

Malcolm MacLeod. *A Bridge Built Halfway: A History of Memorial University College 1925-1950.* Montreal and Kingston: McGill-Queen's, 1990. Pp. 416. \$34.95.

This highly satisfying book is thoroughly researched and fluently written in prose refreshingly free of jargon. If it stimulates alumni donations, it will have done so honestly. Malcolm MacLeod, an historian and administrator at today's Memorial University of Newfoundland, has been respectful of his subject and the individuals involved, but has also been willing to delve into the darker corners, whether the idiosyncrasies of the president who became involved in a seemingly endless dispute with the board of governors over his housing, or the biology professor who liked to hold the hand of at least one female student when she was dissecting. But in addition to being an institutional history, *A Bridge Built Halfway* has provided a window on Newfoundland society in the second quarter of this century. Indeed, one of the major strengths of the book is its effective linking of the institution with the broader community, as both a reflector and an uplifting force.

Memorial University College in St. John's was a junior college, dedicated to provision of the first two years of university study. Junior colleges have been an uncommon part of the Canadian educational experience. They could, as one Memorial president once explained, serve three different functions: a means of cultural im-

provement within the community, a bridge between secondary studies and university ("a bridge built half-way across a river," in the words of his predecessor [p. 256]), and a foundation for a future degree-granting institution. In the end, Memorial served all three. The transition to degree-granting status occurred in 1950.

Starting in 1933, with the closing of the Newfoundland Normal School (because of financial stringency), Memorial also had responsibility for "teacher training." This function provided its most positive link with the far reaches of Newfoundland. The future teachers tended to be outporters and less sophisticated than the mix of students attracted to the academic stream. As a whole, the students were disproportionately drawn from St. John's (double the city's proportion in the general population), and even more disproportionately from the socioeconomic elite. The upper 10% of Newfoundland society provided nearly 50% of the enrolments. Insofar as the socioeconomic characteristics of the student body changed over time, there was a growing presence of lower-middle-class students, according to an occupational scale MacLeod has constructed.

Memorial started with inherent difficulties. It was established in a poverty-stricken community without a tradition of higher learning, and with a school system fragmented along denominational lines to a degree unknown elsewhere in North America. To make matters worse, the institution was born just a few years before the Great Depression plunged Newfoundland into new economic depths.

In its quarter-century of existence, the student body number at most 434, which meant a participation rate of 13.2 per 10,000 population.

Given the history of religious separatism and the lack of funds for education, the founding and survival of the college require explanation. One has to ask "how possibly?" To an important degree, the answer lies in the activities of two outside, i.e., non-Newfoundland, philanthropic agencies. The Rhodes Trust established an annual scholarship for Newfoundland—then a self-governing colony—and the uneven performance of the first grantees raised the possibility that the scholarship would be given less frequently unless students were better prepared in future. National pride was at stake, and thus the Rhodes provided external stimulus of a negative sort. The other non-Newfoundland body, the Carnegie Corporation, played a more positive and enduring role. Its generosity made the establishment of Memorial possible, and, when the local government cut off *all* operating revenues in 1932, funds provided by the Carnegie body kept the college functioning.

The Roman Catholic church was the denomination most suspicious of interchurch ventures. In the end, fear that non-participation would lead to creation of a college with a non- or even an anti-Roman Catholic tone, leaving Roman Catholics isolated and disadvantaged, was probably decisive in winning acceptance for the idea of a unitary institution. Yet concessions were extracted. There was no teaching of philosophy or religious studies, and there seems to have been an unwritten

code of control over the teaching of history. The Protestant Reformation was a sensitive topic, and apparently the church was able to ensure that history be taught by the right sort of person with a safe point of view. Such information is a salutary reminder of the limits which have been placed on the spirit of inquiry in what is today Canada.

Despite the dreary and discouraging omens surrounding the foundation and early years of Memorial University College, there was definitely a bright side. The college obtained as its first president the retired Headmaster of the prestigious Manchester Grammar School, John Lewis Paton, a man of international stature and great energy. He stayed eight years, and among the stories of amazing dedication he inspired is the case of a retired colleague from Manchester who crossed the ocean at his own expense to teach, without remuneration, at the first four Memorial summer schools. When Paton retired a second time, he was succeeded by Albert Hatcher, a native Newfoundlander with academic credentials from McGill and teaching experience in Quebec, British Columbia, and Nova Scotia. Hatcher's period in office put the college clearly and decisively within the Canadian academic sphere of influence, for now the networks used in recruiting faculty were Canadian. He was also part of another pattern in staffing: the tendency to look for Newfoundlanders. As for the students, almost exclusively Newfoundlanders, they got along well with each other. The major division was between the St. John's natives and the outporters. Those who continued

their education past the junior college stage almost always went to Canada, usually in the Maritimes, although the ones who aspired to join the college staff tended to go to McGill.

A Bridge Built Halfway contains 29 tables of statistics. Perhaps the most revealing is the one on the Newfoundland government's financial commitment to post-secondary education. For most of the period the expenditure represented 2% or less of spending by the Department of Education. There are also 15 appendices, some of them statistical.

With its wealth of detail, *A Bridge Built Halfway* is close to being exhaustive. Yet it is never parochial, or lacking in context or interest. MacLeod has read and profited from the histories written on other Canadian universities. Some of the characters make vivid impressions, like Alfred Hunter, the long-time faculty member who was brave enough to speak out in 1939 in favour of the educational rights of atheists in Newfoundland! Or the spirited student who embarrassed a faculty member into addressing her by her name rather than "you." Later, when she went to Nova Scotia Normal School and arrived at the train station in Truro, she found that, contrary to plan, she was not met by someone from her boarding house. After arriving at the door by taxi, she was told (in the era before Newfie jokes), "*I was there and I saw you walking up and down, but you were so smartly dressed I never thought you were a Newfoundlander*" (p. 246).

The record of the college with respect to sexual equality was checkered. The faculty included an unusual-

ly high proportion of females. They were paid on a lower scale than males, and individual cases MacLeod cites prove that they suffered discrimination with regard to job security. At the student level, although the proportion of females was "for most of the period...very healthy" (p. 51), they were virtually excluded from pre-professional programmes. Yet MacLeod's research indicates that the female students who might have entered these programmes were serious about their non-homemaking careers, for most who eventually achieved a degree did find employment outside the home.

Although a book about a small institution with a brief life, this is an important addition to the body of historical writing on Newfoundland. In Alfred Hunter's words, Memorial University College was a triumph of "the unity of the spirit in the bond of place" over "sectarian suspicion and animosity" (p. 256)—a factor which, like the French and American Shore issues, drew Newfoundlanders together in the face of particularisms dividing them. Beyond its significance for Newfoundland, MacLeod's book conveys the flavour of academic life, such as it was, in the first half of this century in remote places within British North America. The emphasis at Memorial University College was clearly on teaching, with staggering course loads for faculty members. The financial situation for both individuals and the institution was precarious. Research was occasionally carried on, but was not a central concern. Yet Memorial University College has proven a wor-

thy subject of research for this definitive and exemplary study.

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Paul Green and Nancy Vogan.
Music Education in Canada: A Historical Account. Toronto: University of Toronto Press, 1991. Pp. 544. \$125.00.

Education in music has been an important part of Canadian cultural development since well before Confederation. *Music Education in Canada: A Historical Account*, by Paul Green and Nancy Vogan, traces the development of music education from early instrumental lessons for children to modern post-graduate programmes. Much is revealed about Canadian attitudes towards education in the arts over the years. The book describes the growth of music education from Canada's first days to the centennial in 1967.

I had long awaited the publication of this volume and was eager to read it. Music education in Canada, although discussed on a limited basis, had not up to now been the subject of such a comprehensive review. I was not disappointed.

The authors first discuss music education as it began in each of Canada's four main regions. Second, they discuss later developments, based on the same geographical distinction.

Third, they explore major themes and issues in music education within the national context. Although school music is a primary focus, many other aspects are included, such as private music instruction, teacher training, the role of music education in the community, and even a brief review of events as they have occurred since 1967.

Paul Green, Professor of Music at the University of Western Ontario, and Nancy Vogan, Associate Professor of Music and Education at Mount Allison University, are both well known in musical and educational circles in Canada. There has been considerable speculation over the difficulties involved in gathering data on a national basis and on the difficulties involved in writing such a volume. On the whole, the authors have succeeded admirably. They have also included a number of very interesting photographs of early music groups, including pictures of the Metlakatla Brass Band, Port Simpson, British Columbia, c.1880; the Mount Allison Conservatory Orchestra, Sackville, New Brunswick, 1895; a presentation of Gilbert and Sullivan's *Pirates of Penzance*, Charlottetown, Prince Edward Island, 1910; the Mount Cashel Orphanage Band, St. John's Newfoundland, c.1926; a string class from a convent school in St. John's, Newfoundland, c.1930; the Chorale Notre-Dame-d'Acadie, Moncton, New Brunswick, undated; and a class at l'Université de Montréal under R. Murray Schafer, also undated.

The history of music education in Canada has been affected by the interaction of the church and the com-