

education)? With regard to (ii), Williams seems to be assuming that changes in education will be enough to solve perennial human problems. He assumes a one-to-one relationship between education and the rest of the world, a controversial assumption that needs to be further explored and justified. But Williams never discusses such an issue at all.

From the philosophical angle, one might challenge Williams' quasi-identification of knowledge with mere "information" (although he admits that "all kinds of knowledge are of interest and we should not overlook any of them" [p.62]), and his overemphasis on the unity of non-controversial knowledge to the extent that one might get the impression that dealing with controversial issues is less educationally worthwhile.

Notwithstanding these criticisms, Williams' own criticism of contemporary education, his emphasis on "Gedankenstoffe" or "Mind-Stuff" and integration, and his critique of too technically oriented professionals (including educationists) are appropriate. His general proposal might be in the proper direction but such issues require a more thorough discussion, and hence, I doubt whether this book will arouse the kind of action and changes that the author hopes for.

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Donald J. Weeren.

EDUCATING RELIGIOUSLY IN THE MULTI-FAITH SCHOOL.

Calgary, Alberta: Detselig Enterprises Ltd, 1986.

103 pp.

"I want teachers to engage in educating and nurturing, in educating religiously and educating secularly, in educating religiously and educating morally, in informing and influencing." This statement introduces Weeren's offer to have us decide for ourselves, nevertheless, from the evidence he supplies, whether or not we may attempt and profit from educating religiously in multi-faith schools.

It is evident from the outset that terms call for definition and so, Weeren defines *religion*: the human endeavour to know and live in harmony with the ultimate purpose of existence; and, *a school committed to the all-round development of students* as: . . . not limiting itself to teaching skills for living, but also assisting students to acquire a sense of the fundamental value and purpose of living.

Clearly, then, this book is addressed to those interested in education in its fullest sense and not to those who would view education in a truncated sense, ignoring the needs of the whole child.

After explaining that his purpose is to offer accounts of school experiences he introduces us briefly to the three orientations of the experiment, namely, teaching religion through secular studies, through religious observations and practices, and through formal religion courses. There follows a chapter in which some important concepts are clarified, especially the possible distinction between moral and religious education, and between informing and influencing. Whereas these issues cannot be resolved either briefly or simply, the discussion offers helpful clarification concerning the view that moral education is included in religious education without denying the specific contributions of the former, and, that in a school situation where there is good rapport between teacher and pupil, teaching can hardly occur without the teacher's faith, openness and respect having a profound influence on the child, without, however, being indoctrination.

To test the hypothesis, the author feels that three representative models of religious education cover the possibilities. In chapters 5 and 6 we have the opportunity of seeing the outcomes of teaching religion formally as a regular course within a curriculum. We are invited to examine the courses offered by the Integrated Schools of Newfoundland and Labrador, and religion teaching in one multi-faith school in Halifax, Nova Scotia. In chapter 4 we see a discussion of the practice of daily readings and prayer in Toronto Public Schools, at both elementary and high school levels. Teaching religion through secular studies is examined in chapters 3 and 7. We see a course in Biblical literature offered in a high school in Truro, Nova Scotia, and a course in world religions taught in Surrey, B.C.

The historical background of all these procedures is offered, as well as data on school, pupil and parent reactions. Weeren, true to his aim, does not argue or attempt to sway the reader's position in any way.

The book ends with an epilogue that very clearly and succinctly restates the author's aim: to demonstrate the value and feasibility of educating religiously in multi-faith schools. It argues that the cases presented speak for themselves, and that the judgment now rests with the reader. The dilemma: "How can I be both a promoter of diversity and a convincing witness to the truth as I know it?" is addressed. This initiates a discussion of the meaning of true openness, and again leaves the reader free to ponder, but with a gentle reminder that religion should not be static, but rather a journey and a progressive discovery of unimagined truths in the fellowship of co-religionists.

This is a slim volume, well organized, with aims sharply stated, offering the reader a clear challenge within an admittedly limited framework. There is no index but a very ample guide to further reading is provided.

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Correction

In the Winter, 1987, issue of the Journal we published a review of Prof. Margaret Gillett's book, *Dear Grace: A Romance of History*. It is unfortunate that the name of the male principal character was introduced by the wrong name. The correct name is William Clow Little instead of William Clow Ritchie – as published in the review. The name of the female principal character with whom Dr. Little corresponded should have been Octavia Grace Ritchie. Her names were reversed in the review. We apologize for any difficulties this error may have caused.