

that make up the first line of municipal responses to mental health emergencies, social work, crime prevention, and other initiatives better suited to professionals trained in these disparate fields.

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Philippe Roy-Lysencourt, Thérèse Nadeau-Lacour, and Raymond Brodeur, eds.

Marie Guyart de l'Incarnation : Singularité et universalité d'une femme de cœur et de raison

Presses de l'Université Laval, 2019. 324 pp.

Marie Guyart de l'Incarnation is a well-known figure in the history of education in Canada. And for good reason. She was a founder of what was arguably the first school for girls in the Americas north of Mexico, an institution that still stands in the Upper Town of Vieux Québec today. As a prodigious writer and careful observer, she has left us with some of our most important sources for the history of New France. Much has been written about Marie de l'Incarnation already, and scholarly interest in this seventeenth-century Ursuline nun has not ended yet.

This book, the outcome of a colloquium held in 2018 to coincide with the twenty-fifth anniversary of the Centre d'Études Marie-de-l'Incarnation at Université Laval, is proof of continued interest across a range of fields. It includes twenty-two essays by an international group of contributors examining Marie de l'Incarnation and her legacy from multi-disciplinary perspectives of history, literature, theology, and philosophy. The essays are varied in length and approach. Some are analytical and based on original research, while others are primarily descriptions or reflections. Several are particularly likely to interest historians of education. Isabelle Landy-Houillon's "Marie de l'Incarnation écrivaine?" and Amandine Bonesso's "La *Relation de 1654* de Marie de l'Incarnation: de l'écriture autobiographique à l'écriture didactique" provide helpful guidance for how to read Marie de l'Incarnation's writings in the historical and literary contexts of her time. Mary Dunn's "Singularity and Universality in *La Vie de la Vénérable Mère Marie de l'Incarnation*" explores what we can learn about Marie when we understand the biography written by Marie's son as part of a larger hagiographic tradition. Raymond Brodeur in "Entre tradition et créativité. La singularité des emplois catéchétiques de Marie Guyart de l'Incarnation" looks at how Marie de l'Incarnation taught Christian doctrine to novices. In "De Marie Guyart de l'Incarnation aux femmes « ordinaires » de la Nouvelle-France," Dominique Deslandres argues that while Marie de l'Incarnation must be recognized as "notre première génie nationale," (265) she should not be seen as so exceptional a "femme forte" (270) as she is sometimes made out to be, since many French women of her time were involved in education, social assistance, and healthcare. Philippe Roy-Lysencourt's "Les Amérindiens dans la pensée et la vie de Marie de l'Incarnation"

discusses how Marie's ideas about an apostolic life shaped her ideals for the education of Indigenous children. Jocelyne Mailloux has written "Marie de l'Incarnation et les jeunes d'aujourd'hui (témoignage)" from the perspective of someone who taught for 35 years at the Ursuline school in Québec. She reflects on whether young people today are still interested in Marie de l'Incarnation and describes a co-curricular activity that has been running for several years at the school.

It is good to see the thoughts and writings of Marie de l'Incarnation taken seriously throughout the book. Although Marie has long been acknowledged as a founder and leader in New France, much less attention has been paid to her intellect. These authors treat Marie's intellectual life and spirituality with respect, and the collection presents Marie's interior world as equal in significance to her more public contributions. More engagement with a wider selection of scholarship (especially the considerable historical work in English) would help to broaden the consideration of Marie's thought and action still further.

Many readers will surely find it disappointing, if not upsetting, to find so little evaluation of Marie de l'Incarnation's role in colonization and assimilation, and no discussion of the legacy of missionary activities and residential schools. Especially in a time following the Calls to Action from the Truth and Reconciliation Commission of Canada, it is surprising to see among a collection of more than twenty essays a few that discuss the Indigenous schoolgirls and Marie de l'Incarnation's attitudes towards the Indigenous people, and also a few that compare the Church in seventeenth-century New France with the Church today, yet little about the traumas tearing at Indigenous societies in Marie de l'Incarnation's time, and nothing about Indigenous responses to colonialism now. This book presents many ways to appreciate the accomplishments of Marie de l'Incarnation, but on the whole it veers towards a celebratory rather than a critical approach.

Additional editorial intervention could help redress (or explain) this imbalance, and guide readers in other ways too. The authors of individual chapters take somewhat different views about where the "singularité" and "universalité" can be found in a study of Marie de l'Incarnation. A more substantial introduction that traces these ideas through the various essays would tie the book together more seamlessly, and could perhaps deepen the analysis of why Catholic missionaries like Marie presumed that their religion was universally applicable to the whole world even when they found singularities they found in distant lands. It would also be helpful to non-specialist readers if the introduction could situate the chapters in larger traditions of scholarship, and connect the collection's insights on Marie de l'Incarnation to broader themes in history, literature, philosophy, and theology. Additional footnotes could be placed in the essays to direct readers to other essays in the collection that reinforce or disagree about specific claims. A more thorough proofreading would help to eliminate typos.

For readers with an interest in Marie de l'Incarnation's accomplishments, a curiosity about how her thoughts were connected with those of other mystical thinkers of her time, or a personally pious feeling of connection to Marie, this book's array of engaging and sincerely optimistic essays that will inspire and uplift. Readers looking

for a critical assessment of Marie de l'Incarnation's role in the history of education will find a few of these essays instructive, but they will likely want to supplement them with additional research.

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John L. Rury and Eileen H. Tamura, eds.

The Oxford Handbook of The History of Education

New York: Oxford University Press, 2019. 615, xvi pp.

John L. Rury and Eileen H. Tamura edit *The Oxford Handbook of The History of Education*. The handbook is over 600 pages long. It has thirty-six chapters, each with notes and suggested readings, authored by more than three dozen historians from all over the world. If someone asked me to edit a volume of this size and ambitiousness, I might run away, screaming. (I nearly did run, just being asked to *review* the volume.)

Although it daunted me, reading this handbook was worthwhile entirely. This is a very successful collection, a credit to Rury and Tamura's skill as historians and editors. The book has six sections, or "parts." Each section consists of short essays (chapters) dealing with history of education interpretively, chronologically, geographically, or thematically. In their introduction, the editors justify the layout of sections and choice of chapter topics by way of a short narrative about the history of education field's development.

Part 1 contains "interpretive" essays on the different "frames" that historians of education use. The four essays in part 1 are among the book's strongest, though all of the essays in this book are solid. The first essay is historiographical, by historian of British education Gary McCulloch. He sets the book's tone and agenda by explaining succinctly the revisionist turn that created the modern sub-field of history of education, as professional historians since the 1960s have re-worked the institutional histories that were foundational to the field, and as these revisionists have tried to connect educational history to the rest of history. In another essay in part 1, William Richardson, who also studies Britain's educational history, examines methodological changes that accompany the revisionist work that McCulloch presents. The other two essays in the first section are by Americans Ansley T. Erickson and Isaac Gottesman. The editors could have put Erickson's essay, "The Urban History of Education," in one of the book's later thematic sections also. However, the essay is very effectively placed in part 1 because of the way that Erickson expertly draws out in a single example all of the historiographical, methodological, and theoretical points that McCulloch, Richardson, and Gottesman touch on in their essays in this section.

Gottesman's essay, "Theory in the History of Education," is worth paying attention to especially. Historians of education often work in education faculties, where