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Lapalme, Georges-Émile. *Pour une politique, le programme de la révolution tranquille*. Montréal: VLB, 1988. Pp. 301. Black and white photographs, annexes. $18.95 (paper)

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more space had been devoted to study of this sort. In addition, the material discussing the training and regulation of teachers is outstanding.

Schooling and Scholars considers the same region and generally the same period. (One might protest that the book is mistitled in its suggestion that the subject is investigated for the "nineteenth century." It terminates in 1871, as does Curtis's.) Both books are concerned far more with the internal workings of education than with legislative fiat, with the roles ascribed to the administrator, teacher, parent, and student. In most other respects, however, this is quite a different book from *Building the Educational State*. One is struck throughout by the balance. Rejecting a single cause for the growth of a public school system in 19th-century Canada (including disciplining future wage labourers), the authors argue that the impetus was undoubtedly multi-faceted, from the fear of urban and rural poverty and disorder, intemperance, and criminality to the improved transportation and communication systems of early industrialism. They ascribe a strong sense of agency to parents and children who demanded and created their own school system before the state intervened, and then used it as their working lives would permit. Instead of confident school promoters reshaping society in their image, Houston and Prentice find a "beleaguered" corps struggling to offset the dangerous influences of disintegrating family units. In terms of source materials, a great deal of primary research by other historians has been recognized and effectively incorporated into this account, making the authors' own wide-ranging use of official and private sources the more impressive. Even the style of argument is balanced. Biographical accounts have been woven into the fabric of the analysis, giving the reader a sense of the strong personal stake that individuals had in the educational system. Finally, the book achieves a more integrated gender balance than anything yet available in this period.

Given such an impressive addition to educational history, one can have but few complaints, and indeed none that call into question the quite remarkable achievement of such a book. The authors have taken seriously the need to expose public and unofficial schooling, and in so doing have made some useful comments about private venture schooling, Sunday Schools, academies, and colleges as well as Model and Normal schools. However, by ending the account before the last quarter of the 19th century, the proliferation of philanthropic schools, such as those maintained by the W.C.T.U. serving large numbers of working-class boys and girls, are ignored. Secondly, too little attention is given to the "culture of the classroom," the process by which curriculum is delivered to children. There is a tendency, even in this fine volume, to assume that printed curricular materials accurately reflected how classrooms operated. In modern classrooms it is well known that curriculum materials, laboratory equipment, or standardized examinations do not in themselves determine classroom standards: the personal goals of teacher and students do this. These goals are highly resistant to outside pressures, including pedagogical techniques presented in teachers' colleges. So, one suspects, must have been the case in the 19th century. Prescription must not be confused with practice. To an unsettling degree, both of these books do just this. To unearth practice from prescription will require that sources such as teachers' daily records and reports of classroom procedures be carefully analyzed.

These recent books have expanded our knowledge of Ontario's educational heritage. If, however, one had time to consult only one of these books, *Schooling and Scholars in Nineteenth-Century Ontario* would be the wiser choice. The thorough examination of the period before 1871 makes the task for educational historians all the clearer by exposing the vacuum of similar studies for the last quarter of the 19th century and beyond, into our more recent past.

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Lapalme, Georges-Emile. *Pour une politique, le programme de la révolution tranquille*. Montréal: VLB, 1988. Pp. 301. Black and white photographs, annexes. $18.95 (paper).

Books by politicians are invariably a disappointment since the authors are seldom explicit in discussing their political activities. Frequently the works are defensive explanations or panegyrics extolling the virtues of the politicians or their political parties. Occasionally there are some, such as Judy Lamarsh's *Bird in a Gilded Cage* or Lise Payette's *Le Pouvoir? connais pas*, that go beyond these sterile parameters. Lapalme's book is different in that he had already produced his memoirs; this piece is an attempt to place him in the political perspective he deserves as a progenitor of what became known as "la révolution tranquille," the misnamed and mythologized period in Quebec's history.

Lapalme is an interesting figure, even if little known outside Quebec and not that well known even in his own province. A lawyer of Liberal antecedents, he successfully entered politics, first federally (after World War II) and then provincially, where he became the provincial Liberal leader (1950-57) of the Opposition. He was briefly a member of Premier Jean Lesage's "cabinet du Tonnere" but resigned. None the less, he was important for the ideas and platforms he advocated for the Liberal Party, thus his appelation as the father of the "quiet revolution." There are, basically, two books here: one that is a reflection on what was wrong with the party and why it remained out of power and the second that proposes what had to be done to attain power and what had to be done once there. As well there are

annexes of the Liberal party programs of 1960 and 1962.

Lapalme appears to be a different kind of politician. He gives the impression of caring for the people, of believing in justice and fairness. But there is an almost blind belief in the intrinsic merit of the Liberals as the only party capable of bringing about positive change or able to practice or understand democracy. That naivety is evident throughout the work.

In the first section criticism is levelled against the federal Liberals, who did not support the Quebec provincial Liberals and who advocated the separation of the two if the provincial wing ever hoped to be successful. As well, he takes the provincial Liberals to task for failing to work together, and for being easily bought off. He chastizes Liberal businessmen, the media, and the Catholic church for following Duplessis while denouncing the Liberals' actions. He is rather gentle in this and it would have been beneficial had he been more explicit.

It is, however, the proposals that he made for the Liberals to implement when in power that are significant. He stressed the importance of the Québécois culture, which must be preserved, magnified, embellished, and extolled if Quebec was to survive. Only through this recognition and promotion would their "epanouissement" occur. The creation of an office to protect the language and promote its use, and the improvement of education, with the establishment of a ministry of education, were essential for such growth.

The reforms proposed go beyond culture: expanded obligatory free education for all until the age of 16; nationalization of energy resources; ministries for health, social services, and natural resources; revision of the tax structure; increased government spending on communications and transportation; and improvements in municipal government. These suggestions are impressive, but many were being proposed by Quebec socialists and labour leaders at the end of the 19th century.

Although favourable to Confederation, Lapalme felt only Quebec could protect its own interests. He wanted provincial powers to be extensive and desired the central government to leave the field of indirect taxation to the provincial government. No comment was made on succession duties: one therefore assumes that Lapalme favoured or accepted the federal government's proposal to reduce them, which appears inconsistent with his suggestions.

Many of Lapalme's proposals were included as part of the changes introduced by the Lesage administration, and for that reason the book merits a wide readership. It will correct the emphasis on Lesage as the progenitor of change in Quebec, a position at least a few historians in English Canada have been arguing for some time.

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Mack, Charles R. *Pienza, The Creation of a Renaissance City*. Ithaca and London: Cornell University Press, 1987. Pp. 250. Illustrations. $39.95 (U.S.).

In 1350 Corsignano was a small medieval hilltown with 359 houses and 1,350 inhabitants. Over 100 years later Corsignano, renamed Pienza in 1462 in honour of Pius II, had become "a very model of Renaissance urban thought and a testimonial to architectural taste in the Age of Humanism." The story, presented in C. R. Mack's book, is a fascinating one. It is centered on a town that had hardly changed since the time of its creation, and on two men - Aeneas Sylvius Piccolomini, Pius II, a humanist of great renown, and Bernardo Rossellino, the great architect who was an eclectic synthesizer of classical motifs.

The drive toward changing Corsignano into a showpiece of Renaissance urban symbolism came from Pius II, two years after his pontificate, probably during a brief visit to his native hilltown. The pope was motivated, according to Mack, by a number of factors: his understanding of classical Rome, the impressions he had gathered in the Gothic North where he had served as Emperor Frederick III's secretary, his love of nature, his desire to emulate the ancient rulers who had built cities and palaces to perpetuate their names, and his decision to fulfil, in the context of a small town, what his predecessor, Nicholas V, had envisaged for Rome.

The project seems to have advanced by leaps and bounds. Initially Pius wanted to build only a church and a palace for his family, the Piccolomini. Then his project extended to most of the town, and if time, opportunity, and money would have allowed, even to the surrounding landscape with the creation of an artifical lake. Pius, says Mack, had also in mind to renovate the social and economic fibre of the town.

The project, left in the hands of Rossellino, became the synthesis of various traditions - Rome, Florence, and Siena - but in the interior of the cathedral there was also an echo of the Gothic churches on the other side of the Alps (such an interior, said Pius, "makes the church more graceful and lighter"). The entire town became an "aesthetic proving ground" and a model of the "international architectural style" of the early Renaissance. Palazzo Piccolomini, for instance, is a striking example of the departure from a medieval framework. It is spacious and open in radical opposition to medieval "towerlike verticality." Its "inviting exterior" is the opposite of the "forbidding fronts" of earlier palaces, while the whole structure is a subtle interplay of "comfort, elegance, grace, and not least, tasteful ostentation." But this is characteristic not only of Palazzo Piccolomini but also of most of the 40-odd constructions built or refurbished