

extremely sensitive to individual needs. Nevertheless, it intrigues me to ponder what may happen when we as educators choose to push the limits of immediate comfort of learners and of ourselves and try some of these alternative methods.

The Nature of Transformation is a witness to some of the ways Clover, Follen, and Hall have developed an ecologically focused means of adult education. They clearly meet their goal of achieving this with and for adults: the inclusion of many individual voices is evident throughout the work. This text is a very practical collection of ideas that have grown out of the experience of many educators and participants. It does not set itself up as a customary academic work of analysis, although it does discuss some theory and includes references. The layout is also accessible, with short paragraphs of theory interspersed with sections written in point form. This kind of format adds to the workbook quality of this project, so that readers are left with a richness of practical suggestions delivered in a concise manner. The text also, unfortunately, includes a number of editing errors, which is distracting to the reader. Still, I see this book as a very useful and informative workshop guide or activity book.

The authors express a desire that the knowledge outlined in the book would flow from and be part of the experience of learning together with workshop participants. As such, they write in a tone which maintains the voices of the people they have worked with, instead of turning to a more academic voice, which is sometimes exclusive or elitist. I would, however, recommend that readers look beyond this book for deeper discussion of adult, feminist, environmental, and popular education. This text is more of a resource to turn to for concrete ideas for any educator who hopes to address or build an awareness of feminist and environmental issues in the classroom or community. Along with Clover, Follen, and Hall, I hope that these issues become integral to educational curricula overall and look forward to incorporating some of the ideas in my own practice.

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FATHER JIMMY: LIFE AND TIMES OF JIMMY TOMPKINS

Jim Lotz and Michael R. Welton (1997). Wreck Cove, Cape Breton Island, NS: Breton Books.

Largely because of the nostalgic, thoroughly romantic and somewhat uncritical 1976 National Film Board film *Moses Coady*, adult educators in Canada (and, to a certain extent, overseas) are more-or-less acquainted with Coady's cousin, the abrasive, irascible, nagging, cranky, inquisitive and altogether marvelous Jimmy Tompkins. Whether intended or not, this book disrupts the myth that the Antigonish movement was all Coady's doing. Lotz and

Welton intended it to be a popular book and, as such, it's not cluttered with references, footnotes or other paraphernalia of academia. Yet, there is "theory" here and a smooth organization that traces the evolution of Father Jimmy's contributions to adult education and cooperative economics.

One cannot help but read the book through contemporary eyes, and we wonder whether Father Jimmy would survive in modern universities. He was a firebrand and agitator and drove people crazy by insisting they read things culled from magazines and other sources, and he didn't hesitate to flail people. This is what he said about Catholic academics and graduates: "As for research work, for real scholarship, there are not a dozen Catholics in Canada who could distinguish it from a gyroscope" (p. 31). On politicians: "We have such a contemptible lot of...politicians around here that it is simply disgusting. They have for so long confided...in their ability to fool the people" (p. 4). On colleagues at the university: "Most of our present professorial riffraff have not even had a decent high school education. There is no doubt about it that many poor innocent Catholics are having their legs pulled by educational bluffers" (p. 4). He claimed they wore coats that greened with age and said of one, "You could grow potatoes in his coat tail" (p. 19). On Catholics: "I believe the time is ripe for Catholics...to give up peeping through key holes and around corners wondering who is trying to poison them" (pp. 4-5). On business and banks he sounds much like Maude Barlow: "They skim the cream from our towns and hamlets...no profits are distributed locally....The country is impoverished for the benefit of monopolizers in the great centres" (p. 5)

The Tompkins family had arrived from Ireland in 1829 and settled on a small farm in Northeast Margaree near the Coadys. In 1888 he registered as a student at St. Francis Xavier college (St.F.X.), where board and tuition was \$2.75 a week. For seven years he was a part-time student who supported himself by teaching in small communities. In 1896 he decided to become a priest, and the then 27 year old went to Rome.

He was always in delicate health but by 1902 was back in Margaree saying his first Mass. Then he moved to St. F.X. as Professor of Greek and higher algebra and as college librarian. Despite the mouldy colleagues in green coats, Tompkins' office became an informal headquarters for allies who shared his egalitarian instincts and passion for education. But the university and diocesan hierarchy wanted peace and a steady routine, and wished Tompkins would shut up. But with the countryside slipping into further decline and some miners receiving only 70 cents (or, in one case, a single penny) after all the coal company deductions from their pay packet, the need for what Tompkins called a "highway" (expansive) rather than a "ladder" (hierarchically ordered) approach to education grew more apparent. Lotz and Welton claim Tompkins had a "magpie mind." He picked up information from diverse sources and was a

genius at distilling them into short pamphlets or other forms that appealed to ordinary people.

In January, 1921 the first People's School opened, hailed by Lotz and Welton as "the most notable experience in university extension which has been undertaken in Canada" (p. 48). Later in 1921, the authorities at St. F.X. sent Tompkins on leave, hoping he'd lapse into silence. But he returned with *Knowledge for the People*, a pamphlet that presented a blueprint for action. Lotz and Welton are convinced it is a defining document in the history of Canadian adult education. It wanted the university to take information outside its walls. *Knowledge for the People* was a vital precursor of the Antigonish Movement.

Tompkins also advocated university amalgamation in the Maritimes, believing Catholics closeted at St. F.X. needed exposure to secular and broader perspectives. But the authorities could see young Catholics jettisoning their faith, and the best teachers leaving St. F.X. In the end, they grew tired of Tompkins and his hectoring and decided to secure silence by dispatching him to Canso as a parish priest. Tompkins was furious about being banished and sought solace from Coady, who told him to "obey your Bishop" (p. 55). In 1922 he unwillingly left the university, chastened and humiliated, but not silenced.

Tompkins supporters thought that, after a brief sojourn in Canso, the Bishop would manifest forgiveness and bring the troublesome priest back to the university. On the contrary, it was a life sentence. Tompkins was gone for good. Moreover, at the university he had engaged with the big picture (policy analysis, education); in Canso he had to confront day-to-day problems—such as his own and the parishioners' survival. His health was threatened as he lived in a drafty, leaky building that served as a rectory. Yet, partly through a friendship with John Chafe, a Western Union cable company official, he survived for many years and, in Coady's words, "would scurry around all day, minding everyone's business at the top of his voice" (p. 68). He didn't think twice about giving impromptu talks wherever he could find a crowd and, in one heroic move, imported goats from British Columbia. Nobody in Canso knew much about them, but the milk was appreciated. He started study clubs and held kitchen meetings. A more formidable challenge was the competitive individualism of fishermen and, the most significant portent of the future, arrival of deepsea trawlers.

If *Knowledge for the People* was the first defining moment, his involvement in the 1927 fisheries "Rebellion of Canso" was the next. This July 1 meeting sparked an outpouring of anger from fishermen, which secured national attention and led to the Royal Commission on the Fisheries of the Maritime Provinces, announced on October 7, 1927. The Commission could not decide if steam trawlers should be banned, but the report emphasized organization, cooperation, and extension education.

Lotz and Welton clearly intend contemporary adult educators to think about what Father Jimmy's work means for Canada at the dawn of the 21st century. Luckily, Tompkins isn't here to witness the results of deepsea trawling, rapacious greed, and ascendancy of the "free market." These days the ordinary man and woman learn more from corporate sources than any activist Extension operation. Tompkins would abhor the collapse of civil society and the way corporate elites prevail. He would be appalled by the collapse of the fisheries and absence of social critique in Extension operations. Canso would make him cry. His homepage on the Web would be full of rage and fury. These days an activist professor had better have tenure and a mask to combat pepper-spray. And a clerical collar is now a liability, not an asset.

Lotz is an adroit journalist and community worker who writes with polish. Welton also writes smoothly but is an academic more at home reading everything before beginning and wading through acres of footnotes and references. One suspects Welton might have felt himself sullied by hooking up with a popular writing machine like Lotz. If so, he need not have worried. They appear to be good for each other. This tango has verve. There is a seamlessness here and it's hard to tell who wrote what. The book works well and was designed as a tool for contemporary activists. It's engaging, readable, and supported by terrific photographs of participants in the People's School and other major actors. I've read most of the other stuff on the Antigonish Movement, but Lotz and Welton have new material. It contains suggestions for further reading and a guide to the location of relevant papers. Hopefully, this book signals the beginning of what might be more sustained attempts at popular analysis. And three toots of the whistle and a dip of the pennant for Breton Books from Wreck Cove, who had the guts to publish it.

In the end, cousin Coady gave up visiting Tompkins because he couldn't bear seeing the man with a "razor mind" now "reduced to a little bundle of ninety pounds of human flesh" (p. 155). In 1953 (a defining year; Everest climbed, Queen Elizabeth crowned) on May 5, Tompkins died. At the funeral in the cemetery overlooking Tompkinsville, a coal miner observed "By heaven, there was one hell of a man" (p. 155).

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