

schedule. By the time the schedule appeared, in 1920, deflation had begun, but the executive had established the precedent that the EIC must do more than raise the standards and prestige of engineering: it must also improve members' lot. As under-employment grew, the EIC brass, in 1918, bowed to the demand of most members and launched a campaign in each province for close corporation status, with stiff penalties for uncertified practitioners. That campaign succeeded as early as 1920 in Quebec, only in 1937 in Ontario, and as late as 1955 in P.E.I. and Alberta. "Thus", concludes the author sourly, "by rationalizing their self-interest in terms of serving the public interest, licensing could achieve the same results as unionization, in a 'dignified' way, without loss of professional prestige. It would effectively confer monopoly powers on a private group, as a public service." (133)

Millard seems ambivalent in assessing the EIC's ultimate strategy. He documents at length the rapid post-war increase in the over-supply of engineers and how desperate job-hunger helps explain the membership's massive support of the campaign for close corporation status. Certainly, my own research into engineers' joining the town planning movement at this time confirms the central role of that desperation. Yet, he also views engineers as idealistic technocrats-in-waiting, keen for power in order to serve, not just to collect big pay-cheques. Now, it is entirely possible for self-interest and idealism to dovetail in a person's mind, but Professor Millard seems only fitfully willing to accept this frailty in our species. Repeatedly (10, 145), he accuses engineers of "posing" as altruists, yet in the next breath, denies any cynicism on their part.

Unhappily, this internal contradiction is not unique. The typical engineer is described (12, 86) as an inarticulate loner, yet the "Conclusion" (145-146) speaks confidently of "their" elitist and anti-democratic tendencies. On page 113, most engineers are conventionally middle-class, but by page 146, they see themselves as above "conventional morality".

The author does not stumble often, however. Well researched and clearly written, with many of the end-notes elaborating usefully on the text, this book explains well Canadian engineers' frustration at economic insecurity and lowly status, and what they did about it.

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Harold Perkin — *The Rise of Professional Society. England Since 1880*. London and New York: Routledge, 1989. Pp. xvi, 604.

This is the sequel to Harold Perkin's first grand synthetic history, *The Origins of Modern English Society, 1780-1880*, which appeared twenty years ago. *The Rise of Professional Society* takes up where the earlier book left off, and offers, within a strongly stated interpretive framework, a general (but not comprehensive) social history of England in the last hundred years. This task is ambitiously, one might even say heroically, executed. Without any doubt, this is an important book that every historian of modern England will want to read and every serious academic library should possess.

Perhaps the most striking characteristic of this impressive book is its extraordinary density. Perkin has distilled an immense library of detailed information into the packed pages of this large work. In a seemingly unending procession of tautly constructed paragraphs, he delivers lucid and fact-filled discussions of an enormously wide range of topics in modern English history. The book has, therefore, an encyclopaedic quality. Very few pages go by before the reader is challenged with a new subject, and each subject has its own bibliography and impressive array of footnotes. This does not make for quick reading, but it is certainly very useful. Experienced historians and beginners alike will profit from *The Rise of Professional Society* when they use it as a guide to research. Many projects, for years to come, will undoubtedly find their initial underpinnings in this book, and many will be grateful for at least some of the 1,186 notes that fill 57 pages at the back.

There are two important ways in which this book is not at all like an encyclopaedia. Perkin does not refrain from making his own opinions perfectly clear. There is no air of tranquility here. On every matter that he deals with, Perkin gives us his views straight from the shoulder. He pulls no punches when he corrects the mistaken interpretations of fellow historians, and he takes off the gloves altogether when he faces the Thatcherite yuppies of contemporary London. There is a sense of engagement, both professional and political, that flows through this opinionated work and gives it a stimulating aura of controversy.

The Rise of Professional Society is a book with an insistent thesis, and this makes it something very different indeed from an encyclopaedia, or even a comprehensive textbook on the last hundred years of English social history. Perkin argues that in the twentieth century, English society ceased to find its organizing principle in social class, and looked instead to professionalism. The General Strike of 1926 he sees as the climactic episode in the history of the class strife that characterized the previous forty years. Thereafter, English society moved towards a new viable structure, corporatism, that was rooted in the cultural hegemony of what he calls the professional ideal. Under the new dispensation after 1926, professional society (by which Perkin means English society dominated by the professional ideal) was maintained in a condition of relative stability by a largely informal working relationship among the three great interests of that time: the corporate state, the large business corporations in which British economic life was increasingly concentrated, and the trade unions. Each of these corporate interests was controlled by men (women do not receive much attention in this book) whom Perkin calls professionals. Salaried managers replaced the owner-entrepreneur of Victorian times, civil servants proliferated, and the trade unions came increasingly to be led by men who were professional organizers rather than front line workers. The personal interests of all these men lay in maintaining the existing social framework which produced and supported their own incomes and status. Furthermore, these professionals were imbued with an ideal which replaced the dominant entrepreneurial ideal of the Victorian period. Their ideal, or model of social organization, valued expertise more highly than risk taking, and placed equality of opportunity above individualism. The professional ideal also included, according to Perkin, the idea of a minimum standard of life for everyone, a standard that should be supported by the entire corporate body of society. The welfare state, in Perkin's argument, was an extension of the professional ideal.

In his final chapter, Perkin contends that the battle for Britain in Thatcher's first decade was not between free marketeers who had discovered the virtues of Victorian entrepreneurship and interventionists who were trying to preserve the welfare state.

Even though the Victorian rhetoric of individualism and the free market was much in use, the struggle, Perkin concludes, was really between two groups of professionals, the private sector managers and the others, each of which was trying to improve its corporate position within a general framework more or less accepted by all.

Towards the end of the book, however, Perkin goes some way towards undermining his general thesis. His hostility to the greed and irresponsibility of the Thatcherite private sector professionals is so strongly stated that he makes it difficult for his readers to accept his general assertion that the welfare state was the product of an ideal subscribed to by all professionals, public sector and private alike. This points up a serious soft spot in the fundamental argument of the book. It is certainly the case that the welfare state, for the most part, was not imposed by brute political force upon an unwilling private sector. On the other hand, Perkin is not able to draw much on the private sector when he discusses the emergence of the professional ideal or when he describes the coming of the welfare state as an implication of that ideal. Perkin's professional ideal seems permeated by the views of the Fabians and rooted in the assumptions of the public sector. Is it possible that the professional ideal, as Perkin defines it, is a conception neither sufficiently rigorous nor sufficiently comprehensive to serve as the key to understanding the history of England in the past one hundred years?

The many opinions and the central thesis of this book are provocative and stimulating. They guarantee the book a lively reception, and one hopes that they, along with the solidity of Perkin's scholarship, will help to encourage a wide readership in spite of the intimidating price which the private sector publishers felt compelled to charge.

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Allen B. and Carolene E.B. Robertson, eds. — *Memoir of Mrs. Eliza Ann Chipman, Wife of the Rev. William Chipman, of Pleasant Valley, Cornwallis*. Hantsport, Nova Scotia: Lancelot Press, 1989. Pp. xxxvi, 234.

The *Memoir* of Eliza Ann Chipman (1807-1843) is representative of the spiritual diaries which played such an important part in the religious and literary development of first New England and then Nova Scotia into the 19th century. Written between 1823 and 1853, the journal reflects her introspective piety and illustrates how "an intelligent, socially well-placed woman encountered and lived with...evangelical calvinistic faith" (vii). The diary was only disclosed to her husband, William Chipman, a Baptist preacher, shortly before her death and was published in 1855 to provide spiritual comfort for friends and the general public.

Eliza Chipman was born into a respectable Planter family which had settled in Cornwallis township, an area that experienced Henry Alline's Great Awakening from 1776 to 1784. Religious enthusiasm was maintained by Baptist preachers such as Thomas Handley Chipman and Edward Manning, who presided over the local Baptist church and probably convinced Eliza to record her religious thoughts as a necessary step to conversion. She married William Chipman, her first cousin and twenty-seven