In summary, I would highly recommend this book as a good opportunity for exposing oneself to alternative views and data interpretations expounded upon by a group of distinguished researchers.

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D.P. Leinster-Mackay. *The Educational World of Daniel Defoe*. English Literary Studies Monograph Series, The University of Victoria, 1981. 103 p. $4.25.

The literature on Defoe is already very considerable, as the bibliography in this little volume bears witness, yet students of the eighteenth century will still welcome an opportunity to renew their acquaintance with that eager, busy, fascinating personage. Defoe was a man of many parts — novelist, journalist, political pamphleteer, business man, Government agent, Dissenter, adviser to his generation on a multitude of social issues and interpreter of his age to posterity. But many of his modern admirers may be surprised to learn that Defoe ranked in his day also as an educationist and they will be grateful for this introduction to the unregarded educational dimension of his career.

The author encounters some problem of organization. His introductory chapter, "Defoe and his England", endeavours to separate Defoe's life from the times in which he lived, even though, as is acknowledged, this causes some overlapping between the two sections. Again the author encounters, or creates, a problem later in the monograph by endeavouring to sustain a distinction between Defoe's reactions to contemporary educational situations on the one hand and his educational principles on the other. Here also the author acknowledges the problem:

> The line between reaction to situations and principles is not very clear; the one merges into the other, but the context for each . . . is even less clear.

Yet he perseveres with his distinction and so, having discussed Defoe's views on contemporary educational issues, he includes a further chapter in which "the general Defoean principle is abstracted from the particular Defoean situation." On the whole, the author's own forebodings concerning this arrangement would seem to have been justified but this does not really detract from a book which is both interesting and enjoyable. For one thing, to study Defoe is to be drawn into the complexities of a turbulent period of English history. Dr. Leinster-Mackay packs a great deal of information into a small space and reveals many little known facts about Defoe's career, for example, his participation in the Monmouth Rebellion of 1685 and the sad down-turn in his fortunes which resulted from the untimely death of his patron William III in 1702. Defoe's subsequent service under the Tories and his return to the Whig side after 1714 have earned him some reputation as a veritable Vicar of Bray, and perhaps Dr. Leinster-Mackay does not defend him against this charge as vigorously as he might. For Harley, the Tory leader whom Defoe served in Queen Anne's region, was incorrigibly moderate and even whiggish.

The book reveals clearly how Defoe was shaped by his early experience. He was raised in a pious Presbyterian family of modest means in an age when Dissenters were subject to very considerable harassment under the terms of the Clarendon Code. His father, James Foe, was ambitious for his son and sent him to the celebrated Dissenting Academy at Newington Green where he studied under Dr. Charles Morton, a distinguished teacher who would later be vice-president of Harvard University. Dissenting Academies usually provided a much broader education than that dispensed by more orthodox institutions and Defoe's experience at Newington Green made him a lifelong advocate of modern subjects rather than Latin in the schools. Also, having been excluded from the Universities because of his religion, Defoe became a fierce critic of Oxford and Cambridge for their slackness and corruption. On the other hand he himself was despised by the University-educated literary establishment because of his scant knowledge of the Classics.

Defoe was a man of his time in many ways. For example he offered much advice on the education of "Gentlemen", whose ignorance he deplored, and that of "tradesmen" who in his view needed a strictly utilitarian training. "Business does not . . . call for a liberal education, and it is the tradesman's mercy that this is so." Like most people in his day, Defoe accepted that social divisions were God-given and operated in the best interests of all. Everyone should therefore willingly accept his situation in life. Such a view, remarks Dr. Leinster-Mackay perceptively, was as philanthropic as it was selfish, since it was based upon the belief that human happiness depended upon the conscientious fulfillment of one's allotted function. Defoe was also a creature of his time in his attitude towards child labour; he was deeply impressed at the sight of a six year old earning his living, though

Dr. Leinster-Mackay does not mention this, presumably because Defoe's reaction appears not in his published works but as an incidental comment in a confidential report to the Government. Yet Defoe was above all else a kindly man, sympathetic towards children even though, according to Dr. Leinster-Mackay, his view of youth soured somewhat as he grew older.

Defoe approached education on a broad front, and this study lists no less than 45 of his works which relate to education. Almost all of them were published in the last phase of his career, i.e., from 1714 onwards when his political involvement was less intense. Dr. Leinster-Mackay has assembled Defoe's views on education from these diverse sources with painstaking care and the result is a valuable contemporary commentary on English education in the early eighteenth century. Moreover it is the way of educational commentaries that in addressing their own problems, they frequently challenge posterity, and this is true of Defoe. For example, as a religious man in what was still to a great extent a religious age, he was deeply concerned about the moral and religious aspects of schooling and would have rebuked our excessive latter-day concentration on intellectual education. Defoe was also a strong believer in the family, and, in the days before universal schooling, he saw a considerable educational role for parents. However Defoe, like some modern observers, was distressed at the lack of respect shown by children for their parents and he also discerned a lessening in the authority of teachers because some parents would not permit their children to be disciplined at school. If this was the case, then modern teachers would seem to have more in common with their predecessors than they are accustomed to think. But Defoe was critical of teachers also, accusing them of unimaginative teaching methods, dealing in words and syllables "as haberdashers deal in small ware". In regard to discipline, Defoe, as a man of his time, recognized "the natural propensity we all have to evil" and accepted the need for chastisement in love, according to Biblical injunction. Defoe, of course, was born too soon to absorb the full optimism of the eighteenth century philosophers about human nature and human abilities. On the perennial question of nature versus nurture he took a middle role, recognizing the value of schooling yet startingly forthright in his assertion that the teacher was limited by the intelligence of his pupil. "Give a Blockhead learning; you make him a worse kind of Blockhead than he was before." Modern progressivists, no doubt, will wince at this, but they will be the first to applaud Defoe for those other insights which carried him well ahead of his age. He proposed, for example, a University in London to compete with Oxford and Cambridge, a project carried to fruition by the Benthamites a century later. He also suggested an institution to safeguard the development of the English Language and colleges for military studies, especially engineering. Defoe was very radical too in his porposals for the education of women, whom he regarded as being quite equal to men in ability. He thought that all subjects in the curriculum should be available to them and that centres should be established in each county where they could study without male interference. Defoe was interested also in the education of the deaf and dumb, partly because his son-in-law, Henry Baker, was a well known teacher in this field.

Altogether this short volume amply repays its author's considerable labours and is a welcome addition to our knowledge of Defoe and his age. Few readers are likely to quarrel with Dr. Leinster-Mackay's conclusion that Defoe's view of education was broader than Locke's, more consistent than Rousseau's, but less profound than that of either philosopher. Our author notes that apart from Rousseau's extravagant praise of Robinson Crusoe, little notice has been taken of Defoe by modern educationists and he attributes this to the "journalistic pace" of Defoe's existence which prevented him from blossoming into a philosopher even if he had the ability and inclination to become one. No doubt this is true. The Book of Ecclesiastes declares that wisdom comes with the opportunity for leisure and Defoe certainly had little of that throughout his life. But Defoe's admirers, who are legion, will be more than content to accept him for the great Englishman that he was.

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Barrow, Robin. *The Philosophy of Schooling*. Brighton: Harvester Press 1981 (Pp. IX) Pp. 211. Hardback £15.95. Paperback £4.50., John Wiley & Sons, New York, 1981 $16.95(U.S.).

On picking up this book I found myself asking the question: Do we really need yet another introduction to the philosophy of education? The author of the book anticipates this very reaction and proceeds, most convincingly, to justify the writing of this introductory text. However, on putting the book down I find myself reflecting that Barrow need not have gone out of his way to justify the publication of another introduction to philosophy of education, for the book speaks for itself: it adopts a most refreshing approach to a subject which has too often been treated in a way which hardly warrants the description 'introduction'. In *The Philosophy of Schooling*, gone