

or describe moods. They may be the stimulus for the dance or they may result from the dance; for example,

*Skip skip  
curl up small  
spread way out  
and roll like a ball! (p. 26)*

Chapter Three rediscovers the joys of nursery rhymes and the final chapter links poetry with creative dance.

The book is well illustrated with photographs which have captured the vitality of children's movement.

Jennifer A. T. Wall  
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A. J. M. Smith,  
THE CANADIAN  
EXPERIENCE.

Agincourt: Gage, 1974.  
299 pp. \$2.95.

THE COLONIAL CENTURY.

Agincourt: Gage, 1973.  
261 pp. \$3.95.

THE CANADIAN CENTURY.

Agincourt: Gage, 1973.  
652 pp. \$6.95

Whenever I have been visiting the United States and happened to catch the weather forecast, I have always been strangely disconcerted by the absence on the map of anything north of the 49th Parallel. This has suggested to me either a colossal disregard of their own environmental condition by the American forecasters, or a Kafkasque miasma which shrouds or even obliterates the whole of Canada. Perhaps the paradox of Canada as Northrop Frye says, is not so much, "Who am I?", as "Where is here?". Now A. J. M. Smith has put us on the map! In three softbound editions, he has put together in chronological sequence a fine collection of Canadian prose by English-speaking writers dating from 1769 with Frances Brookes' somewhat arch *The History of Emily Montagne*, which recounts in diary form the daily life of one Colonel Rivers

who has "gone to people the wilds of America..." (*The Colonial Century*, p. 4) through to many of our best contemporary writers.

Smith writes in the introduction to *The Colonial Century* that his intention is "to illustrate the special character that geography, climate and politics imposed upon the sensibility and thought of the Canadian people" (p. xiii) and he seems to me to have succeeded precisely because of the chronological organization of his material and because he has let the original writers speak for themselves. He has avoided the philosophical problems of identity, or the more metaphysical one of a national ethos, managing survival in the literary bush by leaving criticism to the critics and including only a short prefatory note on each of the writers.

*The Colonial Century* and its sequel *The Canadian Century* are more comprehensive than the earlier anthology by Carl Klinck and R. E. Watters (useful as that has been to students of Canadian literature) because Smith has included the writings of the Canadian explorers and fur-traders, writings with strength and freshness, and a pertinence to the evolution of a national literary consciousness which makes their inclusion appropriate.

*The Canadian Experience*, although greatly foreshortened, still includes Samuel Hearne's vivid first hand account of "the Slaughter of the Esquimaux" and David Thompson's beautiful exposition, "Two Distinct Races of Beings — Man and the Beaver," which could well hold its own beside the writings of Rachel Carson. Of Hearne's writing, J. B. Tyrell has commented that it "is chiefly valuable... not because of its geographical information, but because it is an accurate, sympathetic, and patently truthful record of life among the Chipewyan Indians" (*The Canadian Experience*, p. 25). Both pieces are as topical and interesting today, with public attention focused as it is on our Northland, as they were in the 19th Century.

## Reviews

The programmatic format of the books presents the student with a perception of Canada's political emergence against a backdrop of historical events.

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R. Magnuson.  
EDUCATION IN THE  
PROVINCE OF QUEBEC.  
Montreal:  
McGill University  
Printing Services, 1974.  
91 pp. \$2.25.

Several years ago, the United States Superintendent of Documents released a small book entitled *Education in the Province of Quebec*. Throughout this volume, Roger Magnuson was able to succinctly and interestingly navigate the rather complicated trails of Quebec education. Dr. Magnuson's book has just been re-issued with the addition of an excellent ten-page final chapter which brings the story of Quebec education right up to and including Bill Twenty-Two.

The author does not simply limit himself to the role of chronicler, but offers relevant insight into the factors in Quebec society which have accounted for the latest directives of the National Assembly and the Ministry of Education. Magnuson sees the decline of the traditional role of the Roman Catholic church, coupled with the growing secularism of the new provincial bureaucrats as a major factor in Quebec education in the seventies. Further, as this trend accelerates, perhaps even matching the centralism of education in France, the hitherto independent universities and private schools may succumb to the pressures of Provincial control.

There is no doubt that Quebec's educational system has entered a new era, and one can only applaud the reprinting of this excellent and relevant book.

J. G. Bradley  
McGill University

Paul H. Hirst.  
KNOWLEDGE AND  
THE CURRICULUM:  
A COLLECTION OF  
PHILOSOPHICAL PAPERS.

London:  
Routledge & Kegan Paul, 1974.  
189 pp. \$7.25.

William Pinar, ed.  
HEIGHTENED  
CONSCIOUSNESS,  
CULTURAL REVOLUTION,  
AND CURRICULUM THEORY.

Berkeley, Calif.:  
McCutchan, 1974.  
173 pp. \$9.50

It is somewhat mischievous to bring these two books together in a single review. It is true that both works deal with an important and increasingly cultivated area of inquiry which may be described as philosophy of curriculum. It is also true that both are in the form of anthologies: one a collection of essays which Paul Hirst has written over a number of years, the other the proceedings of a conference held in Rochester in May 1973. But they represent such startling differences in both style and substance that I suspect both Hirst and Pinar would be shocked to be considered bedfellows, in the unlikely possibility that they even knew of each other's existence.

Paul Hirst is a philosopher in the Idealist tradition who employs analytical methods to bring much-needed clarification and precision to some of the basic concepts used in curriculum discourse. Arguing from a theory of forms of knowledge, he explores with great care the relationship between curriculum and knowledge, the structure of objectives, the meaning of liberal education. He then turns his attention to more precise topics including the nature of teaching, the logical and psychological aspects of teaching a subject, the possible meanings of curriculum integration, and the place of the arts and of moral education in the design of curriculum. The works of philosophers are not always relevant — nor even intelligible