

concept of an old man with a long, white beard" (p. 70) and that Paul of Tarsus tended to see sex as the chief agency of the Devil (p. 75). What is said of the New England Puritans on p. 75 must also be taken cautiously.

An excellent chapter by H. C. Oswalt on "Humanistic Values" discusses Rousseau, Herbart and John Dewey, and weighs the pros and cons of emphasising psychological values (child-centered school) and social values (community-centered school). His succeeding chapter, "Values Stressed in Post-Dewey Philosophies of Education" discusses educational theories derived from various types of Realism, Idealism and Existentialism. The final chapters on "Moral and Spiritual Values in the Schools," "Creativity," "Character Development" and "Concepts of Character Formation" are likely to be very helpful, but the stud-

ies of Comenius, Durkheim, Makarenko (the Soviet Dr. Spock), Dewey, Riesman, and Jacques Maritain (appearing as 'Maritian' in the text and 'Martian' in the Index!) are too condensed to be entirely lucid.

The writers are to be commended for a vigorous and refreshingly sincere effort to help the teacher in training grip the question of the aim of education. The volume is, however, uneven in several respects: lucidity, sustaining of interest, grammar, and occasionally spelling (e.g. *skepticism* and *sceptecism* are both offered on p. 38). There are many misprints, some of them serious (e.g. *follows* for *allows*, p. 265).

A useful feature is the provision at the end of each chapter of a summary, discussion questions, exercises and bibliography.

Eric G. Jay
Faculty of Divinity

F. R. Wake. *Family Life Education: Dating and Sex Behaviour-Adolescence*. 3 records and manual; ages 11 to 13, 14 and 15, 16+; 33 1/3 rpm, 22 min. per side; McGraw Hill, 1967.

"My views are old fashioned," says Dr. Wake in discussing dating. They are indeed. He believes that one-to-one dating should not begin until after age 16. He believes that parents have the ultimate responsibility for the education of their children, and that "they must select, over-

see, interpret, and modify the information reaching their children." Moreover, he believes that "neither a boy nor a girl is supposed to have pre-marital sex relations."

However, he is not old fashioned in his willingness to discuss with children in a frank

and detailed manner many aspects of dating and sex behaviour. The recordings cited here were made in front of small groups of teen-agers. Topics discussed include dating, petting, wet dreams, masturbation, and pre-marital intercourse. Information is given on the first side of the record followed by an unrehearsed question-and-answer session on the other side.

Dr. Wake presents both his talk and his answers in a very quiet, low-keyed manner. Sometimes he even seems bored with the whole subject. Certainly this sex business is normal and right, he seems to say. There is no sensationalism here.

Dr. Wake tells the teen-agers that it is important that they discuss their problems and concerns with knowledgeable adults. He recommends parents first and professional counsellors second, if needed. He warns against information gained from peers.

I do not doubt that Dr. Wake sees sex behaviour as a part of the broader topics of sexuality and personality development. However, this position is developed subtly and there is a danger that the records will be used in a manner that will reinforce the common misconception that sex education is an entity quite separate from the rest of education, and sexual activity an

entity quite separate from ordinary life.

The material is presented for use by parents, teachers, and family life educators. The records, however, cannot stand alone and must not be thought of as representing a way for parents and teachers to get off-the-hook; rather, they must be considered merely as teaching aids. In this context they represent a useful addition to the rather meagre supply of acceptable material now available. Their chief use will probably be as an introduction to group discussion. The group might at times be one parent and one child. There is a deliberate overlap of material in the three records, and the age levels indicated are merely suggested. There is very little material of a physical or biological nature included, for reasons indicated in the manual.

The manual is useful. It gives suggestions for the use of the records, stressing the need for advance listening on the part of the teacher. Additional questions and answers are also provided. It is unfortunate that Dr. Wake has not provided a bibliography. This would have been particularly valuable since he presents a viewpoint that is very different from that presented in most of the magazines and newspaper articles that parents and teachers

read.

I am sure that Dr. Wake's espousal of virginity and other "old fashioned" virtues will be met with disdain by many who consider themselves to be modern and alive to the meanings of the "new morality." However, I do feel that there will be a much

larger group of both teachers and parents who will welcome this challenging statement of a traditional North American approach to sex behaviour. Both groups will find these records to be of considerable value in their work with teen-agers.

Howard A. Stutt

Howard Adams. *The Education of Canadians 1800-1867: The Roots of Separatism*. Montreal: Harvest House, 1968. xiii, 146 pp. \$5.95.

An element of mystery shrouds Dr. Adam's aim, and this mystery is not dispelled until the final chapter. Up to that point there is no reference to *separatism* in its contemporary context. In fact this book is an interesting account of the development of education in Upper and Lower Canada from the beginning of the nineteenth century until Confederation, with special emphasis on *Separate Schools*. Were there not Canadians elsewhere in Canada at this time?

There is nothing startlingly new in Adam's thesis that separatism as a political force is a direct outcome of our dual system of education based on religious and language divisions. What is of interest is his attack on Ryerson whom he not only charges with "deliberately advocating and promoting a com-

mon school system in the principle of separate education — Protestant and Catholic" (p. 56), but with championing an aristocratic education (p. 54) and deliberately fostering British colonialism by adopting Irish textbooks (pp. 58-59). These charges are scarcely compatible with Ryerson's attempt's to democratize the grammar schools; with his curriculum proposals for the common schools; with his consistent demands for *free secular schools* and with his acknowledged indebtedness to Horace Mann. Doubtless the real Ryerson lies somewhere between the eulogies of Hodgins and Putman on the one hand, and the scurrilous attacks of George Brown and Bishop Strachan on the other. He laid no claim to being an original thinker or an educational theorist, but he did demonstrate proven ability as an