

LAURA S. STRUMINGHER — *What Were Little Girls and Boys Made of? Primary Education in Rural France, 1830-1880*. Albany: State University of New York Press, 1983. Pp. viii, 209.

The first section of this study (pp. 7-47) provides a description of the state of primary education in the French countryside, and particularly the south-east, during the period under consideration. The author's account of rural primary schools in the Lyonnais and Correze is supplemented by an informative series of tables (Appendix B) based on data derived from reports of school inspectors of the Rhône and Correze for 1835-36. The second section (pp. 48-135) is devoted to a translation with brief commentary of two prominent nineteenth-century primary-level textbooks, while the third part (pp. 139-54) is an attempt to assess the effects of primary instruction given.

Since the core of this book is the translation and presentation of extensive selections from two primary school texts by Zulma Carraud, *La Petite Jeanne ou le devoir* and *Maurice ou le travail*, Strumingher's study must stand or fall with the value of what she has chosen to translate. I believe that Carraud's primers justify the effort the author has put into translating, editing and presenting them, and provide source material not otherwise readily available for cultural as well as educational history.

A number of themes in Carraud's texts draw Strumingher's attention. One is the differentiation of sex roles. Jeanne, the heroine of the volume directed at girls, enters the story as a beggar, becomes a devoted servant, then marries and establishes herself independently. She is taught that a woman must devote herself to the well-being of others, whether master, husband or children, and find satisfaction within the home. Maurice, the hero of the second volume, is orphaned at an early age. He learns the worth of perseverance, honesty, hard work and thrift, and through them achieves success and prosperity for himself and his family, to which he is of course thoroughly devoted. The female role model, Strumingher points out, is focused inward on the home and closed, that of the male is focused outward on the world and far more open. Another theme concerns bourgeois views of correct attitudes for the peasantry and working population. As the author rightly observes, Carraud is a bourgeois writer seeking to teach values to working-class and peasant children, so the issue becomes one of "moral hegemony" (p. 140). The texts make it clear by numerous examples that deference, respect and obedience are the proper attitudes for workers (Maurice at one point helps break a strike) and that no matter how successful they become, they should not rise above a certain level. Maurice, for example, when well established in middle age and offered the post of mayor, knows his place well enough to refuse it, and to remain in the subordinate position of deputy.

Strumingher observes that Carraud's texts present "a delicate balance between tradition and change" (p. 139). And this they do. Piety, obedience, honesty, hard work and the like are recommended throughout. Though published in the 1860s when industrialization in France was well underway, Carraud's texts reflect an archaic system of social values in which begging, charity, duty, domestic service and personal bonds of devotion and patronage between employer and employee play central roles. Innovation is represented in the treatment of health, cleanliness, planning for the future and unequivocal need for at least primary schooling for all children. Carraud was more progressive on this point than Guizot or Thiers, whose reservations on universal education are quoted by Strumingher (pp. 40-41). The degree to which these ideas are truly innovative, however, depend on whether and how widely they had been aired previously. In that Strumingher's rare references to the period before the Guizot Law are sometimes factually inaccurate (the Guizot Law was not passed "nearly a century after Condorcet's proposal to educate the people" [p. 7], but closer to forty years

after, while Fourcroy de Guillerville, whom she identifies as an "enlightened doctor" [p. 13], was in fact an army officer and legal *officier* who happened to write on child-rearing); and in that neither R. Chartier, M.M. Compère and D. Julia, *L'Éducation en France du XVI^e au XVIII^e siècle* (Paris, 1976) nor F. Furet, J. Ozouf, et al., *Lire et écrire: l'Alphabétisation des français de Calvin à Jules Ferry* (Paris, 2 vols., 1977) appear in her extensive bibliography, one might question whether her knowledge of primary education under the old regime and up to the July Monarchy is adequate to allow her to recognize, rather than presume, significant changes, should they have occurred.

Struminger is to be commended for not having contented herself with an analysis of Carraud's texts, but for having investigated the author's career and for attempting to trace the influence of her primers. Carraud was a friend and correspondent of Balzac, as well as herself a mother and schoolmistress (pp. 48-51). Struminger having gained access to the archives of Hachette, was able to show that in the two decades after their publication in 1864 Carraud's two texts sold nearly 800,000 copies and were used in more than twenty departments (pp. 51-52). In the final chapter the author attempts to gauge the effectiveness and influence of Carraud's texts. Some of her source material here, such as the notebooks of primary school students, is extremely suggestive. But to determine whether or not a student is effectively being socialized to new values on the basis of school compositions is a delicate matter and Struminger's treatment of it not sufficiently comprehensive to carry conviction.

This book might have benefited from a fuller knowledge of primary education from the later eighteenth century to the 1830s, particularly the texts of moral suasion in the form of histories, tales and anecdotes that abound in this period. The author would have been well advised to indicate the sources of her many graphs and tables in the figures themselves. I feel, too, that the opening and closing sections are somewhat thin. But these reservations and the rather silly title of the book notwithstanding, this is a serious work of social history, clearly and well written. Struminger has performed a service by bringing Carraud and her remarkably successful texts to the attention of students of the period.

Harvey CHISICK
University of Haifa

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PAUL T. PHILLIPS — *The Sectarian Spirit: Sectarianism, Society and Politics in Victorian Cotton Towns*. Toronto: University of Toronto Press, 1982. Pp. x, 210.

This is a fine if controversial contribution to the history of nineteenth-century Lancashire. Dr. Phillips has substantially revised a 1971 doctoral thesis to produce an important study of Bolton, Preston, Stockport and Blackburn between 1832 and 1870. By following the lead of Kitson-Clark, who wrote of the crucial interplay between politics and religion in Victorian England, he studies denominationalism as a "reflector of class tension" (p. 7) in the parliamentary and local politics of these four important cotton towns. This major study should be read with Ward's *Religion and Society in England 1790-1850* (1972). His evidence supports a contemporary notion that the vast body of adherents of the Church of England, from "conviction, sentiment and tradition" (p. 5), could stomach no concept of reform. By contrast, most Methodists and other nonconformists, as well as Catholics and free-thinkers, were found on the side of liberalism.

In contrast to current levels of agnosticism and atheism in England, mid-Victorian Lancashire was a veritable centre of Christian belief. On Census Sunday in 1851, the last