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dominant Christian approaches to the teaching of morality and citizenship in English schools, and to offer superior alternatives. It brings together, for the first time, the activities of different educators and pressure groups, operating locally, nationally and

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internationally, over a period of 47 years. Who were these activists? What ideological and organisational resources did they draw on? What proposals did they make? And how did others respond to their views? Secularist activists represented a minority, but offered a recurrent

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challenge to majority views and shaped ongoing educational debates. They achieved some, albeit limited, influence on policy and practice. They were divided among themselves and by 1944 had failed to supplant majority views. But, with the place of

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religious and secular ideals in schools remaining a subject of debate, this analysis has resonance today.

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martial were conducted with proper forms and due appreciation of the validity of evidence – in which the commander-in-chief considered that they had often failed . . . Larpent, who has left an interesting diary of his duties and his personal adventures [he was

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captured briefly in 1813 but immediately exchanged], discharged the function of this office . . . down to the end of the war ” (Oman, Wellington ’ s Army pp. 159 – 160). “ When in the Peninsula, Larpent wrote descriptive letters to his

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stepmother, Anna Margareta Larpent. Publication of this important first-hand account of Wellington ' s headquarters was deferred until after Wellington ' s death. The letters were edited, with a biographical preface by Larpent ' s half-brother, Sir George

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Larpent, first baronet
(1786 – 1855), in 1853 and passed
through three editions in the same
year ” (Oxford DNB). Author —
Larpent, F. Seymour 1776-1845.
Editor — Larpent, George, Sir,
1786-1855. Text taken, whole and
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