

term of the discourse must be personal to each reader. Hence he will find himself compelled to meditate and take time, co-operating with the author in a work of discovery. 'Although men have a common destiny, each individual also has to work out his own personal salvation for himself in fear and trembling.' It is the merit of this book to set this primary task firmly within the life of the Christian community, and its pages are instinct with a deep spiritual courtesy. 'If we love one another truly, our love will be graced by a clear-sighted prudence which sees and respects the designs of God upon each separate soul. Our love for one another must be rooted in a deep devotion to Divine Providence, a devotion that abandons our own limited plans into the hands of God and seeks only to enter into the invisible work that builds his kingdom. Only a love that senses the designs of Providence can unite itself perfectly to God's providential action upon souls.'

Fr Merton says that this is intended to be a simpler book than *Seeds of Contemplation* to which it is a sequel, but most people will probably find that at certain points they have to think a good deal before his meaning becomes clear. For instance he uses the term 'psychological conscience' for consciousness and develops an elaborate section in which this is contrasted with 'moral conscience'. While the drift of his argument emerges plainly enough, a more normal terminology would have made him much easier to follow. But it would be unjust to insist upon these defects in a thoughtful book which will yield its meaning to a patient reader. Fr Merton well deserves some of the sympathetic co-operation of the importance of which in the fullness of the Christian life his reflections have so much to say.

ÆLFRED SQUIRE, O.P.

PIONEERS OF POPULAR EDUCATION, 1760-1850. By Hugh M. Pollard.
(John Murray; 28s.)

Movements of reform are usually untidy. They are played against shifting elusive backgrounds by actors who are all producers before largely unappreciative audiences. Dr Pollard in this present work stabilizes the pattern and unifies the theme around a few central actors. He takes as his *point de départ* pre-revolutionary France and in a few vivid paragraphs he sketches the inadequate and miserable provision for the education of the poor, not only in France but in Europe generally. Against this background the work of the Brothers of the Christian Schools, founded in 1682 for the Christian education of youth, stands out sharply. Their lives were heroic but hidden and represented the centuries-old interest of the Church in education. A more deep-rooted spirit of revolt was also at work. The *philosophes*

were inimical to the whole social order and religious tradition. Their force in education is typified in Rousseau's *Emile*, a work which provided some kind of philosophical basis for the new era of 'enlightenment' and started the nature school on its way. Whatever criticisms one may make against Rousseau, his ideas were taken up and fashioned by others, as circumstances and their own measure of agreement with him dictated. This individual assessment of *Emile* accounts for the variety of experimentation within the nature school itself, not the least of whose problems was the interpretation of Rousseau within a Christian framework. In England, and after 1814 on the Continent, the monitorial systems of Bell and Lancaster found favour. Although it was a method of instruction rather than of education and in direct opposition to the work both of the Brothers and of the nature schools it did answer a need, had some good points, and on economic grounds found favour in most European countries (Holland and Prussia excepted, who worked out their own state systems in keeping with the new ideals of the nature school). These three movements, irreconcilable as they appear to be, found place in the work of Father Girard, a Capuchin friar at Fribourg. While insisting on the supernatural dignity of man he worked out a compromise between the rival methods of Pestalozzi and the monitorial system. His work for the poor and the outcast at Fribourg had remarkable success.

The influence of these continental reforms on English popular education was great if somewhat belated. The political situation arising out of the French Revolution and the Napoleonic Wars created a hostile barrier to ideas of continental origin—a barrier which only the pertinacity of a handful of remarkable reformers eventually breached. Synge (an Irishman), Greaves, Mayo, Robert Owen, Lord Brougham, Lady Noel Byron, Sarah Austin, Leonard Horner, all drew inspiration from the Continent in one form or another from sources as diverse as the *Wehrlichschule* at Hofwyl to the state systems of Holland and Prussia. The work of Kay-Shuttleworth wove these diverse elements into one national pattern.

Dr Pollard in this fine study set himself the task not only of unravelling the influence of these continental movements on English educational development, but of assessing varied individual efforts as well. He brings into prominence the work of several people, both English and Continental, hitherto forgotten or largely neglected. The author has succeeded in presenting a very complex picture as one unified whole and hides behind a lucid style a vast amount of scholarly work. This book complete with a good bibliography of sources and an index will be a welcome addition to the History of Education shelf.

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