

attempt to prove that child pornography is an example of a paradigmatic wrong. He considers the Respect Account as the most applicable model and contends that all children of whatever age or intellect are subjects-of-life who have a psycho-physical identity (a self) and therefore must be treated with respect. Pornography is a paradigmatic wrong because of one biological being's (an adult's) coercive use of another biological being (a child) to suit the needs, tastes, or preferences of the adult.

Children, Parents and Politics illustrates Scarre's contention that the study of the moral and political status of childhood is a legitimate area for philosophical study. Overall, it is a powerful book, whether taken as a whole or by individual essay, and it is a worthwhile contribution to the literature of our understanding of children in modern society. The writers address a wide range of issues and each essay poses provocative questions and logical dispassionate answers that encourage the reader to explore the writer's ideas without reference to the emotional reactions raised by such topics as the enfranchisement of children, euthanasia, abortion, or restrictions on who should found families. The writers, however, do not explain how they envision the incorporation of their ideas into modern society. On occasion, the search for the logical answer becomes tedious reading, but tediousness does not diminish the validity of the argument. *Children, Parents and Politics* raises issues that our changing society at large and

politicians in particular have chosen not to address, but these are the very issues that may well demand solutions in the future.

Norah L. Lewis
Canadian Childhood History Project
University of British Columbia

Anthony J. La Vopa. *Grace, Talent, and Merit: Poor Students, Clerical Careers, and Professional Ideology in Eighteenth-Century Germany.* Cambridge University Press, 1988.

Professor Anthony La Vopa has provided for the specialist and the mature student a classic analysis of the poor student in the advanced educational setting of eighteenth-century Protestant Germany. His main point is to fit this student into a gradually changing intellectual and professional climate. In this pursuit, he has written an excellent intellectual history and placed its progression in the appropriate political, social, economic, and personal contexts. He has even reassembled "the structure" of mobility within the fairly rigid order of the old regime.

La Vopa starts from the underlying assumption that Protestant Germany enjoyed the existence of thriving universities at Tübingen, Göttingen, Frankfurt-on-Oder, Halle, Wittenberg, Leipzig, Erfurt, and Jena. Protestant Germany also had created decent elementary and feeder (Latin) school systems. To convey a feel for magnitudes, La Vopa sets the decennial average number of students

at the first four of the above universities. For 1726-35 it was 4,270.5 students; for 1756-65, 3,748.6; and for 1796-1805, 3,041.5. Of the students whose fathers' professional affiliation he could pinpoint, the sons of clergymen tended to pursue theology and the sons of other university-educated professionals to choose law. Access to Tübingen was gained through the state-funded cloister schools which led to the theological Stift in Tübingen. A poor student could enter the first of these via an increasingly closed annual territorial examination. By contrast, Halle and Frankfurt were open to any graduate from a Latin school. But the problem for poor students was to survive financially at the university. Patronage plays an important part here and in La Vopa's subsequent discussions. While access to Göttingen was similar to Halle and Frankfurt, survival there hinged in part on being sponsored to one of the free tables.

Having set the stage, the author devotes the other chapters of the book's first part to initiations, patronage, and tutors (the *Hofmeister*). The chapter on initiations deals with the avenues that led poor students to university. Through very effective use of autobiographical material, La Vopa recreates his subjects' hardships upon reaching their destinations and speaks of the importance of the ossified Latin as a vehicle for initiation. While Latin could compensate for a family's lesser financial wherewithal, the transition from popular to learned culture remained difficult. Students had to enter the mysteries of Latin and to free

themselves from German dialects and unappealing social customs.

The discussion of the patronage chain provides essential information and shows how students secured advantages of birth and created channels for merit. All the same, and in spite of the ideological consensus reflected in autobiographies, some authors protested about fatherly patrons. A problem for poor students was often that they were "retained" in abject poverty by patrons who served *in loco parentis* and expected profound gratitude. The discussion of Karl Philipp Moritz and his autobiographical *Anton Reiser* is illustrative of the frame of reference and the experiences.

The chapter on *Hofmeister* examines the adjustment after completion of university studies and before filling a permanent position. Households from *Bürgertum* to nobility required a multitude of academic and social experiences for their offspring, needs these young men could accommodate. Yet many of them came from poor households and had not learned to fit into elite situations. If the student/tutor was matched with an appropriate household, he could enhance his social skills, avoid being treated like a servant, and acquire a patron who assisted him in gaining the kind of position his own connections placed beyond reach.

Part Two of *Grace, Talent, and Merit* deals with the concepts and terms of calling, vocation, and service. La Vopa discusses the first in the context of the pietist August Hermann Francke's understanding of *Beruf*. He

saw two aspects to the word: that of "identifying people by their work" and that of "the ethical commitment to work" (p. 138). Thus his rejection of the world "combined with an activist ethic of work in the world" (p. 157). Later authors, including Heinrich Jung-Stilling and Anton Friedrich Büsching, perceived calling in more worldly terms. While the first still saw it as an imposition from above, a "medium for self-realization" (p. 161), Büsching argued for it as doing one's duty, as an activity which might lead to certain worldly rewards.

The concept of vocation takes the reader further into making the century and to a discussion of *Talent* and *Verdienst* (merit). Some writers visualized a society in which household and education worked with a boy's talent and channelled him into making contributions to society. While the word *Beruf* continued to frame the discourse, it lost some of its affinity to calling. Nevertheless, without Francke's impetus, the opening of careers to talent would not have gained the meaning of usefulness and meritoriousness: i.e., a person was to use his talents, but in the context of the needs of society.

Eighteenth-century contemporaries argued a great deal about the preparation for various services to society and the advancement in institutions. By the very word meritocracy in the title of chapter 7, La Vopa highlights a different ideal. Kant, Peter Villaume, Friedrich Wilhelm von Ramdohr, Johann Bernard Basedow, and Johann Matthias Gesner in particular debated how to accept and mitigate favoured

birth for those of "lesser" birth. Access could indeed be assured through Latin, but only if it could be understood, rather than memorized. They also tackled educational approaches and structures. Friedrich Gedike is a fine example indeed of a provincial who fit into urban society, rose to highest ecclesiastical and educational positions, and then argued for reform from the context of his experiences.

In the third part of the book, La Vopa presents the juxtaposition of these (old) ideologies and new idioms; the making of a teaching corps; the clerical identity of the 1790s; and the radical visions of Johann Gottlieb Fichte.

One of the key words of the waning century was *Bildung*. Essential to understanding its revised meaning is the Romantics' discovery of creative spontaneity, i.e., genius (*Genie*). The names of Schiller and Goethe correctly come to mind. But how does one fit genius to the demands of society? This question was being formulated just as the reformers of the seventies, like Joachim Heinrich Campe, designed careful curricula to harness talents for societal use. Younger contemporaries saw the genius breaking out of the constraints of step-by-step progression and mere craftsmanship. Genius was thus pitted "against the more sober ideal of conventional work in a rationalist meritocracy" (p. 262). In this context, *Bildung* in the 1790s acquired the meaning of "genuine cultivation" as opposed to mere *Erziehung*, that is, training or instruction. The latest ideal emphasized the new classical

scholarship and "the ethical imperatives of Kantian and Idealist philosophy" (p. 266). As a result, neohumanists wanted to create "opportunities for individual mobility" (p. 268) without occupational training that might interfere with the refinement of the human being.

La Vopa deals with the creation of a teaching core at this point. He speaks of the reformers' debate about the role of philology in teacher preparation, the low salaries of teachers, the efforts to bring culture into rural communities, and bureaucratic eagerness to create career ladders. The example of Friedrich August Wolf is particularly instructive.

The author also takes a look at clerical identity. He highlights the restricted life in rural communities, especially since many clerics remained in one setting for a lifetime; the poor remuneration; and the demands for pastors to be enlighteners and culture-bearers. With the last problem, the debate was between those who saw themselves and others as trained in the most general terms and those who clung to the classics. At the end of the century one is left with the ideal pastor who could radiate "a cultivated sensibility, at once ethical and aesthetic" (p. 348); a pastor, according to Christian Victor Kindervater's handbook, who might be isolated, but who kept in touch with other educated men "by continuing his classical studies" (p. 350).

La Vopa concludes by tracing Fichte's thoughts to their origins and in their various changes. He sees this complex thinker both as antagonistic

towards the hardships imposed by his humble background and as aware of compensating through self-mastery and inner strength. In 1794 Fichte attained a professorship at Jena and was convinced that, as a scholar, he had erased his local dialect and his peasant clumsiness. Indeed, he turned his difficulties as a student and young graduate into a philosophy of education in which *Bildung* shaped reason and gradually overtook the natural gifts (forces).

The book concludes with a very useful bibliographic note.

Peter W. Petschauer
Appalachian State University

David Hamilton. *Towards a Theory of Schooling.* Deakin Studies in Education Series: 4. London: The Falmer Press, 1989. Pp. 183, index. \$8.95 U.S., paper.

At the dawn of the 1990s, it is surprising to hear of a contemporary professor who still teaches the history of education in the exact tradition and manner in which he himself was taught thirty years ago. Apparently believing firmly in the eternal verities, he sententiously expounds on the ideas of the great men from Plato to Dewey, earnestly exhorts his hapless students to marvel at the great minds of the past, and expects them to accept the received wisdom about the development of education. If this professor is not apocryphal, if such an unquestioning antiquarian really exists, he should be persuaded to