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Review of Martin Culen: Teacher and National Awakener, Slovak, by M. Stilla

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identification. There is no endeavor to compare the role of the school, its faculty and students, or of the government in the different periods. Nor is there any effort to trace the evolution of the student body, despite the abundant available statistics. The authors even try to relate a drop in the number of students in 1923 to an economic recession, when it is clearly related to the entrance into the *gymnázium* of the first of the World War I babies whose numbers simply reflected a much lower wartime birthrate.

Nevertheless, there is much valuable descriptive material in the book. There also is a variety of illustrations which offers a good sense of what life in the school was like. Finally, the authors provide a useful look at Slovak history at the regional level, something that has had an important impact on Slovak national development in the nineteenth and twentieth centuries.

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Miloš Štilla. *Martin Čulen—pedagóg a národný buditeľ*. Bratislava: Slovenské pedagogické nakladateľstvo, 1983. 12 illustrations. 152 pp. Kčs 17,—.

Martin Čulen (1823-94) was a prominent figure in the development of Slovak ethnic consciousness in the second half of the nineteenth century. To an English-reading audience, his name is virtually unknown. A brief summary of his life can be found in Anthony Sutherland's "The Fathers of the Slovak Nation: Martin Čulen," *Slovak Studies*, 21 (1981), 148-51. For a Slovak audience, two biographies exist. The first is by Konštantín Čulen in *Novinár a pedagóg. Životopisné črty zo života Dr. Jána Malého a Martina Čulena* (Trnava, 1933): the second is the one under review.

In his biography and evaluation of Čulen, Štilla devotes significant attention to Čulen's life during the 1860s and 1870s and evaluates his pedagogical contributions and activities. During these tumultuous years for Slovak ethnic consciousness, Čulen, Roman Catholic priest and political activist, was also at different times director of three *gymnázia*—Banská Bystrica, Levoča, and Kláštor pod Znievom—and, in effect, the founder of the latter *gymnázium*. Besides composing two mathematics textbooks for *gymnázium* students, one of which according to Štilla (p. 106) was the first one written in Slovak, Čulen formulated a study program for a *reálnegymnázium* that he implemented at Kláštor pod Znievom, adapting it to contemporary Slovak societal development and needs. He was also significantly involved in the crucial political and cultural activities of Slovaks during this period—the 1861 Memorandum, the establishment of the Matica slovenská and the Slovak *gymnázia*, and various elections. A member of the "Old School" of politics that looked to Vienna for help, he also dealt with members of the "New School," such as Ján Bobula, who was oriented toward Budapest.

The style of this biography is somewhat popular and probably meant for a wide-ranging audience. Štilla, however, treats extensively Čulen's pedagogical contributions and appends various documentary materials of a political, cultural, or pedagogical nature. In his evaluation of Čulen as a pedagogical theorist, Štilla notes in passing (pp. 100, 109) the influence of Comenius on Čulen. What definite influence Comenius and the Czech professors with whom Čulen worked in Banská Bystrica had on Čulen should have been indicated in order to show better Čulen's distinctive contribution to Slovak pedagogy. At times, Štilla describes Čulen's social-political-economic consciousness in terms Čulen would probably have found foreign. Substantive summaries of the book in English, Russian, French, and German would have extended appreciation of it to scholars interested in East Central European history and culture but not conversant in Slovak. Also, an index would have been helpful. On the whole, though, Štilla has written a rather good study of Čulen's life and activities.

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