

towards more teacher control of curriculum has resulted in more de-centralized decision-making. Lind conclusively shows that this is more illusion than reality; the teacher's freedom is more and more circumscribed as the important decisions regarding class size and financing are increasingly made by remote municipal and provincial bureaucrats. "We see that control has moved to the top, far removed from the true centre of growth and change, the person and the community" (p. 219).

"The schools do not have to be the agents of a centralized bureaucracy" maintains the author. His alternative proposal is that schools become accountable to their own neighbourhoods through community councils of elected parents, teachers and older students. "A change of awareness demands a new order, and the model most likely to bring it is the local community in all its permutations," (p. 228). Unfortunately, Lind does not devote enough attention to analyzing how and why community control would benefit students more than our present pattern of bureaucratic control. We need more information on community involvement at Park and Kensington schools, more on the Trefann Court mothers, and on the various Toronto ventures into "alternative" schools. But *The Learning Machine* does provide solid information on the present model of educational administration; the obligation is now on community groups and "reform" trustees to use it to lead to change.

In the final analysis, this book is as much a signpost for the future as a map of the present, as relevant to any urban school system as it is to Toronto. The reader's response will be conditioned by his own personal view of the future of our civilization. If that view if one of institutional conformity imposed from above, then he or she will support the bureaucratic and technocratic imperative so castigated by Loren Lind. But if he sees pluralism and community decision-making as a means of reducing impersonality and alienation in schooling, then he will support the author's call for a reassertion of neighbourhood control.

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John O. Fritz, *My Encounters With Alternatives*. Toronto: The Canadian Education Association, 1975. Pp. 34. \$2.00 (paper, with endplates and bibliography).

It is regrettable that Professor Fritz' study did not enable him to report at greater length on his encounters, for he offers some interesting observations on alternative schools. His style is informal and reportorial, and he remarks that

... along with the frequent use of personal testimony, I interject my own biased impressions and substantiate them occasionally by way of some reflective analysis and interpretation, (p. 6).

It is doubtful that the analysis does substantiate Professor Fritz' impressions, but at least his reporting is balanced: he touches on difficulties, such as the rapid turnover and "burnout" of teachers, as well as commenting favourably on the ethos of the schools and relations between teachers and pupils.

His final estimate is optimistic:

Perhaps alternative schools, regardless of their balance sheet of successes and failures, will yet succeed in forging new visions of the possible in education, (p. 28).

There is no balance sheet in *My Encounters With Alternatives* which would justify this optimism, and it is important to note some of the lines of inquiry suggested by the reported impressions. The dominant impression is of the commit-

ment of the teachers who are carefully selected and hard working. Even so, they are short-lived in their alternative careers, "It looks like two or three years are all that anybody can take, then you need relief" (p. 17). To what extent do alternative schools provide plausible alternative models if selected volunteer teachers (who are reputed to be knowledgeable, resourceful, secure, tolerant of ambiguity and blessed with a sense of humor) cannot last more than a few years? Can any of the valued functions of the alternative schools be carried out with any degree of success by the average corps of non-volunteer teachers? Indeed, it seems a little strange that schools which are free of hassle from the students' point of view should produce so much pressure on teachers. The informality, intimacy, and spontaneity which are so good for the students are apparently at the expense of the teachers.

It would not be fair to take to task Professor Fritz for not dealing with such questions in this initial, brief report. However, if the Canadian Education Association supports further studies, it is to be hoped they will provide resources to enable something more than pamphlets which scratch the surface. Then we may be able to delve into such an important question as whether alternative schools are mainly providing a therapeutic environment for students who have special difficulties or whether they are performing functions appropriate to schools in general.

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Manoly R. Lupul, *The Roman Catholic Church and the North-West School Question: A Study in Church-State Relations in Western Canada, 1875-1905*. Toronto: University of Toronto Press, 1974. Pp. X, 292, \$15.00

Historians have long identified the decade following the execution of Louis Riel as a turning point in the history of French-English relations and, by implication, church-state relations in this country. The series of convulsive traumas that visited the "new nation" with such unsettling regularity after 1885 often brought it to the brink of political survival. Indeed, the period is one to which even the most cynical of present day Canadian nationalists might look for a measure of security and hope. Among the nation-rending controversies that highlighted those years was the question of separate schools in Western Canada: the *cause celebre*, and favourite of historians, is the well known confrontation in Manitoba. Nearly always overlooked, or given a mere passing reference, are contemporary developments in the neighbouring North-West Territories. There, the largely French-speaking Roman-Catholic minority were responding to similar threats to schools and language rights. In concert with their religious counterparts in Manitoba, they, too, waged a vigorous campaign to retain legislative guarantees giving constitutional protection to their cultural heritage. It is this little known aspect of the separate school question that is the subject of Professor Manoly Lupul's work. The book, therefore, fills an important gap in the historiography of the Canadian West and partly compensates for past neglect. In fact, it is the first major work available on the period since L.H. Thomas published his study of responsible government nearly twenty years ago.

This study is based primarily on Dr. Lupul's research for his doctoral dissertation accepted at Harvard University in 1963. It is further honed by insights gained from his years of teaching in the field and active participation in the campaign for minority rights in this country. In the author's words, the book "describes the relations between the government of the North-West Territories and the Roman