

paintings by Reynolds, *Cupid as a Link Boy* and *Mercury as a Cut Purse*. Both are haunting and serve as visual reminders that even when childhood was constructed as innocent, children remained vulnerable.

The author is conversant with the history of childhood and places his argument in the Ariès-Pollock debate. Steward, like Ariès, sees a disjuncture in ideas about childhood, but places the critical moment in the late 1700s, about a century after Ariès. Unlike Pollock, he rejects the idea of a continuity of attitudes to children. One of the few relevant works he does not consult is Shulamith Shahar's study of childhood in the Middle Ages. Shahar, like Pollock, asserts continuity, but claims that modern ideas of childhood were evident several centuries earlier than even Pollock suggests. Nor does Steward consider the arguments of several historians—Neil Sutherland, for example—who date the emergence of modern childhood from the late nineteenth century.

This engaging book was published in conjunction with a travelling art exhibition sponsored by the Art Museum at the University of California, Berkeley, where Steward is curator. The exhibition was Steward's brainchild and grew out of his doctoral work at Oxford. The artistic representations of children and childhood are stunning. The paintings depict children of wealth and children of poverty, loved and pampered children, poor and struggling children, children with their families, their nurses, with other children, and by themselves, children from babyhood to adolescence, children in nature and with animals, children playing, learning, and working, and children who were not children. Steward amply demonstrates that after 1730 images of children abounded in British art. Although debate about the timing of the origins of modern childhood will continue, *The New Child* is an important and substantial addition to the literature.

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Charles R. Bailey. *The Old Regime Collèges, 1789–1795: Local Initiatives in Recasting French Secondary Education*. New York: Peter Lang, 1994. Pp. x, 292. US\$45.95 cloth.

This book describes a key period in the evolution of secondary French *collèges* into *écoles centrales* after the onset of revolution in 1789. It is organized in three chapters: an introduction to the relations between the central government and *collèges*; a lengthy description of the *collèges* as a collectivity; and a selection of seven exemplars from diverse regions of

France. Bailey attempts to show "the ways in which the many local authorities tried to implement the legislation from Paris and to react to the ideas about education being debated there" (pp. 4–5). In so doing he sets out to analyze the balance of authority in education, the professional identity of teachers, the changing attitude of students as the Revolution unfolds, and the gradual modification of the curriculum. This book is thus potentially useful in documenting the disruption of education in times of war and revolution, as well as the transition of schools from private to public property; it also helps dispel lingering perceptions of revolutions as instruments of instantaneous, sweeping change.

Bailey offers a revision of traditional Marxist interpretations of the French Revolution, this time seen from the perspective of modern worldwide decentralizing tendencies. He puts education squarely in the context of bourgeois life, patriotism, anticlericalism, and the concurrent Vendée uprising. His study is therefore valuable on several accounts: it outlines the powerful centralizing process initiated by the Revolution and still crippling France in the latter part of the twentieth century; it shows the birth of modern French statism; it illustrates the gradual revolutionary shift from a Classics-based education system to one more applied, modern, and patriotic; and finally it confirms once more the surprisingly enduring—if ambiguous—prestige of education through history's most troubled times. All these implications are present, although most of the time the author chooses to adhere to the facts and to avoid any such far-reaching generalizations.

The teaching corps, however, receives fairly extensive coverage. First we are reminded that at the end of the Ancien Régime there were "roughly 2400 teachers in the kingdom as a whole" (p. 65). This small body of educators was heavily dependent on the Church, most of them being clerics. These clerics, surprisingly enough, often showed a positive attitude towards the early events of the Revolution. Soon, however, they were divided as to whether to take the oath of loyalty to the Revolutionary government, and reacted variously to the new ideas according to their age, rank, and therefore degree of religious conservatism. A teaching position already meant security and low pay, and social upheavals did little to change this situation. As for *collège* students, they were obviously a privileged lot whom the Declaration of Rights benefited still further as it became generally more accepted that "teachers would abstain from inflicting corporal punishment or be held legally liable" (p. 97). Revolutionary zeal applied more strictly in some areas than in others; in December 1793, for instance,

the district of Vendôme declared that *quintidi* and *décadi* (the fifth and tenth days of the weeks, according to the new revolutionary calendar) were to be days of rest for the students; that the second and seventh days would have no classes after noon; and that

during the mornings of the latter days the teachers were to develop patriotism, especially by explaining Revolutionary documents, such as the most recent constitution. (p. 107)

More parallels impose themselves in terms of curricular content, and it would have been interesting to see them mentioned by the author. Bailey rightly mentions that by 1790 Latin, the typical language of instruction since the Middle Ages, began to lose ground to French in secondary education: some still considered it “a beautiful and rich language that was presently too neglected,” whereas others accused it of being “a dead language and one that caused study of the national language to be neglected” (p. 111). Bearing in mind that as late as the 1960s mathematics *and* Latin were still widely considered the two prime agents of intellectual formation in French *lycées*, the late eighteenth century’s challenge to Latin was part of a de-emphasizing of classical education in favour of “modern” subjects. A similar movement took place in America after the War of Independence, but whereas it endured there, in France it did not prevail until 1968. As in 1968, too, students proved more difficult to handle once the Revolution had started. Another parallel is apt here, this time with China’s 1966–76 so-called Cultural Revolution: precisely because it was neither cultural nor revolutionary, that momentous event can usefully be juxtaposed with the French Revolution, which led up to several reactionary régimes but avoided the educational disaster of the Chinese Cultural revolution only because it occurred in an early modern society, still loosely organized and with a small population.

The slow changes that affected French *collèges* during the Revolution are well illustrated by the comparatively mild case of Dijon, where the *collège* had 464 students in 1787 but only 120 seven years later. When the Revolution started, the school’s revenues amounted to the considerable sum of 100,000 *livres*, and religion was firmly entrenched in the students’ routine. But in September 1792 theology was replaced by English; in February 1793 the censorship exerted by Revolutionary committees affected the students’ choice of plays for performing at Carnival; in April 1794 guns were loaned to the students for military drills; and finally, after a 75% *attrition* rate due to spreading parental lack of confidence in standards of academic and moral instruction, the Ancien Régime *collège* became a modern *école centrale* in June 1795. The key word in this process is attrition: seeing education as part of everyday life show that revolutions seldom act through sweeping changes, but by eroding routines and institutions. In this particular case the ironic result was that there were fewer *écoles centrales* at the end of the Revolution than there were *collèges* at the outset: revolution-induced attrition had apparently worked in favour of elitism. Another consequence—farther-reaching and more enduring—is that “French governments, from 1795 onward and at least until recent-

ly, have reflected most of the thinking during the Revolution in continuing to legislate in terms of a uniform, centralized system of education."

I would have liked Bailey to follow some of these leads. Granted that his book is about "local initiatives in recasting French secondary education," a more ethnographic and comparative approach would have breathed life into this important topic. As it stands, the book is replete with facts and figures—likelihood of *collèges* staying open (Table 4); or regional variations based on effects of disturbances (Table 13). All are informative indeed, but beg to be fleshed out. Also, it would have been a good idea to mention the education of girls, if only to point out its dearth in the midst of revolutionary turmoil. The overall impression is of an author who has much to say but says it without ornament, as if there was little inspiration or little time to deal with educational history in a truly human way: in the process he gets bogged down in details and misses the opportunity to stretch his subject beyond its narrow geographical and historical confines.

In sum, this is a well-researched, informative book which will appeal to those readers interested in a narrow view of French education from 1789 to 1795; others will either experience frustration or take Bailey's study as a starting point for broader comparisons and generalizations.

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Margret Winzer. *The History of Special Education: From Isolation to Integration*. Washington, D.C.: Gallaudet University Press, 1993. Pp. 463.

Margret Winzer examines the historical evolution of the treatment and education of handicapped people in Western Europe and North America. It is a pleasing text that takes into account prevailing theories and debates about disability and offers interesting illustrations of these attitudes from literary and other sources.

Winzer explains that deaf students were the first category of handicapped to be provided with special educational institutions. The blind and other categories followed. There was much debate about the best methods to teach such students communication skills, some favouring manual approaches, others oral. The book provides detailed accounts of these programmes, such as those at the Perkin's Institute for the blind. We also learn here of experiments seeking to enable handicapped persons to learn. Some, such as the typewriter and telephone, were ultimately to the benefit of all persons.