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migratoires se ressemblent, leur mise en application est parfois fort différente :

Contrairement aux États-Unis, cependant, où le discours en faveur de la colonisation est surtout le fait de compagnies privées, et au Canada, où l'État joue un grand rôle, plus même que dans les autres dominions, en s'associant souvent avec les compagnies de transport et les compagnies foncières, au Québec c'est à l'Église catholique surtout qu'est confiée l'oeuvre de colonisation, l'État se réservant plutôt un rôle de soutien. (p. 501)

Le cas québécois possède donc plusieurs caractéristiques propres. En effet, et c'est là le signe d'une étude comparative réussie, *Immigration, colonisation et propagande* comporte une multitude de nuances importantes. Par exemple, quand il aborde la question très controversée de la xénophobie au Canada, l'auteur constate, avec raison, que l'antisémitisme du Canada français est plus bruyant et tapageur que celui du Canada anglais, mais que ce dernier est plus lourd de conséquences pour les juifs (p. 69–70).

Cet ouvrage centré sur les « collectivités neuves » se rapproche de ceux de l'éminent historien et sociologue Gérard Bouchard, mais s'en distingue notamment par son approche qui, selon Courville, consiste plutôt à « étudier les influences qui sont venues nourrir le discours québécois sur la colonisation, en provenance des espaces politiques, géographiques, économiques et culturels dans lequel le Québec a évolué » (p. 2). Voilà donc la distinction essentielle entre la perspective de ce livre et celle de *Genèse des nations et cultures du Nouveau Monde* (2000) de Bouchard. En effet, le rapport de Courville à la nation et à son espace historique est totalement différent. Il examine le Québec en tant que « collectivité neuve » dont la réalité historique est ancrée dans un espace qui est à la fois canadien, nord-américain et impérial. Bouchard, pour sa part, dont les travaux nient systématiquement la canadienité fondamentale du Québec, situe la province dans le cadre d'une américanité utopique aux accents tiers-mondistes. De plus, la perspective de Courville n'est pas teintée par l'anticléricalisme et le républicanisme latent qui animent les travaux de Bouchard. Ainsi, il ne tente aucunement de minimiser l'apport de l'Église à la colonisation des régions périphériques du Québec ou de créer une opposition manichéenne entre le peuple et le clergé.

Original par sa perspective et par ses sources, *Immigration, colonisation et propagande* est un livre important et pionnier. Malheureusement, avec presque 700 pages de texte, cet ouvrage est d'une longueur assommante. On en termine donc la lecture éclairé mais essoufflé.

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Martin L. Friedland — *The University of Toronto: A History*. Toronto: University of Toronto Press, 2002. Pp. xiii, 764.

Martin Friedland undertook to write a one-volume history of the University of Toronto which would be both scholarly and readable. The University of Toronto is the

largest, wealthiest, and most influential university in Ontario, if not in Canada, and it could not have been easy to decide what to include in the narrative and what to ignore. Every reviewer — and many readers — will regret some of the omissions or the truncated accounts of some event or development, but they will also applaud what the author has accomplished. The University of Toronto Press collaborated by binding almost 800 pages in one volume instead of two, and it also included almost 100 illustrations to give faces to the names and profiles to the buildings discussed in the text. Friedland, however, must get full credit for writing a scholarly and very readable story.

Friedland opted for some 40 chapters focusing on specific events or developments that can be seen as turning points in the history of the university. The early chapters on the denominational rivalries and political controversies add little new information, but the story is masterfully told in terms of the ambitions of Bishop Strachan, Robert Baldwin, and the other clerical and political leaders who shaped higher education in Upper Canada and Canada West. The chapters covering the years as a provincial university are more original. They show the plight of a university subject to direct political influence in which the politicians were as parochial and short-sighted as the clerics often were with the denominational colleges. The chapters on the professional schools and on the admission of women show the compromises that were adopted to overcome the resistance to social change. The most striking chapter in this section is the study of the students' strike in 1895, which provides the context making this incident relevant to the university's story. Again the issues in this period are effectively presented through the prism of the personalities of the participants.

This technique is also effective through the chapters covering the first half of the nineteenth century. By discussing the candidates for the presidency, for example, Friedland shows what the options were and assesses the consequences of the decisions that were made. In the case of Falconer, the members of the search committee in 1907 were attracted by his youth, his Canadian origins, and his liberal Christian faith, and because he was an outsider who might change the institution. Twenty-five years later, during the Depression, the search committee was much less optimistic. They opted for Canon Cody because he was an internal candidate of conservative views whose close relations with the provincial government were seen as important. Friedland can be critical of some of the appointments, but he conveys to the reader an impression of a human institution in which men like Falconer, McLennan, and Innis outweighed the mediocrities. This emphasis on individuals, however, does mean that Friedland has less to say about the pattern of student life, what it was like to be a professor, or what social values were incorporated in the curriculum. These topics are not completely ignored but they are not given much attention; McKillop's *Matters of the Mind* is still a necessary guide to the intellectual and social values of higher education at the University of Toronto in these years.

It is to Friedland's credit that he decided to carry the story to the present. Canadian universities have gone through revolutionary changes since the 1960s. Expansion is only part of the story. Universities have been transformed by the almost complete dependence on the financial support of the provincial government, by the significant

shift in emphasis from teaching to research, and by the development of an almost contractual relationship with the students. Too many university historians have avoided any analysis of these years by ignoring them or by limiting their comments to statistical accounts of the expansion. Friedland does deal with the complex relationship between university training and research and development in his discussions of the complicated and sometimes contradictory negotiations over the roles of teaching hospitals, researchers in medical research institutes, and professors in the medical school, and similar developments in pharmacy and engineering. He also tells the contested story of the shift to a unicameral governing council and gradually the emergence of an academic as well as a business board. For these years, however, the technique of telling the story through the persons involved is less successful. It is not always clear whether the decisions reflect personal preferences, which may be reversed by the next incumbent, or to what extent they are necessary adjustments to changing circumstances. The story ends in 2000, but the many parts of the university are still rapidly evolving, and Friedland has little to say about the significant trends or directions.

Whatever the direction, Friedland sees the history of the university as a success story. Governments and private corporations are converts to the gospel of research as a major instrument of economic growth. The University of Toronto can be expected to continue to out-distance its rivals in the competition for these funds, and presumably future presidents will continue to distribute them in ways consistent with the mission of the institution. What that mission is, or who will define it, is less certain.

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John G. Gibson — *Old and New World Highland Bagpiping*. Montreal and Kingston: McGill-Queen's University Press, 2002. Pp. xxiv, 424.

Scots have sold their lives dearly for centuries, and, judging by the shop displays and wailing bagpipers on Edinburgh's high street, there is a great deal of money still to be made doing it. In the pubs, most Scots bemoan the situation, but among serious pipers there are heated arguments caused by the one word that makes social and cultural historians wince: "traditional". This book shows why and how Canadians contribute to the debate. Musicologist John Gibson, outspoken author of *Traditional Gaelic Bagpiping, 1745–1945* (Montreal and Kingston: McGill-Queen's University Press, 1998), pursues his theory that the modern view of traditional piping owes more to nineteenth-century Highlandism, lairdly patrons seeking Hanoverian respectability, and Enlightenment musical theorists than the predominant practices of the Gaelic-speaking pipers.

To recover the full spectrum of traditional Highland piping Gibson follows the Clearance diaspora to its exile in the New World (Cape Breton in particular), where step-dance piping survived into the twentieth century. He shows that most of that genre was pushed aside or right out of Scotland by post-Jacobean "improvers". The