

organizations and abstinence-only education might have been better illuminated with a chronological structure.

Read alongside Adam Laats' *Creationism USA* and R. Marie Griffith's *Moral Combat*, Slominski's *Teaching Moral Sex* points to a new trend: the intellectual history of religion, sex, and public schooling. These texts powerfully make the case that organized religion is less of an antagonist to scientific authority than it is a lens into the broader deliberation about American public norms. What I most prize in Slominski's work is the delicate way that she identifies the most pertinent theological concepts for a historian of education.

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Sara Z. MacDonald

*University Women: A History of Women and Higher Education in Canada*

Montreal and Kingston: McGill-Queen's University Press, 2021. 424 pp.

*University Women* is a valuable contribution to the history of university education in English-speaking Canada from the late nineteenth century through to the 1920s. MacDonald traces the fight of women to gain entrance to Canadian universities and to be taken seriously inside and outside of their classrooms. This is not a linear narrative of progress — while women increased their presence at Canadian universities at the turn of the century, by the 1920s, as their numbers grew, they were increasingly shunted off to programs deemed to be more appropriate for women, such as home economics.

MacDonald includes a remarkably wide range of institutions, including the University of Toronto and its many affiliated colleges; McGill; Western; Mount Allison; Dalhousie; and the University of Manitoba. Despite the title, which suggests that this is a history of women in higher education throughout the country, the book only discusses English-language universities. The universities west of Manitoba also receive little attention, perhaps because some of these universities, such as the University of Saskatchewan and the University of British Columbia, were co-educational from the very beginning.

The book covers the history of women pioneers at these institutions, including some who are well-known such as Augusta Stowe-Gullen, Clara Brett, and Jennie Trout, and others who are lesser known (at least to me), such as Eliza Balmer, who mounted an intensive campaign for women to be admitted to University College, University of Toronto. MacDonald also pays close attention to the opponents of women's co-education including Daniel Wilson of University College, Goldwin Smith, and historian George Wrong.

MacDonald points out that the institutions with Baptist, Methodist, and Presbyterian ties were the first to accept women: Anglican and Catholic institutions were more

likely to support the idea of separate institutions for women. The push for women's higher education came partly out of the desire to have better-educated female teachers, although there were also those such as George Grant, the principal of Queen's University, who believed that women had the right to an education for its own sake and to provide for themselves. One of the obstacles to women's higher education was the poor quality of education available to girls at the high school level; many did not have the qualifications to matriculate at Canada's universities. Greek requirements were particularly challenging as ladies' academies tended to focus more on modern languages, as well as embroidery, painting, and music. While Victorian ideals of womanhood informed this education, MacDonald argues that these subjects also gave women skills they could teach, as well as an opportunity to develop their artistic talents.

The book also explores the creation of separate educational facilities for women such as Royal Victoria College at McGill and St. Hilda's at the University of Toronto. These separate entities were an expensive model, as faculty needed to deliver their classes twice or they needed to hire separate female faculty. The creation of separate institutions and/or separate classes for Catholic women (including Brescia, now part of Western); St. Francis Xavier; and St. Michael's (now part of the University of Toronto) was easier, because they could rely on the labour of highly trained nuns. Students worried that the curriculum of the women's colleges would be less rigorous than that of the men's colleges and often demanded access to the same classes as the men. Other independent ladies' colleges focused more on training women for careers, sometimes establishing affiliations with universities for particular degree programs. In short, a range of single-sex educational opportunities existed alongside women's growing access to co-educational environments.

During World War I, campuses became much more female, although students in those years remarked that the campus life was subdued. Students spent much of their extracurricular time doing war work. After the war, the university sector became alarmed by the growing demand of female students to make their own decisions, especially around social activities. Partly as a result, most universities began hiring deans of women to help control the student population. Female deans were academic faculty, and assuming a deanship was often the "price of a faculty position" (236). This requirement of female faculty meant, as women undergraduates at Queen's noted, that their dean, well-known astrophysicist Alice Vibert Douglas, also did things like count towels in the student residences.

The book demonstrates that women faced many obstacles in taking full advantage of what was then a very masculine and often very rowdy undergraduate life. At many institutions, female students were forbidden from wearing academic gowns or joining the literary and debating societies. In some classes, female scholars were met with jeers or comedic songs upon entering the class. Male professors could be hostile. They sat in different sections of the classroom. Gradually, women fought back against these restrictions, sometimes forming their own parallel organizations.

In the 1920s, there was additional pushback against co-education. Women students were blamed for what faculty and administrators saw as the frivolousness of students in the years after World War I. Women, it seemed, were becoming too

numerous, especially in faculties of arts, and the dance craze and other student antics were lowering the seriousness of the educational enterprise. At the same time, there was an increased desire for vocational training, either in the home or in the workplace. This desire led to a significant expansion in home economics/household science education in the interwar years. Women also found a place in the expanding field of social work, pharmacy, and other health professions. The growing specialization of the university and the new emphasis on science meant that male and female students were frequently studying different subjects.

In her conclusion, MacDonald returns to the issue of inequality at Canadian universities, arguing that we still see the underrepresentation of women in certain fields of study, a legacy, she argues, of the early decades of the twentieth century. MacDonald also revisits the issue of racism, which she addresses earlier in the book as well. There, she argues that women seeking to gain entrance to university used eugenic arguments and made a plea for the importance of educated women to the colonial enterprise. Unfortunately, as MacDonald points out, Indigenous students and faculty still face a hostile environment.

The book is not as engaging as I would have hoped—partly this is the level of detail. A shorter book that focused on fewer universities might have made it more suited to course adoption. But *University Women* is a very thoughtful and thorough account for scholars of feminism and education.

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Mirelsie Velázquez

*Puerto Rican Chicago: Schooling the City, 1940–1977*

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Illinois: University of Illinois Press, 2022. 224 pp.

In this intense account of *Puerto Rican Chicago*, Mirelsie Velázquez takes us on a ride that spans thirty-seven years when we experienced monumental social change all over the world, 1940–1977. During this time frame the Puerto Rican population in Chicago grew exponentially from a mere 240 in 1940 to almost 80,000 by 1970. *Puerto Rican Chicago: Schooling the City, 1940–1977* is composed of five chapters that provide the reader with a rich analysis of primary sources, narratives, and uncovered quantitative data.

In chapter 1, Velázquez begins explaining the historical foundations of the arrival of Puerto Rican migrants in Chicago who were a part of a larger social and cultural shift in Puerto Rico that started in 1898 due to the Jones Act of 1917. In chapter 2, Velázquez analyzes the community visions of Puerto Rican schooling from 1950–1966. The struggles of Puerto Rican students during this time highlighted inequities across the community and inspired the growth of educational activism, which stemmed from community activism. In chapter 3, she focuses on the 1970s in