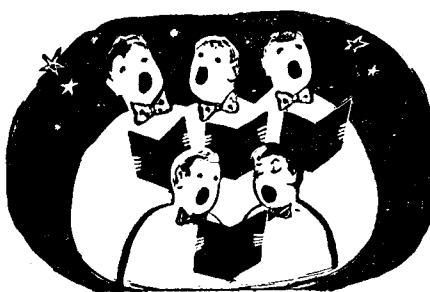


through which change occurs. "Nurture can transform nature." "Ignorance," says he, "is a form of poverty." Education is growth, starting from wherever the individual is and extending as far as his abilities permit. He sees no proof that any man has as yet reached the limit of his potentialities. In the search for excellence, "the more varied and numerous the sources, the greater the likelihood that it will come."

He warns against a society that results from an educational system that puts everyone in his niche. "Democracy rejects social hierarchy for social mobility, and invariant personality for changing personality... Schoolmen educating free men for a free society could well study the arts of releasing the immense energies of the spirit and powers of reason locked up in each personality..."

Dr. Kallen's views on the liberal arts will give some educators high blood pressure. And he speaks as a scholar who has searched the classical literature with care for its meaning. First of all, he believes in the discipline of freedom, not the discipline that comes from any form of catechism. The discipline of freedom arises from the interaction of individuals within groups and from the impact of choices made and the results achieved. The group spirit and the members' allegiance evince the discipline of freedom. This is important because the end sought in a democracy is a union of cultural diversities. Hence, limiting the liberal arts to an inculcation of Western culture is an inconsistent and provincial method. Wisdom can be gleaned from



great books, but there is grave danger in using the great books when they are taught as the embodiment of truth.

The traditional pattern for the liberal arts, too, is an educational program for the man of leisure of predemocratic times. Everyone today is both a producer and a consumer. Dr. Kallen gives an optimistic view of the enrichment of American civilization that can be achieved when the schizophrenic division between production and consumption in a man's life can be eliminated. The answer lies in education through a union of the vocational and cultural elements. The "root of culture is vocation; the fruit of vocation is culture."

"The works of education must be the freeing of every man's spirit and education's faith the equal liberty of all men." This need is worldwide. It seems to Dr. Kallen to be the only route to world unity and a full life for the individual.

Algo D. Henderson, associate commissioner of education of the State of New York, is author of "Vitalizing Liberal Education."

Scholarship at Madison

UNIVERSITY OF WISCONSIN: A History, 1848-1925. By Merle Curti and Vernon Carstensen. Madison: University of Wisconsin Press. Vol. I, 739 pp. Vol. II, 668 pp. \$6 a volume. \$10 the set.

By GEORGE E. MOWRY

AMONG the many university and college histories which load the stacks of our major libraries only a very few are worth inspection by the general reader. Among these few honorable exceptions this history of the University of Wisconsin unquestionably belongs. Perceiving that the history of a university should be primarily the history of its intellectual life, Professors Curti and Carstensen, eminent practitioners of modern critical scholarship and not local scribes, have produced no narrow work. They have made signal contributions both to the history of higher education in the United States and to the intellectual history of the Middle West. In short, this is a distinguished history of a distinguished university.

Many chapters in these two volumes will, of course, appeal most to the relatively small audience of professional schoolmen and to the friends, alumni, and faculty of the university. The chapters devoted to the rise of the separate schools within the institution are particularly full of the details of academic administration. Others contain lists of long forgotten names of scholars and their equally forgotten achievements. But elsewhere there is much good intellectual marrow here for everyone interested in the forces that shaped the growth of America's state universities. The struggles for co-education and for regularized state financial support are brought out in sharp relief, as is the clash between fundamental religion and the new science of the Seventies and the Eighties. Among the more important contributions of America's state universities to developing educational practice was the emphasis they placed upon utilitarian rather than upon the traditional cultural values. The authors, incidentally, make out an excellent case for the former by showing how the supposedly inferior applied subjects at Wisconsin have advanced and enriched their original disciplines. Thus plant pathology, which grew from botany, has by now made striking contributions of its own to the mother science. Treated with much the same richness of detail are the chapters on the student mind, the rise of athletics and spectator sports, and

Fear

By Alma Roberts Giordan

IN THE baffled and dilated eyes of the wren is fear.
Little royal bird is frozen in needled horror.
... Writhing his belly along the ancient distance,
By segments he slides with calculated terror.

He coils. The flattened head sways to pipes primeval,
Fixes its darting thread-venom poised for the strike.
... Lost wren waiting desperate eons, take heart: my sights
Are fixed between lidless eyes. This killing I like.

This crawling is known to me, this ice-hot bath,
This fascination, this impotent pound of clutched heart;
This throat-constricting, this thing in the tall dank grasses;
This cold-blooded lust with lascivious lips apart.

With various guns I have fought it: with God and physician,
With love in a deathwatch. Brown wren, I have quartered and drawn it,
Split the cruel jaws of fear, burnt its foul nest ...
But the thing is a Phoenix, and fire and ash seem to spawn it.

the ever-continuing struggle for academic freedom.

Professors Curti and Carstensen are particularly concerned with the influence of the state on the rising university and that of the university on the state. In addressing the subjects, they have not dodged their obligations to discuss the political and social issues in which the university was deeply involved and which still bring forth fire in Wisconsin. From the time that President John Bascom defended labor's right to organize and strike in 1874 down through the progressive period before the First World War when forty-one professors were appointed to state commissions and on to the present, the University of Wisconsin has had an unquestionably profound effect upon the thinking of the state. Sitting in Bascom's philosophy classes was Robert LaFollette, Sr. How much LaFollette and other students were influenced by the old academician who had rejected *laissez-faire* as a social doctrine is, of course, unmeasurable, and the authors wisely make no hard and fast claims. But by spending a chapter on the social theories of John Bascom, they at least imply a qualitative judgment.

The authors' concern with the factors that make a great university is equally apparent in the two volumes. They put the question precisely and answer it in a general way in an interesting postscript. But perhaps their more detailed answer comes in a speech by Charles R. Van Hise, president of the university from 1903 to 1918, which they have seen fit to print in full in an appendix. Defining the main function of a university as one of inspiring, adjusting, and advancing civilization in all the fields of human effort, including public economy and politics, Van Hise declared: "There is 'between the university and the reactionary an irrepressible conflict. We may cry peace, but there will be no peace. Just so long as there are people who believe that the present situation is better than any future situation, who believe that the past is superior to the present, so long will these people criticize and oppose universities.'"

Measured by this intellectual-disturbance standard, as well as by many others, the University of Wisconsin has done well down through the years. And its continued devotion to scholarly ideals is nowhere better promised than in the publication of these good, honest, and critical volumes about its past.

George E. Mowry is professor of American history at the State University of Iowa.

Learning to Learn Together

EDUCATION FOR MATURITY: An Essay on Adult Group Study. By John Walker Powell. New York: Hermitage Press. 250 pp. \$3.

By H. A. OVERSTREET

"IF MEN are to remain civilized or to become so," wrote De Tocqueville, "the art of associating together must grow and improve." John Powell quotes this sentence as the major part of the thesis of his book. Accordingly, "education for maturity," to him, must have the quality of associating together in the act of learning. This—the learning to learn together—he believes is the vital and enlivening experience that adults need to have and that so few of them, unfortunately, are able to have. His book is an account of some fifteen years of experimenting to find out how this experience of learning to learn together can best be achieved.

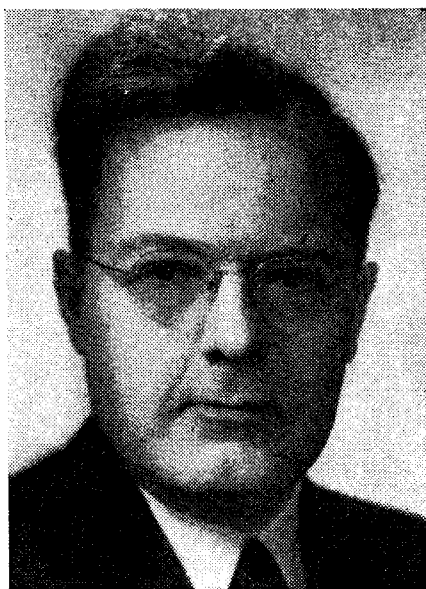
It all started with Alexander Meiklejohn's conviction, back in the Thirties, that thinking, among adults, is best done as a shared enterprise, and that the best thing to share is a book that honestly and challengingly grapples with some deep human issue. Even better are two books or three or more that grapple in ways that differ and that put it up to the reader to make up his own mind. In pursuit of this conviction, Meiklejohn in 1933 founded the School of Social Studies in San Francisco. This was no school in the traditional sense, with courses, curricula, and terminal rewards. It was, to put it most briefly, an invitation to men and women who

cared about responsible thinking to come together in small groups of twelve or fifteen or thereabouts to do some shared reading about matters that mattered.

John Powell tells the story—a long awaited one—of this Meiklejohn experiment and of his own part in it, as director, both in its beginning and in its later developments. It is a story everyone with an alert mind and an interest in the intellectual and emotional growth of the adult will want to read, for not only is it told with keen psychological understanding but it makes clear how the group reading of significant books can be an exciting and maturing experience.

John Powell's account is particularly helpful at a time when the Great Books controversy rages among adult educators. Meiklejohn's—and Powell's—experiments are not to be confused with the Great Books classes of the Chicago school. As Powell tells the story, the basic psychology of group leadership and group discussion differs radically from that of the Chicago school. The Meiklejohn and Powell method seems to be more genuinely democratic in that it presupposes that the leader of the group will make himself progressively less necessary as a leader and will increasingly become a member of the group itself, participating in the discussion as one among the rest. The Chicago method, as I myself have observed it, calls for two co-leaders who are permanently set apart as questioners of the group. The Chicago school seems to have taken Socrates as their pattern—Socrates, who could always be counted on to put the other fellow on the spot. The Meiklejohn group seems to have taken the give-and-take of equals in a common consideration of a responsible piece of writing as their pattern.

The author makes out a brilliant case for the difference in process and results between a "discussion" group pure and simple and a "shared reading" group. In the discussion group, as he shows, individuals tend to confront one another directly with their "raw" opinions, so that they almost inevitably develop the antagonisms and face-savings that go with trying to "maintain their position" or "make their point." In a shared reading group, on the other hand, individuals confront one another indirectly, through the medium of a piece of writing, so that they have far more chance to look away from one another toward the writer of the book or pamphlet. Venting their opinions on the ideas contained in the piece of



—Fabian Bachrach.

John Walker Powell—"the give-and-take of equals."