsby and
Hilda Neatby being but two outstanding examples). Gorham carries the story
forward by recounting efforts to introduce women's history courses into various
departments around the country during the 1970s. Examining the struggles and
achievements of a strong group of female historians, Gorham questions the role
of feminist analysis in historical interpretation, noting how the rhetoric and
practices of professionalism can dilute feminist critique and co-opt women into
traditional, masculinist approaches to history.

To their credit, Boutilier and Prentice make no grand claims for their book,
insisting it is but the beginning of a more thorough and complete story. They
particularly acknowledge that the lives explored come primarily from the white,
Anglo-Celtic segment of society, and are not necessarily "typical of the women
who have taken up the work of history..." (9) Despite these cautions, this book
provides a welcome introduction to some of the women who devoted themselves
to the creation of historical memory and serves to remind us (again) of how easily
women's work and struggles for recognition can be forgotten.

Rebecca Priegert Coulter
University of Western Ontario

Paul Anisef, Paul Axelrod, Etta Baichman-Anisef, Carl James and Anton
Turrittin, Opportunity and Uncertainty: Life Course Experiences of the Class of '73.

Paul Anisef and his colleagues revisit familiar ground in his latest volume
exploring the post-high school experiences of the Ontario class of 1973. Originally
conceived by the Ontario Ministry of Colleges and Universities as a one-time
project to better understand the post-secondary education choices of high school
seniors, Anisef extended the life of the project many times over resulting in a 22-
year perspective on the lives of these (now not so young) Ontarians. This
research, the first longitudinal study of its kind in Canada, is updated in this book
with results of the 1994-95 follow-up surveys and interviews.

As with previous publications and papers, this new work continues to explore
the effects of socio-economic status, geography, gender, race and the immigrant
experience on the educational, economic and social outcomes of the 1973 gradu-
ates. The authors report their data concisely in clean prose, supplementing the text
with tables to provide details of survey results or to explain the interactions among
achieving these expected outcomes. From his education when contacted shortly after a few years later, then came to fully be provided. Or Kelly, one of ten chil-
dren, wanted her to have the opportunity for a farm, but were willing to pay only for a

These types of stories make up the lives of five members of the Class of '73, we see directly the effects of social structures and how they chose to use the course. These are not triumphalist accounts of direction to the underclass; these are dealing with life and making choices, not choices. But it is precisely these poor chil-
dren than the typical longitudinal study of the reader with general assertions about newer methodologies (or at least methods) to add depth and a personal dimension.

I highly recommend this blend of sociologists, historians, educators, and a deeper understanding of how Canada moved from secondary schooling to post-secondary and his colleagues have created a volume on changing perspectives on the reader with general assertions about newer methodologies (or at least methods) to add depth and a personal dimension.

Robert Clift
University of British Columbia

achieving these expected outcomes. For example, Ray, who thought very little of his education when contacted shortly after graduation, begrudgingly accepted it a few years later, then came to fully embrace it and the opportunities it had provided. Or Kelly, one of ten children of Belgian immigrants, whose parents wanted her to have the opportunity for a better job than working on the tobacco farm, but were willing to pay only for college and not for university.

These types of stories make up the penultimate chapter of the book, where the lives of five members of the Class of '73 are recounted in greater detail. Here we see directly the effects of social structures and economic forces on these individuals and how they chose to use their cultural capital to navigate their life course. These are not triumphalist accounts selected to give hope or moral direction to the underclass; these are the stories of real people, warts and all, dealing with life and making choices, some of which readers may consider poor choices. But it is precisely these poor choices that make this work more interesting than the typical longitudinal study covering the period. Rather than leaving the reader with general assertions about the group, this work takes advantage of newer methodologies (or at least methodologies that now have wider acceptance) to add depth and a personal dimension to the usual conclusions.

I highly recommend this blend of historical sociology and social history to sociologists, historians, educators, and policy makers alike, and to readers seeking a deeper understanding of how Canadians are navigating the complex transition from secondary schooling to post-secondary education to working life. Anisef and his colleagues have created a volume that well represents their data and their own changing perspectives on how such studies ought to be carried out—striking a balance between the big picture and individual narrative. It is informed by theory, rather than constrained by it, allowing the results and the participants to take centre stage. The only minor criticism is that the discussion of race and gender could have been more direct and substantial. The authors did an excellent job in discussing the experiences of first generation Canadians in the group and providing a richer macro and micro perspective on the social, educational and cultural characteristics of the dominant society to which the Class of '73 grew up and which the Class of '73 grew up and provided. Or Kelly, one of ten children of Belgian immigrants, whose parents wanted her to have the opportunity for a better job than working on the tobacco farm, but were willing to pay only for college and not for university.

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La littérature sur la religion dans l'école québécoise est très abondante en langue française, mais l'est très peu en langue anglaise. L'ouvrage du professeur Boudreau de McGill apporte donc une contribution opportune pour faire connaître d'abord aux Québécois de langue anglaise, mais aussi à l'ensemble du Canada les caractéristiques de l'éducation catholique au Québec. La conjoncture est, à cet égard, d'autant meilleure que cette province mène actuellement un débat vigoureux sur la place de la religion à l'école auquel j'ai été personnellement associé en