

willing to begin with himself or herself. The reader may be an educator interested in adapting these strategies to his or her own teaching situation, or it may be a student and/or researcher exploring his or her own experienced knowledge in search of renewal. Accepting Hunt's challenge and actively participating in the exercises outlined in this book, a real understanding and experiencing of both personal and professional renewal seems likely. I suspect that an armchair reading may not yield such benefits. Commitment to the inside-out approach and learning by experiencing are essential.

As Hunt begins with ourselves, it is fitting that he ends with ourselves. For him, renewal is an inner journey that requires committing, planning, reflecting, and charting the journey ahead. Although his final advice appears on the last page, it is worth heeding throughout the entire book; be gentle with ourselves as we go.

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Roger Magnuson.

EDUCATION IN NEW FRANCE (1992).

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This book, the author informs us in the Preface, arose out of the perception that we lack "a comprehensive treatment of learning in New France in all its forms," and this, despite the fact that "most aspects of New France life, from the political and economic to the social and religious, have been investigated and reported on, often with painstaking detail." He justifies the second statement with nine pages of excellent bibliography, which are also a testimony to the author's wide-ranging research. That bibliography includes Amedée Gosselin's *L'instruction au Canada sous le régime français* and the first two of Louis-Philippe Audet's four volumes *Histoire de l'enseignement au Québec 1608-1971*. By pointing out that these and similar studies "subscribe to a narrow definition of education, equating it with the activities of the institutional school," such things as missionary instruction, apprenticeship training, and other forms of informal learning have, he says, been neglected, and will be included in his own more comprehensive approach.

Professor Magnuson begins with a survey of "the Educational Legacy of France." The 17th century was a time of great educational progress in France, and "male and female religious orders sprouted like mushrooms across the educational landscape." French rather than Latin became the

language of instruction in elementary schools and the basic curriculum included reading, writing, arithmetic, and religion. But most children continued to grow up without seeing the inside of a schoolroom. These developments took place in time to be exported to Canada. Magnuson stresses that "the distinctive feature of learning in New France was not its modest provision, or that it was a church affair. . . where New France departed from the mother country was in providing a measure of learning to two culturally disparate peoples." The early education efforts in New France embraced both Canadian and Indian students in one endeavour. That certainly gets to the nub of the problem with which western-oriented teachers were faced from the beginning; the author might perhaps have made more of the fact that none of the educators ever faced the question, "What ought we attempt to teach these Native Peoples?" Right up until comparatively recent times, they and their successors never doubted that they already knew the answer: "Christianity and European-style civilisation." Nor did they concern themselves greatly about the order of presentation: to christianize was to frenchify and *vice-versa* — it was the error of Christian missionaries worldwide. (Why Professor Magnuson uses the ugly "Frenchification" instead of the more elegant "francization" remains a minor but persistent mystery.)

We would like to have known more about the Indian reaction to the christianizing efforts: one gathers that the pupils either accepted the new concepts unquestioningly or more often quietly glided away; there was no debate. But on educational methods, we are told, they made their point quite strongly. "Either," they said in effect, "you treat our children with the love and respect that we have shown them, or we will not give them to you for instruction." The European idea of harsh discipline and frequent beatings as the necessary adjuncts to the learning process was not the Indian way and was not accepted. The Recollets, in their unfortunately lesser role, were more ready to learn this lesson; but even the Jesuits, who alone offered secondary and theological education, had to temper their institutional regimes to their Indian students' expectations. However, priests, nuns, and lay teachers alike, were slow to apply the same understanding to their pedagogical methods in dealing with children of their own race — either in New France or elsewhere.

Professor Magnuson has chapters on "The Jesuits and the Wilderness School," "Indian Seminaries," "An Outline of Colonial Education," "Literacy and Learning," "Boys' Elementary Education," "Girls' Elementary Education," and "Secondary, Professional and Vocational Education," so he covers the field very broadly. Each chapter offers a great deal of detailed information, with many names and institutions, but we have to say that the promise in the Preface that education would be interpreted more broadly is only meagrely fulfilled: trade and craft apprenticeships are mentioned and

we hear rather more about training for the priesthood, but it is not very enlightening. The author has made the most of the material available, but we hear little about curricula, or methods and conditions of apprenticeships. We are however, impressed with the number of persons and organisations which were caught up in the education endeavour. We are told the story of the Jesuit College and the Petit Séminaire in Quebec City, and we learn of engaging people like François Charon (1654-1719), a business man who founded a lay order to provide hospital services, and was drawn into schooling for orphan boys, especially in rural parishes. The Charon Brothers prepared the way for the Christian Brothers, and Charon himself seems to have been motivated by true and unwavering charity. And, of course, we have references to Marie de l'Incarnation and the Ursulines, and to Marguerite Bourgeoys and the Congregation of Notre Dame. A fuller sketch of the personalities involved, such as that given of Charon, would have both simplified the story and given it more human interest. As it is, there is so much detail given us, that we are in danger of not being able to see the wood for trees.

Professor Magnuson draws his story together for us in an addendum headed "Conclusion." "Although the male and female orders could lay claim to numerous spiritual conquests, they failed in the overall goal of effecting mass conversion of the Indian peoples. They were even less successful in their civilizing attempts. The Hurons, Algonkins, Iroquois, and other tribes resisted the spiritual and cultural overtures of the Europeans, secure in the superiority of their own beliefs and way of life. . . . European efforts to evangelize and civilize the Indian through the formal school were all but abandoned by the end of the seventeenth century." Education became a matter of teaching the sons and daughters of the colonists. But while there were some scattered schools in Canadian rural areas (where most of the population lived), and while arts and crafts and even professions were taught in apprentice-situations, the fact is that learning did not flourish in New France as it did in New England. "Quite simply, for most people in the colony the knowledge of letters was not an indispensable possession." A man could dig, hew, fish, reap; a woman could cook, sew, give birth, receive Grace from the church, all without knowing how to read. In New England neither man nor woman could get to heaven unless they could first read and interpret the Bible, and that simple fact seems to have made all the difference.

Professor Magnuson is to be highly commended for his careful, well-documented and much needed study.

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