

indeed he does not apply it, he merely defends it at great length. He says over and over that classrooms should not be run, for children educated by being run must in time grow up with an impulse to run somebody else, or everybody else, and thus they are educated for war rather than peace.

We are told that Mr. Read's most important English predecessor, William Godwin, theorized correctly 150 years ago. It is true that Godwin did anticipate one of Freud's statements about the proper relationship between teacher and pupils, and that he foresaw what would happen under the Nazi and Communist educational systems. It is also true (though not a word of this appears in the

book) that Godwin prophesied that all men would become immortal under collectivism. It might also be mentioned that the next utopian thinker of this type, Charles Fourier, said the oceans would turn to lemonade.

However, it is a fact that many lesser anarchists have established schools from time to time. Much more to the point would have been a brief account of what happened inside some of them. And now I will conclude by presenting the reader with a handy but precise formula for understanding what Mr. Read and the others are driving at. They want to bring about *the socialization of spontaneity*. Not quite the same thing as immortality and oceans of lemonade, is it?

the researchers, namely, that artistry in thought, feeling, and productivity is the healthful line and therefore the right line. His strong complaint is that this native artistry has been restricted from birth by ignorance of the natural and healthful demands of the youthful spirit. On this theme he can rise from peaceful persuasion to thundering indignation.

"The price we pay for this distortion of the adolescent mind," he writes, "is mounting up: a civilization of hideous objects and mishapen human beings, of sick minds and unhappy households, of divided societies and a world seized with destructive madness. We feed these processes of dissolution with our knowledge and our science, with our inventions and our discoveries . . . but the creative activities which could heal the mind and make beautiful our environment, unite man with nature and nation with nation—these we dismiss as idle, irrelevant, and inane."

This is the reasoning of a research artist whose aim is not the further piling up of more learning but a release of childhood and youth, and so of mankind, from the pedagogical imprisonment of a thousand years.

Hughes Mearns, professor emeritus, of the Department of Creative Education at New York University, is author of "The Creative Adult."

Battle Against the Grammarians

EDUCATION THROUGH ART. By Herbert Read. New York: Pantheon Books. 320 pp. \$5.50.

By HUGHES MEARNES

THIS is the second London edition, revised and augmented, of Herbert Read's elaborated argument for giving the creative arts top ranking in the schools of democratic states. The book is an outcome of an appointment to a Leon Fellowship in the University of London during the war years. As he writes the concluding paragraphs he speaks of Cologne bombarded the Sunday before and of two immense armies in the Ukraine and two in Lybia engaged in the work of mass killing. Civilized peoples! Against such a background he steadily reminds the reader of the importance of sensitivity in an age which practises brutalities and that if in the upbringing of our children we preserved and strengthened the vividness of their native feeling for fine things we might succeed in making a nearer approximation of reality to our ideals.

In spite of its disarming title, this book, it must be warned, is a relentless analysis of the most recent findings in the fields of psychology, education, and esthetics. As a refresher course for us elders who have lived through the amazing period, and for head master, school administrator, and research student in education, it offers an excellent survey of what man has learned to date of his mysterious make-up and his hitherto untouched potentialities. There is a competent bibliography, and there are illuminating appraisals and apt and fair quotations from original sources.

Admittedly, the author leans toward Kretschmer, Pavlov, Jaensch, and Jung, but he is never an antagonist

of those with whom he cannot wholly agree. He finds values in Freud although he cannot go all the way, and he is generous in giving credit to pioneers like Caldwell Cook and Francis Galton, but he seems only casually aware of the work of Americans. The appraisal of school practices, for example, by J. Wayne Wrightstone and his group, working under grants of the General Education Board, would have backed up his argument with strong scientific proof.

It is a scholar's work, one must report, employing in parts the necessarily invented vocabulary of modern psychology, a practice that, while definitely correct and scientific, might defeat its wholehearted acceptance by the grade and secondary teachers of the creative arts in this country. However, the persuasive and gentle spirit of the author, so confident and high-hearted in his battle against the grammarians in power, may give courage to many educators who side with him in favor of a cultural rather than a factual emphasis in the education of the young.

The author's contribution throughout is a steady interpretation of the mass of modern data on man's mental and physical growth. He finds, for example, a great agreement among

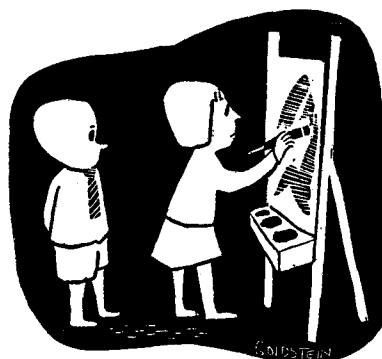
Academic Sinners

COLLEGE TEACHING AND COLLEGE LEARNING. By Ordway Tead. New Haven: Yale University Press. 56 pp. \$2.

By GEORGE N. SHUSTER

MR. TEAD has written this book with a reformer's glint in his eye. The American people are sending battalions of young people to college campuses, presumably in quest of knowledge. Whether they acquire it depends to a very considerable extent upon the teacher. But he is the master of his trade only, it would appear, in rare instances. Indeed we are informed on excellent authority, says Mr. Tead, that the college instructor suffers from assorted varieties of dry rot. Sometimes he is just plain lazy, using his tenure as a sort of pillow on which to rest an empty or an aching head. Again he may be a scholarly sort of chap who simply suffers students with his research.

But one gathers that the trouble really is that the faculty of your alma mater has not yet caught up with modern lore about the student. In days gone by, when relatively few coveted



the higher learning, one offered it with a sort of regal disdain, content in the surmise that only a few would win out and earn their chevrons in the intellectual army. But now we have learned a great deal both about the learning process and about young people. The college has become a church in which the surviving portions of the soul are to be saved. Modern educational psychology, one infers, is a great deal like what Loyola whispered into the ears of missionaries going forth to redeem the world. One seeks to corral the academic sinner and persuade him of the righteousness of culture. Unfortunately, the average teacher is still way back in the days of take it or leave it. The pressing business of college administrations as well as of graduate schools is consequently to bring him up to date.

Mr. Tead summarizes very effectively several varieties of adrenalin which might be injected. A group of observers, Whitehead and Kilpatrick among them, have recommended what may be described, perhaps, as the psychology of dissatisfied cooperation. This teaches that one doesn't really care to learn what another teaches unless it can be proved important to oneself, and that, therefore, student and professor must spar around until they can really trade punches. Mr. Tead's analogies are somewhat more decorous, but this I believe is what he means. Again, the campus, if no longer convertible to the plain living and high thinking of Wordsworth, should at least be receptive to echoes of Emerson.

This little book, built around a Yale lecture, ought to be circulated among students even more assiduously than among teachers. I fancy that it could provide many a confused young person with a yardstick for measuring his instructors, and that if he then went about applying it some of the siesta-like atmosphere would desert the Faculty Club. But, frankly stated, my own opinion is that the kind of bustling, noble, adventurous, and steadily progressing intellectual life which Mr. Tead envisages would scare most of our students to death. What they desire is the greatest possible amount of veneer for the least possible effort. They and many of their teachers have accordingly struck what to them is a satisfactory bargain. To swallow an ounce of literature and a teaspoon of political science will strain few mnemonic muscles. But wrestling with a problem and staying up nights with it are forms of torture which many Americans associate with the Middle Ages.

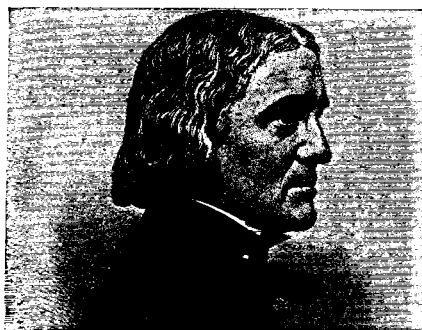
My feeling is that there ought to be a winnowing of students and a sifting of teachers. It seems to me

that Mr. Tead has offered a good many excellent recipes for so doing. His thinking is fresh and carries an edge. He knows that if human beings are really going to live in a world brimful of things with a feeling that the place isn't hopelessly cluttered up, they must design some sensible kind of landscape architecture for their minds. If I were to quarrel with him at all it would be over a relatively major point.

It seems to me that education is eagerness to extend horizons, and that, therefore, scholarly inquiry is its most effective symbol. Undoubtedly many

scholars do not stop to think that what they do is less important for what it adds to the sum-total of human knowledge than for what it provides in terms of example for the young. Our task, therefore, is not to take the emphasis from inquiry but to add to the sense of responsibility. How we shall do that is the great American educational question. Personally I think the answer will be attained less through a reform of the graduate school than through what might be termed a revolt of students—which, I think, in the making. I shall give a lusty cheer for it when it comes.

Life of the College Beautiful



—From the book.

Henry Fowle Durant—"time, energy, and fortune" on an experiment.

WELLESLEY: Part of the American Story. By Alice Payne Hackett. New York: E. P. Dutton & Co. 304 pp. \$5.

By ELOISE PERRY HAZARD

VASSAR was an infant, Smith in embryo when Wellesley came into being. Anti-feminism in the Seventies made even secondary-school instruction for girls hard to come by. Yet Henry Fowle Durant, Wellesley's founder, believed so heartily that "women can do the work" he was willing to stake time, energy, and a large share of his fortune on an experiment in higher education for women. The author of this lively and loving tribute to her alma mater says that Wellesley has justified his belief. For, in spite of war, depression, change, and ordeal by fire, it has hewn to the line of his basic tenets of "truth in knowledge and service to others."

As Miss Hackett relates it, Wellesley's is a typical American success story, and she manages to inject considerable suspense and excitement into her narrative of pioneering, progress, crisis, and achievement of eminence as one of America's great liberal arts institutions. Woven into the texture of her report are bright strands

contrasting the looks, costumes, customs, attitudes, and behavior of the typical Wellesley girl through seventy college generations. Criticism of student frivolity and lack of academic seriousness began around the turn of the century, recurred during prosperity, and died down in depression and war. But standards have been raised repeatedly and today's girl must pass stiffer entrance and exit requirements. Of the numerous obligatory subjects on the original curriculum of 1875 only two courses are still compulsory, English and Biblical history, the latter, as explained by the retiring President Mildred McAfee Horton, not "in uncritical conformity to a nineteenth-century founder's theory of education for a Christian college for women" but because it maintains "Judeo-Christian tradition as a dominant fact in the cultural heritage of American students." Countless other modifications and changes are noted. The original college consisted of one building in a setting of fields, woods, and water, on the edge of a country village; today the meadows are filled with edifices, the woods have receded, and downtown Wellesley has become a clamorous small city. The student body has grown from 314 to approximately 1,500; tuition from \$250 to \$1,600. Chapel attendance is no longer required, smoking is permitted, and the rules on chaperonage have been increasingly relaxed through the years. Changeless in this changing world is the traditional Wellesley of Tree Day, Float Night, Step Singing, Hoop Rolling, and the musical cheer "Tra-la-la-la-la, Wellesley."

An occasional man flits through these chapters, but Wellesley's story is overwhelmingly feminine. For several decades no man graced the faculty, and the founder's desire that the president should be a woman has been honored through the years. Four