Review

Reviewed Work(s): Experience and Education. by John Dewey: Teaching and Scholarship and the Res publica. by Franz Schneider: Outposts of the Public School. by Watson Dickerman: Learning in Leisure (The What and Why of Adult Education). by A. Stephen Stephan: Adult Abilities. by Herbert Sorenson: Mind in Transition. by Joseph K. Hart

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in his *War and Insurance*, published in 1914. Mr. Jacks proposes a very definite plan of international mutual insurance against war disasters, especially favorable to the nonaggressor in every instance. He applies the plan of Royce in such a way as to divert say ten percent of all armament budgets to an International Fund, to be used "for promoting and financing economic co-operation on definite lines."

Of interest to social scientists are the contentions that the American Constitution does not, as often argued, supply an analogy for coercive world organization, in view of the fact that coercion of the states was rejected explicitly by Hamilton, Madison, and Ellsworth, as being sure to plunge the states into civil war and separation. Instructive also is the chapter showing that England and France developed their present close friendship through their commercial treaty of 1859.

Sociologists in particular will notice that Jacks' argument supersedes that of Ward's *Pure Sociology*, Sumner's essay on "War," and Giddings' *Democracy and Empire*. All these writers held the process of enlargement of peace areas through conflict to be an essential aspect of the order of things in the world, whereas Jacks thinks "This line of evolution has now reached its term." On the other hand Ward's "method of indirection" (in *Dynamic Sociology*) and Novicow's mutual service through "exchange" (in his "Foundations of a Sociology of Peace," *American Journal of Sociology*, vol. 23, pp. 289–349) are both given new significance as basic social processes.

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*Experience and Education*. By JOHN DEWEY. New York: The Macmillan Company, 1938. Pp. xii+116. $1.25.

*Teaching and Scholarship and the* Res publica. By FRANZ SCHNEIDER. Berkeley: the Pestalozzi Press, 1938. Pp. ii+86. $1.25.

*Outposts of the Public School*. By WATSON DICKERMAN. New York: American Association for Adult Education, 1938. Pp. vii+76. $0.75.

*Learning in Leisure* (*The What and Why of Adult Education*), Social Science Series No. 4. By A. STEPHEN STEPHAN. Saint Paul: Department of Education, State of Minnesota, 1938. Pp. 85. $0.25.

*Adult Abilities*. By HERBERT SORENSON. Minneapolis: University of Minnesota Press, 1938. Pp. xiii+190. $2.00.

*Mind in Transition*. By JOSEPH K. HART. New York: Covici-Friede, 1938. Pp. xii+413. $3.50.

There is much too little tough-minded realism in democratic educational theory. Our liberal educators have bandied back and forth pet stereotypes such as "free intelligence," "creative mind," "the democratic way of life," "scientific method," until these terms have become clichés of a coterie, nobly intentioned though it may be. They shy in horror at the mention of indoctrination and propaganda; and any alert social psychologist knows

that the latter, at least, is indispensable in the modern world of mass communication and mass movement. How to implement the grand and vague programs of liberal educators is a problem that even the Deweyans, their problem-solving approach notwithstanding, hardly consider.

The books under review, with the exception of that by Herbert Sorenson, suffer to a greater or lesser degree from the loves and hates of the democratic educators.

As usual John Dewey is heuristic rather than positive, formulative rather than definitive. He repeats in condensed form his well known message of experience, scientific method, and democracy and the implications of these in raising the quality of living to the highest possible level. All this is old stuff to readers of Dewey, but the repetition of it is keenly executed and there is much good reformulation throughout. New readers will find here an excellent summary, brought up to date, of Dewey's educational thought.

The discussion centers around a contrasting of progressive with traditional education. The new education, Dewey says, should not merely reject the old and set up dogmas of its own, but should critically examine its principles and problems and rebuild upon the basis of this examination. In this rebuilding it should take over the solid materials of the old education and use them in the construction of a philosophy of education based upon a theory of experience. This means a utilization of the past, an ordering and guiding of activities, and an organization of materials, methods, and ideas so as to make for intelligent and purposeful, not aimless endeavor.

Dewey's profound and inspiring exposition, as ever, lacks definiteness. What purposes does he have in mind, for instance, when he says that the freedom of enduring importance is intellectual freedom "in behalf of purposes that are intrinsically worth while"? (p. 69). His social psychology, usually sound, goes astray when he assigns equal weights to the objective and internal conditions of interaction. It seems to us that the comparative strengths of outer and inner factors vary as to circumstances, as to time and place, and as to changes occurring in the factors themselves. For example, at one time the individual may dominate the environmental situation, at another time the converse may hold.

Franz Schneider, a sage of many years' experience in university teaching, calls upon education, particularly liberal arts education in the colleges, to save the world. His language is beautiful and eloquent, a delight and an inspiration, but his optimism verges on the naïve. While the world is appraised intelligently for what it is, the thesis put forward that improvement in the curricula and the teaching of the liberal arts will bring quick improvement to society is nothing short of Pollyannish.

We wish that Watson Dickerman's report had given a more extended treatment of failures in adult education instead of a passing mention. Far too much of adult education literature has been soaked with sentimental success stories and this book is no exception, as the opening chapter shows. Dickerman describes examples of the new, informal type of adult school. This type is found in well-to-do suburban communities and is composed of

already well educated students. The author refuses to admit that it is essentially a middle class institution.

The pamphlet by Dr. A. Stephen Stephan attempts to outline what adult education is and why it should be promoted. It is handicapped by a pedestrian style and by careless typography. Like the majority of such works, it is overly inspirational and fails to link up adult education with social and political movements of the times.

Herbert Sorenson has given us an excellent descriptive summary of studies of extension students at seven universities. This little book is a real contribution to the literature on adult education. Instead of offering the usual stodgy sentimentality, it tells us who adult students are and what they do. The author wisely recommends that adults keep on learning, diversify their experience, and tackle new problems in order to keep their mental powers at par.

Not until late in his rather large volume does Joseph K. Hart really get under way. Before that time his book consists of hortatory historical review that drags along; after that it warms up and we are treated to keen observations on the plight of modern society and an intelligently eloquent plea for humanitarian science as the instrument of social reconstruction. To be sure, the exhortation continues until the very end, but it grows inspired, alive, and revealing.

The theme of the book is the conflict between the old and the new mentality, between what the author variously calls primitive, patterned, traditional mind and scientific, free, creative mind. The evolution of mind is traced from primitive stages to the high promise given by modern, scientific thought. In his account Hart commits the egregious though common blunder of labelling Marx's theories as "economic determinism," which, as scholars now know, is but a caricature of Marxism. Among his keener comments are such statements as: The common people (workers) have carried on civilization despite philosophers, despots, and generals; the American pioneer farmer was not a democrat but an incipient capitalist; the social sciences, despite an increasing prolificity, are not at all taken seriously, their voluminous literature being ignored or discarded.

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*Honesty*. By RICHARD C. CABOT. New York: The Macmillan Company, 1938. Pp. ix+326. $2.50.

*Towards an Objective Ethics*. By GEORGE RAYMOND GEIGER. Yellow Springs, Ohio: The Antioch Press, 1938. Pp. 87. $1.00.

Cabot's book is offered as the first elaborate analysis of the effects of lying and truth-telling upon the self, upon other individuals, and upon "society at large." A lie is defined as an attempt to deceive without consent. The central hypothesis of the volume is that a lie is never justified—not even in dealing with the dying and the insane. The author sets out to test this hypothesis by an analysis of short-run and long-run effects of honesty