

“created” first class education, so to speak. And the treatment given their initiatives by Dr. Stabler of the University of Western Ontario is a monument of logic, nuances, clarity, and enthusiasm. It is a real classic that should be compulsory reading for educators to be!

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Williams, R.J. (1986). *Rethinking education: The coming age of enlightenment*. New York: Philosophical Library, Inc., Publishers, 160 pp., \$15.00 (hardcover).

When somebody claims that he “tells simple truths not explored before” (p. 13), one feels almost compelled to go immediately to the library, and provide the author with a concise basic bibliography in which these simple truths have been thoroughly examined during the last 4,000 years. Would Dr. Williams book have to be added at the end of the list?

The essence of this text consists in mixing together scienticism, positivism, determinism, idealism, essentialism, existentialism, individualism, and deism, all contradictions being resolved by the simple assumption that biology, since it is fully coherent, encompasses and transcends everything. Hence, thanks to biology, knowledge and science are equivalent; principles, theories, and scientific or natural laws are the same; and truth, reality, materiality, have but one definition. From centuries old astronomy, science heads toward physics, chemistry, and finally biology. “Psychology” covers the whole area of human sciences. Indeed, “psychology is a most important part of biology” (p. 76). But it has still a long way to go:

we do not know how to train our children so as to prevent . . . drug abuse . . . terrorism . . . early heart attacks . . . We need unified knowledge because of our present relative ineptness in dealing with . . . arthritis and schizophrenia. (p. 36)

As remnants (almost as footnotes) are the humanities, aesthetics and philosophy. “Diverse tastes, opinions, surmises, and speculations with respect to literature, poetry, music, art, sculpture, etc., need not conflict in any way with the single core of basic knowledge” (p. 88).

Can the experimental method, in the competition to gather knowledge, accept along its side any other valuable (deductive or intuitive) method? What if these methods lead to conclusions of their own? How did humanity manage history before the experimental sciences?

The unified knowledge concept, in the new unified education, is ideally embodied in “a book on *comprehensive world knowledge* for children this age. Such a book would also be invaluable to every adult” (p. 36). But such a book has not

yet been published. It is somewhat like the *Encyclopaedia Universalis*, last edition, *ad usum Delphini*, Robert M. Hutchins (Ed.). Universal knowledge also takes care of moral education, of citizenship training, of individual differences in learning by way of the 'Golden Rule,' as stated in *pyshodes*, or plain-common-sense-rules-of-thumb. For instance,

Another insight we gain from psychology is that the "direct pursuit of happiness" is often futile. A person who is continually looking into himself or herself and is planning and scheming above all else to be happy usually fails to attain his or her objective. A much better recipe for happiness involves working diligently at a productive job, having interests outside oneself, and trying to do things that will make others happy. (p. 78)

And so on.

The main problem in Williams' thesis (and what might destroy whatever bonds hold his well-intentioned considerations together) is the not so implicit question of the ultimate ends at the foundations of his philosophy. From the start, it is mentioned that the atomic holocaust is the new biblical Hell, and consequently, that international peace is Heaven.

In this context, *Rethinking Education* might be worth adding to the list mentioned above — for the duration of the Star War Series.

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Weeren, Donald J. (1986). *Educating religiously in the multi-faith school*. Calgary, Alberta: Detselig Enterprises Ltd., 150 pp., \$10.95 (paper).

The title poses the problem in Donald Weeren's "attempt to demonstrate the value and feasibility of educating religiously in multi-faith schools" (p. 95). If religious education can be justified as a valuable component of education, how can we educate religiously in the multi-faith school? Can the multi-faith school contribute to the religious development of its diverse student populations without offending one or more of the religious groups? The consideration of these and other pertinent questions provide the principle content of this book.

If you believe that appropriate discussion which leads to potential answers is attainable only if you start with the right question(s), then this is a dissertation which will delight you. The highlights of the discourse are the crisply-stated and challenging questions. What is the climate of opinion in Canada regarding "educating religiously?" What are the historical roots of these attitudes? How far can this historical foundation carry us toward solutions to the current challenge? How is "educating religiously" different from "teaching religion," "educating secularly" or "educating morally"? Can schools with religiously-mixed staffs and student