

bilities about which his grandfather craftsman never dreamed. His human relations in the board room, in the shop, in the trade association, in the union, or in the home are felt around the world.

The continuing needs for vocational education and re-education for any of the people any time is a challenge to the community college that it is designed to meet. Here is an educational institution that has come down from Mt. Olympus to the marketplace bringing the wisdom of scholarship and practical experience to the felt needs of the local community.

Among the many noticeable trends in American life is the ground swell of interest in adult and continuing general education. Education is no longer thought of as a juvenile activity. Self-improvement at any age is a major desire of the American people. Night schools are overflowing. Correspondence education is booming. Industries are sponsoring general education in addition to technical training. Social institutions, settlement houses, recreation clubs, professional societies, trade associations, labor unions, lodges are engaging in organized adult education. The public-forum movement and war-training activities introduced people to the satisfaction to be found in self-improvement. This interest is at once an opportunity for the demagogue and a challenge to the community college.

Of particular importance now is the emphasis on community planning, which is spreading through American communities. Planning is argued from barber shop to board room. Hundreds of villages, towns, cities, counties, and regions have well-organized and representative groups of citizens serving as planning bodies for better community living. The catch-as-catch-can growth and decay of the American city is being brought under purposeful control through democratic planning and action.

A distinctive quality of the current planning movement is that it has now become the interest of lay citizens whereas it was once restricted to the professional concerns of planners, professors, and politicians. Herein lies a great challenge to organized education that will take two forms. First, wherever the public community college has been organized, the tendency is for adult education to become one of its functions. Fine programs of adult education are in effect. But we have only begun to scratch the surface of this field which is not served by traditional curricula. Most adults are not interested in purely academic studies, although some are working for degrees. Many want semi-professional

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Education.

To mark the start of another school year SRL this week reviews fifteen books on education, a representative cross-section of those published during the last twelvemonth. Nearly half deal with a single problem—the purpose of education and the proper means of accomplishing it. They make abundantly clear the confusion and diversity of opinion on this fundamental question that exists among educators and layman alike. Two excellent new books, Mary and Lawrence K. Frank's "How to Help Your Child in School" and Lucy Sprague Mitchell's "Our Children and Our Schools" (the latter to be reviewed in an early issue) attempt to span the gulf between parents and the teachers of their young offspring. Three other new books provide interesting case studies of the liberal-arts college, while Lynn White, Jr.'s "Educating Our Daughters" is a provocative inquiry into higher education for women (reviewed below).

Female Curricula Scrutinized

EDUCATING OUR DAUGHTERS. By Lynn White, Jr. New York: Harper & Bros. 166 pp. \$2.50.

By MILDRED McAFEE HORTON

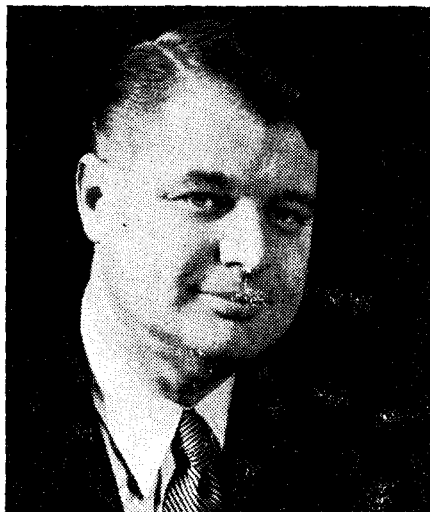
LYNN WHITE, JR., is a distinguished college president. He reads more than he writes. This readable little book shows that he knows his way around such various fields as the classical renaissance, Oriental history, literature, religions and philosophy, the history of education, Christian theology, Japanese flower-arrangement, and USA population trends.

The President of Mills College is naturally concerned especially with the education of women. Nobody could have written more engagingly about what he calls "America's deepest spiritual malady": "lack of respect among its women both for themselves as persons and for themselves as a group." This alleged malady Dr.

White views with regret. He wants women to regard themselves and to be regarded as the full equals of men—equal but different. Citing history, anatomy, psychology, common sense, all kinds of evidence, he concludes that racial differences may and doubtless will pass. Sex differences we have with us always, although "many women are more like most men than like most women, and vice versa."

Because of sex differences it is important, President White thinks, for education to recognize that there are other than masculine values. In penetrating and amusing style (which some feminists will find irritating, too) he details changes in emphasis and additions to the present "masculine curriculum" which must be made if education is to prepare women adequately for their future. He summarizes one section of his argument by saying: "These then are the fields of greater interest to women than to men—the studies dealing with the institution of the family and all that contributes to its well-being through food, beauty and warmth, shelter and security—which will be developed to supplement the traditional curriculum in proportion as women lose their sense of inferiority in the realm of higher education."

This reviewer picks no quarrel with Dr. White when he analyzes the fallacies in American higher education and urges the loosening of the shackles of monasticism, aristocratic suspicion of the manual arts, and ignorance of "three vast and overlapping segments of mankind: (1) the Orient, (2) the nine-tenths of humanity which until recently were socially submerged, and (3) women." It is challenging to be reminded that "our education has been designed for the



Lynn White, Jr.: "Our education has been designed for the Occidental male aristocrat."

Occidental male aristocrat. The geographic, democratic, and feminist revolutions, which have remade the world in which we live, have scarcely begun to affect our formal preparation to live in that world." His chapter on "Education for Catastrophe" is an exciting contribution to the growing library on religion in education. It abounds in insights that secularists would do well to ponder together with religionists unsure of the faith that is in them.

The author makes practical and profitable suggestions about part-time jobs for women, adult education opportunities for them, the importance of utilizing maturity, how to choose a college, how to make coeducational colleges really "co."

The basic difference of opinion between the masculine writer and this feminine reader confirms his thesis that "Men launch into 'big' generalized topics. . . . Women . . . quickly get down to cases." For example, from his generalized viewpoint, President White says that "it is clear that the leaders of women's higher education on the Northeast seaboard thought that they were doing their full duty in making women's colleges as much like men's colleges as possible." From my feminine, personal viewpoint, I'd like to know what leaders he means. Maybe he refers to pioneers of the Seventies but I'd like to "get down to cases," for no leaders of whom I know are now thinking in those terms.

He wants colleges, especially women's colleges, to establish a "truly feminine higher education" on the principle that women in general have different aptitudes and interests from those of men. But, says any woman—and what man could dispute it?—education is always the education of an individual. I should therefore prefer to advocate "truly human education" (including any interests and values Dr. White wants to label masculine or feminine) and I should like to see that well-rounded education available to both men and women. It is no more fair to thrust a man or a woman into a sex-category of interest because a majority of his or her sex seemingly belongs there than it is to deprive any minority of its right to be different.

This book is well worth reading. I recommend it especially for the parents of sons. Parents of daughters are already exposed to situations "in which it is taken for granted women are as worthy of respect as men and that the things they tend to do best are as significant and honorable as the things men tend to do best."

Mildred McAfee Horton is the former president of Wellesley College.

Two Shakers of Yankee Salt

THE THEORY OF EDUCATION IN THE UNITED STATES. By Albert J. Nock. Chicago: Henry Regnery Co. 153 pp. \$2.25.

AND MADLY TEACH. By Mortimer Smith. Chicago: Henry Regnery Co. 107 pp. \$2.

By GEORGE N. SHUSTER

SOME months ago Chancellor Hutchins issued a retrospective report on twenty years of educational nonconformism at the University of Chicago. These two books flank that report like impudent and tobacco-chewing cherubs. The Nock essays were first published in 1932, and got a few scattered salvos of applause from men like Abraham Flexner. Mr. Smith, who writes almost equally well, professes to have had his eyes opened by an experience as a member of a Connecticut board of education. Here, then, are two shakers of Yankee salt, no doubt to be taken with a grain of the same substance; but they will season your conversation about the greatest of American enterprises.

About the turn of the century, the country's teachers rather suddenly grew tired of what up to that time had been their trade. From out of the profession came voices which, like John Dewey's, proclaimed that making better mousetraps brought people to one's doors, but that schools just weren't teaching about mousetraps. Was it not true that most of their energy was expended on drilling weary youth in Latin, Greek, and grammar? And it was fairly easy to see that although the world was full of a number of things, these subjects were not among the most entrancing and immediately useful of these things. When they grew up, Americans were obviously not likely to converse in the language of Demosthenes, but they might find his advice about pebbles and mirrors useful in training for speeches to Kiwanis brethren. They were going to sew, use test tubes, take

care of babies, keep books, and raise tomatoes in the back yard. Therefore, said the teacher, I must prove myself useful by training youngsters to prepare themselves accordingly.

Out the window, to Mr. Nock's infinite disgust, went what he called the "Great Tradition." By this he meant the wisdom and verbal style of antiquity. Essentially — though Nock did not make the point — the "Tradition" was the literary culture which became diffusible after the invention of the movable type. Of course that invention led to the perpetuation of vernacular literatures, but it also made it possible to multiply the number of classic texts. Many, very many human beings never grew adept at reading these texts or, indeed, anything. Nock called them "ineducable" and had a lot of fun showing what asses they made of themselves when they tried. But although the pedagogues who crossed lances with him often fell back on philosophies from which recognizable first principles had been banished, they were dead right in assuming that their job was precisely to minister to the millions of Nock's ineducable people. They thought (a) if they could make pupils believe that class room chores were preludes to fatter pay checks, and (b) if they could make the school as much as possible like what youngsters dreamed of doing when they grew up, the look of relatively suppressed agony would give way to glee.

Vocationalism and teacher training soon won every race they entered. It now became necessary not only to instruct in how to instruct, but to devise a distinct art of teaching every one of the multitudinous subjects added to the curriculum. There was some real danger lest in the end the conclusion would be that the less you knew about something or other the more you would have to learn about teaching it. And so the science of pedagogy came up with compensatory organ recitals in a more or less hortatory and prophetic key. Even if it were true, this science averred, that our schools are cluttered up with more subjects than there are grains in a pound of coffee, the fact remains that their primary purpose is to teach "democracy," self-expression, creative imagination, and good citizenship. And if one still doubted, the clincher was faith in the "equality of educational opportunity."

I think Mr. Smith's book does a better job on the recitals than it does on the course of study or the pedagogy. It is after all fairly easy to show that being a good citizen is a tough

