

Address Delivered Before Parent Teachers Association of  
Shady Hill School, Monday Evening, November 19, 1934,  
by Professor Eugen Rosenstock-Hissay

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Ladies and gentlemen, and co-parents of Shady Hill School, it gives me great comfort to state in the beginning the fact that on Friday of this week at eleven o'clock in the morning you will be able to hear about our subject a much better speech made by a great expert on this subject—Professor Mayo of the Harvard Business School, and I shall not miss the opportunity to tell you that all you are missing this evening you will find there. When I heard that, I was doubly sorry that Miss Taylor had already gotten my word that I should speak here.

If you feel that I am overlooking this evening somewhat the side of the child, and am dealing more with our contribution to the education of the child, then please recall that after all there are present here so many teachers of children that I shall look at the subject in the same way as our chairman did when he asked us to look at the situation where children are educated during our absence.

The real question comes up, how far we who are experiencing modern life and its changes, its many surprising turns—not only prosperity and depression, but professional changes all the time—how we perhaps can turn over to our children our experience; because we feel that this doesn't work naturally by itself, from the fact that the child has no opportunity to see how its parents behave at work.

The old times didn't know the problem of the education of the child. The child had to be introduced into the forms of society, and society was a society of the adults. Today his majesty, the child, educates his parents. There is the funny situation that parents are afraid to educate their children.

They let them go; they think the children must develop their own talents as freely as possible.

Adult education means, first of all, that the children educate their parents; and second, that there is an organized movement which calls itself "adult education." And so, will you please allow me to draw your attention to the fact that in the modern world a certain amount of interest is shifted from the problem of the children's education to the problem of the education of the adult. If we can find out the reasons, the causes for this situation, perhaps we shall then be able to see a way in which an educated parent can participate in the education of his children.

This movement of adult education is not quite young. The most puzzling fact about it is that it does not exist in France, is unknown in modern Russia. It is a movement which sprang up in England at first, spread to Germany, and then came over to America some fifteen years ago. We today find an American Institute of Adult Education in New York, an English Institute of Adult Education in London, and a World Institute of Adult Education in Germany (?). The very fact that the Anglo-Saxon countries and Germany know about this problem, and that France and Russia don't, leads us to the question of why we especially are concerned—why we are asking ourselves about the situation of the adult.

To be a father or a mother means, in general, to be responsible. If we ask what an adult is, it is certainly somebody who is, in one way or the other, alone; who has, in one way or another, responsibility. He is completely alone, not to be replaced except by a very artificial means. Any man can be called an adult if he is capable of acting as a guard, to be on his watch in a situation which has been entrusted to him by society, and which cannot be taken immediately by somebody else. / Not every adult in the modern

*Any man can be trusted by society in a situation which cannot immediately be taken over by somebody else. To be adult.*

world gets his share of fulfilling his function of acting as an adult.

There are certain professions in which a man is able to carry on the situation of a responsible, isolated, personal servant of society; but there are many other jobs and professions where he is just a cog in the machine-- where he never becomes an adult by his work or his social function. Therefore he must try to become an adult in spite of the fact that society doesn't offer him the opportunity for it. Therefore, in this society, where so many people are treated as children, adult education is needed to make men adults, to offer them the chance to become adults.

On the other side, France doesn't know adult education, for there parenthood, motherhood, fatherhood, seem to be intact. They are not threatened as much by modern civilization as they are in the rest of the industrialized world. The French, who started the nineteenth century system in a way, have been able to escape its bad features much better than any other country. There the system works because children are very much more under the authority of their parents than in any other country. A young boy in France, even today, accepts his wife at the hands of his mother and will marry the girl ~~which~~ <sup>whom</sup> she selects. Now, I don't know how it is here! So where fatherhood and motherhood are still working, there is no need for adult education. There the family develops the sense of the children. There the parents belong to another realm, the realm of the adults. The children recognize that they are in authority, and that the inheritance of the race, the heritage for the future, is best kept if the children listen to the example and to the good and wise advice given to them by their parents.

If you go over to Russia, family life there has been abolished. Children don't care for their parents, and parents have abdicated entirely. There can be no adult education movement, because everyone wishes to be a

youngster. They are all adolescents.

There you have the two extremes between which we have to move. The real trouble really lies in this question of whether we are able, in a society where most of the adults are children, irresponsible people, to achieve this isolated responsibility of a man who cannot be replaced by anybody else, a man who has a special name, who has a special honor, who has a special reputation; whether in such a society it is possible to become adult in the real sense of the word. This question depends very much on whether our children can learn anything from their parents. Otherwise it would be as the Russians feel, that except for sentimental reasons there is no need to bring children into contact with obsolete people.

Now, the movement of adult education, to mention this once more, means that parenthood education is at the core of the whole business, that the leap between youth and adult life is the real abyss which should be bridged by a kind of moral training or preparation. Everyone who is going to marry must be made conscious of his position as father or mother, because you don't become a father or a mother by biology, but only by developing certain qualities which you experience after a time.

On the other hand, is it possible to keep all <sup>people</sup> those of us who are overwrought, overworked all day and all the year round, to keep them so young that they can show to their children sometimes their "second face," which is the face of growth, of virgin country, where a man does not know what he can become, and where he is as young as anybody else, and where all the roots for the future must lie, <sup>? Can a man show this "second face"?</sup> which are destroyed by his daily work in his special field? <sup>It</sup> So it would mean that ~~these~~ two forces must be emphasized by adult education. It doesn't mean moral instruction; it means the experiencing, or the exercising, of the thirst, the desire for responsibility. Then it would mean probably the power of being alone. Any mother is alone if she deals with

her children. In dealing with her children, even the richest lady in New York must sometimes realize that there is a definite thing involved--as you know from the newspapers.

Then, in the third place, it would mean that a man must again and again try to escape his specialization, which in the modern world ruins a man, because it doesn't develop his full personality. There was no question of adult education in days where everybody worked as independently as the modern physician sometimes can still work. This is perhaps the most favored profession today. In our country, of course, it is very interesting to see that the profession of the physician is gone. Illness insurance has destroyed the old independent doctors. They have all become employees, special officials in this insurance job, and therefore they are no longer like the old physician who grew and grew in his community, like Dr. Oliver Wendell Holmes, who became a character known to everyone, I suppose, in Boston for thirty or forty years. In the old days the profession itself, our daily work itself, helped us to become a person, because we were in full responsibility, and this was known to everybody else. It was a visible responsibility. Now there might be responsibility today, as well, but practically all the opportunities are dying out <sup>for making</sup> in which this responsibility ~~becomes~~ known and visible to other people, and especially to our own children. So the third thing in adult education would be to get a man away from this deterioration of his whole being which deprives him of the full dignity of his manhood and of his being an adult.

The question of the right use of leisure is, as you might infer, one of the first steps taken by the adult education movement. It is an attempt to revise, so to speak, the traditional customs of spending leisure time. It is always a question of how far a man or a woman can be alone, can get the

poise which springs up from this power of being alone. Pascal, the French thinker, said that most sins, most crimes, most vices, existed in this world because so many people refused to stand the strain of an empty room for one hour!

Now, let us analyze the weakness of the adults. We shall, so to speak, look forward to some remedies by which the adult can appear to his children as an adult, as a man belonging to a realm of experience, of authority, of leadership, which will make it worth while to the young people to meet them, to live with them, to listen to them.

The weakness of the adult, the special weakness of the adult, is something which now has to do with the official title of this little address. The weakness of the adult dates mainly from the many changes he goes through during his life. Isn't it quite simple to state the fact that in the old days an adult was somebody who had from time immemorial his religion? He had inherited a fortune, or a little estate. He had a lifelong citizenship in his place. He had a profession for forty or fifty years, and if you take the school in those old days as the real preparation for certain professions, then the boy who went to grammar school was already preparing for his business after his twelfth or thirteenth year. Such a man was in his profession from his twelfth to his seventy-seventh year, and they became amazingly old and were vigorous in their old days. Then they would marry at thirty, and were able to stand the strain of this marriage for another thirty, or forty, or fifty years.

So you get religion, you get inheritance, you get citizenship, you get profession, and you get marriage—the five great powers in the life of any adult—property, religion, political allegiance, daily work, and the up-bringing of the family. And all this strengthens a man, so that he appears to his children not as a man of one generation, which would mean perhaps

thirty years, nor of two generations—sixty years; but as a man from time immemorial. We always forget that the father and the mother represented to their children not at all their own individual life, but a much, much bigger and greater past life which was handed down through their parents to the children. The mouthpiece of this whole past was the father and the mother.

Now, one thing after the other broke down. Not one of these five properties of the adult can be seen in modern society as a rule. (Present company excepted.) And perhaps in this minute you will allow me to say that in every statement, in every generalization, there are thousands of exceptions, and perhaps nobody in this room feels that I know his case. I certainly do not. All that I can say to excuse my attempt to deal in this general way with our modern civilization is that there are exceptional cases: the physician, the schoolmaster, the minister, who are able to bring up their children in different ways, because they have still a profession through which shines the great past. But they are only exceptions. They are no longer proclaiming to the people that they are normal, that all the others are rotten and wicked.

The general impression seems to be that religion has become an individual function which you can have two or three times a year. And then you have property—most of you have no property. (Marriage, well, it begins at twenty and life begins at forty!) The house has become the car. Let us really turn to this fact that the house of the adult became the car, and all the other excrescences of existence seem to be little angles where to park! Sometimes you are at home, and sometimes you are at Shady Hill, and sometimes you are somewhere else. A flat, an apartment, a rented room has no real meaning. It can be a very nice place, a very sweet, charming place, but it hasn't poise, the seriousness of being the only place where you can be found. You can be found everywhere with the help of the telephone!

So what I really mean is that it is not absurd to think of the adult in modern times as being on the move all the time between different places. That is the only thing the child knows. Why not turn into a virtue what seems to be a vice? It is quite true that we have no permanent home on this earth, and I think the car is quite a symbolical expression of the only way by which the adult can emphasize the fact that after all he has a permanent situation. This is permanent. You are forced into change by the conditions of modern life, where nothing is stable, nothing can be believed because it is old or because it comes to you from time immemorial. The whole burden of selection is put on your shoulders. The present generation of adults is burdened by this terrible thing: we have to select from all the values (of) of the past. We can only do this by experimenting, by experiencing that in different periods of life we have to go through different frames of value, different frameworks of, well, behavior and environment. We change our environment, our group, our friendships, because we alone, and nobody else, no future and no past, are responsible for this selection of values. Most modern men are not able to do that. They do not select. They are just attracted by advertisements. What is an advertisement? It is an attempt to draw your attention to some point. If you had some interests yourself, you would be able to avoid all this confusion.

The selection of values means that <sup>going</sup> ~~anybody you know goes~~ through all the different forms of life. And this is true in the external sense, in that a man changes his apartment, his flat, his car, and then he goes on to change his profession, and he is obliged to do that because of unemployment, because of permanent changes in the social structure of society. Some professions die out, others are invented, and you must be alert, fresh, and vigorous enough to take a chance. And old age pensions will not change this very much, I suppose. So we live in a world of insecurity to such a degree that the only way the adult can answer this challenge is to keep himself at

Adulthood in modern times must accept the fact that the first time the entire burden of the selection of values is put on the shoulders of the individual.



liberty to change. A man must be ready to say "No," and ten years later to say "Yes," where he said "No" intensely ten years before. And this is more than one single individual can go through.

In the old days, the man and the woman were supported by big, great, enormous, immemorial support. We seek for support, for a certain amount of relief to bear ~~this~~ <sup>the</sup> burden. <sup>change?</sup> It seems to me that in modern society every man looks for help not in the past, but among his contemporaries. There is

a mutual exchange of experience to such an extent as there never was before. ~~loss of honor and absurdity that formerly characterized it.~~ <sup>Change - It develops in each one more flexibility and individuality</sup> Modern man may come into the same situation as any of his neighbors, so that in fighting his neighbor, politically and socially, he is never quite sure whether in ten years he will have to take the other side because he has had a new experience. The other thing is that in modern society you never are in the same boat with your neighbor at the same time. In this given moment everybody has a different struggle. ~~Their curriculum makes everything different.~~

In the old days you were a lifelong scholar in your business, and you could of course exchange in a friendly way all the experiences. But behind all the talk which goes on always of common professional interest, the deeper feeling remains that you are not quite in the same boat with the man who shares your profession. Fifty years ago, two lawyers, two physicians, two ministers, two scholars knew where they were. These were all men who were safe, were sure that their friendship, their comradeship, their cooperation would last. Now there is cooperation, there is kindness, there is smiling; but behind this smiling there is a definite readiness on the part of this certain profession or group to take a chance, to go on.

All the way through you will find your neighbor is no longer your neighbor; and on the other hand, you will find that the strangest man can become your equal, your <sup>advisor</sup> ~~successor~~, in a question of sending your children to school, in a question of really vital and serious importance. So I feel

that what happens in modern society, which a lot of us do not know, is that we must try to know about the experiences of our contemporaries in such a way that in a given moment the experiences of others can come to us as a support, as something which has anticipated our suffering, our doubts, our troubles. You can't ask for advice of your colleague; you need somebody who has lived. We must learn from such a man who went through this experience before, how to <sup>loosen</sup> use ties and loyalties, and how to put up new bindings.

The question of making contacts and of giving up contacts becomes a most serious and a most urgent question in the life of the adult; because if you have to change more than once, not only <sup>or</sup> leaving your parents' house, <sup>frequently</sup> but later, you can't pay so much for every change, of faith, of energy. All these things ~~which~~ prevent you from going into the change with joy, pleasure, and delight. I think the art of making contacts is developed in this country to a great extent, and it is quite natural here because change was at the bottom of this life here, in <sup>the</sup> ~~this~~ pioneering period, all the time.

But the question is now not only how to make contacts, but how to give up old loyalties. A man is not a man if he cannot, even during ~~his~~ a short marriage of ten years, be devoted, be sincere, be complete, whole-hearted in this period of his life. He must find a way to restore his intensity to these short chapters of life. In modern civilization it seems to me that one thing works quite well: the making of new contacts. This is quite an art. The greater wisdom is perhaps how to be careful in losing these contacts. ~~Mainly~~ I think that is the principal point with all this knowledge about all our stations of life: how to live through these ten, twenty, thirty years during which we are allowed to stay on in a definite certain framework, to live there with the same infinite devotion which was natural to our ancestors, because they knew that they were representing the past. This works quite wonderfully in some cases ~~which~~ I know. You can't

formulate it very well, but you feel that you have to go through the same experience. This strengthens your own situation, because you are not alone. He (your neighbor) has prepared it. There is not a past, but an exchange, which makes you stay for two or three years, and him stay for two or three, or ten years. You have to carry out the whole experience. Parenthood comes down to you as a full burden, because you know that at this moment other people are divorcing. Therefore it becomes more important for you, where you have a child, where you must fulfill the job, so to speak, for all the others. This is a very queer situation, where some people represent a <sup>experience</sup> ~~business~~ which has come to all and everybody in some given moment, but which has not come to everybody in every given moment. ~~This~~ This can only be accomplished if parents meet and if the playground of the school becomes the meeting place of the parents, so to speak.

The child can no longer pay much attention to the varying, changing activities of his parents. The child wishes to see a stable society, and is not apt to be able to understand that each week-end must be spent in a different place. Many parents are concerned with the same thing. So the question of <sup>The plural adult responsibility, if</sup> ~~being~~ teacher, father, responsible adult, <sup>can be made</sup> ~~becomes~~ visible to him. So the school system shifts from monarchy to democracy in this sense, that the adult can no longer be one teacher or one father or one mother, but there must be a plural. <sup>In the old days</sup> This corresponds to the actual situation of the one-child family at home, and the two or three fathers and mothers a child could have.

The regular, natural situation of the parent is that in the old world adult meant not only to be practically alone in responsibility, but to be opposed always to a majority of young people. There were always more children than there were fathers and mothers. The father used to say, "Myself and family;" now today the child says, "I and family." The change in numbers between the old and the young generation is increasingly deteriorating

the standard of the adults, because, as you know, old age will become natural, and youth will be required all the time. The proportion of old men is becoming more and more prevailing in modern society, as the statistics show, and youth will have the value of rarity. The one child to the many adults—that is the queer new situation of the modern world.

Now, what would be the way out of this? I suppose, first of all, we should try to give responsibility, to give personality to the child as early as possible. The great thing in the modern school, I think, quite independent from any schedule, from any program of certain lectures on history or something of that sort, is the division of the school into responsible activities of the children, so to speak, activities where the child is taken as a member of the group. You try to give some responsibility to every child where he is alone, where he faces the class, has to act as a teacher likewise. Wherever you have pluralism, you have the attitude of youth. This is the situation always of the growing, the becoming, the listening, the waiting group, who are a young class because they, of course, also wait for the <sup>advice</sup> ~~advice~~ which will bring them into responsible positions where every one of them can act alone. ~~First they meet in masses, and mass meetings,~~

~~then~~ this will open to them into a world of adult responsibility.

The child <sup>is</sup> ~~is~~ now divided, in the modern school, very much, I think, into two parts: one anticipating adult behavior by giving him responsibility, and the other <sup>part</sup> ~~part~~, where he is allowed to be a child because there are more than he in the same position. If you take the teacher and the children, it is always by principle the opposition of the one man holding responsibility, alone, and the many young, growing, waiting. This is now no longer allowed to any congregation, to any group. It is no longer allowed to the teachers in the school, for the very simple reason that ~~if~~ you make them young artificially,

This passage should be ~~from~~ Copied as in  
The answer to question 3.

because modern society offers us very seldom the opportunity of becoming adult by instinct. Therefore the school anticipates all kinds of ways of giving responsibility. I suppose that is at the core of the professional school, behind all the special questions. How far can you go in giving responsibility to a child in work, in discovery, in studying the fact for himself? His isolation, his loneliness is after all the only way into the real life of a man, an adult, if he shall become somebody who counts. The program, then, of the school which works out <sup>507-227</sup> this way of letting him discover the thing himself seems to be less interesting than to try to make the child take a definite step <sup>on</sup> of his own responsibility. It is possible he will miss the step. But the mistake becomes more precious, more important, than the right thing. The complete change in the education of the modern child is that we are just wishing to see him make mistakes, because to be correct, to comply with all the rules and regulations, would mean that he would never grow. They must get this desire for jumping, for breaking out, for trying themselves.

This is a problem not of the children at all. It is a question of the society of the adults. After all, the school delivers these children into a world of adults and has to deal with the fact that few are able to become adults by the influence of their environment. They have to go against this influence of a too well regulated industrial society.

The second thing, I suppose, is that the children must see for themselves that the world is changing, that the world is already changing. The changing world can only be lived through if we ourselves have the poise, the power of staying alone. And this, I think, is the second question, which the child can only realize, not in seeing his parents at home, but in seeing them at common work. You can't take your children into your office where you are at work. The typewriter looks quite the same in every office now.

The real trouble is to make a child see you yourself at work in a group, and the middle field between the deserted home and the too big universal life which goes on in factories, offices, seems to me to be the school. We parents do not meet here just for sentimental reasons, <sup>but</sup> because here special activities or special interests are filed (set aside) <sup>found?</sup> by the group, and get meaning because the group is able to distinguish between the unanimity of the adults and the personality of the single person. This question must be

because people are not able to pass judgment on the values of any question if they have not learned this polarization between the group and the person. So you see immediately the ground for adults, which becomes visible to the children as the field of activities of their parents. The school becomes in modern days this new thing which is developing, of which this meeting here is a good example, because the parents must be seen in their activities by the young generation. This was never necessary before. It seems to me quite inevitable now. The child must be encouraged to escape, to avoid the proletarianism, the mere hopeless existence of the moment, of the day, to avoid this terrible breakdown of the very intensity of life—if it splits its life into seconds of useless movie going, if it doesn't see that its parents are actually moving in a group of social friendship and are operating there, using independence and judgment, in a group where the child itself can feel that the whole community is at stake, which is true about the school more than anywhere else.

The school is no longer interested in the <sup>lessons</sup> ~~lectures~~ only, but in the fact that the child must meet more than one teacher to see how different people handle the same business, and to see how different businesses are handled by the same person, also. The whole school is turned from a classroom basis into a meeting place <sup>for adults and children</sup>. ~~for adults and children~~. The school <sup>becomes a</sup> ~~becomes a~~ <sup>cooperative</sup> ~~independent~~ <sup>judging group</sup> ~~judging group~~ <sup>recognizable by the child</sup>. This means that now for the first time there is room for the adult. <sup>not only the teacher but the</sup> ~~not only the teacher but the~~ <sup>one parent who goes there and</sup> ~~one parent who goes there and~~

works there represents the rest of them, represents parenthood. It is impossible for all of us to do that. But here again you see this permanent vicariate. The function of society must be represented in one way or the other, or our children, as you said before, would be in paradise first, and later in a hell of life.

The two-generation school, I should like to call this organization. You can't only beget children in the modern world; you must make visible <sup>to them</sup> the activities, the character, the responsibility of parents toward society. This cannot be done by feeding their vanity because their parents are distinguished people, or anything like that. They must feel this without words, without talk; it must happen. The thirst of any child to see the working community and to see the nation at work is tremendous. They can't <sup>directly</sup> get that anywhere. They can only see it in a representative group where there is no question of quantity, and where all the problems of the community are represented. I don't see any other way out than to try to build up groups of common life between adults and children, and the most natural point of meeting would be the school.

We have tried in Germany making the youngsters meet in camps. Boys between eighteen and twenty-five of all classes would meet, representing the whole nation, representing children of workers, students, rich and poor, girls and boys, without any social distinctions. In this little modern camp the adults would meet. We started this eight years ago as an experiment, and the youths, of course, just hated the business of inviting adults for three days to listen to them. This was, so to speak, made the condition of the whole business. They had to be ready to be patient, to bear the burden of inviting the adults. You would feel what it was to be an adult, to meet here a group of the nation, and to be questioned, to be obliged to speak a common language, and all of this in spite of their heavy disturbances



and differences. Make Mr. Green and Mr. Morgan meet in such a camp and have them speak to the same group about a certain subject. It is quite a strain.

It means that the young people--this was really the result of this little experiment, to make clear my point -- It is not enough that the alumni of Harvard come back to Harvard to celebrate there. The real need will be in the future that these youngsters must see their fathers having a common interest where no personal profit is at stake, but where they can forget themselves in a real work for the community.

I began by stating that things are turned topay turvy, that the children are now the masters, and the adults have to be educated—one child and many parents, compared to the old idea of traditional education. But I think there is a real effort in adult education. Education can begin by the preparation of the children for the life of the adult. There must be a real life of the adult first. The goal remains that children are allowed to be children, and adults are allowed to be adults.



## QUESTIONS

(1)

Q Since we are living in such an unstable and changing society, a good many people feel that adolescents should not be exposed too early to too many choices. How do you feel about that?

A I am asked whether the adolescent must be spared, to to speak. Well, experience, I suppose, has not so much to do with this kind of free choice. *Decision and choice are two different things. Moreover, different ages must be handled differently.* The modern situation of the adolescent seems to me that he can make up his mind to choose twenty different things during one day. That is no real choice. There are too many stimuli around him. But that is a different thing from the point I wish to make. With such a young man, if he is known to take responsibilities in a group, a mistake should not be laid upon his shoulders in too heavy and cruel a way. The difficulty is to build up between fifteen and thirty years

To find something like that is a very general problem now. But I don't think that there the adolescent is abused. He is abused if he is allowed on the morning of Sunday to go to church, to go to the movies, to go to the football game. He is allowed to choose between twenty girls and takes the cheapest one, the one who doesn't ask for more than twenty-five dollars for the week-end.

I feel that there are two periods: from fourteen to twenty-one, and from twenty-one to twenty-eight, where the field of experimentation must be handled in a different way. I am speaking with not enough caution, perhaps. What I wish to say is that the first group, between fourteen and twenty-one, is where the mistakes must still be made with the feeling that you are a child of the family, that you belong to a group which will tolerate and bear you at any cost, that no risk which you take will destroy the loyal-

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ties which surround you. I think the great mistake of the Marxians was to make the boy of fourteen into the man. The real labor force can never become a real individual personality in his job, in this modern cooperative society, where we all are grouped in such a strict and regulated way, as we are in a *factory* hospital, for example. The best we can say is that we are working *with* as a

child in the old farmer's house, where the child was working and growing, *protected and helped by adults.*

So we need between fourteen and twenty-one this kind of field of experimentation, and then between twenty-one and twenty-eight we need an open field where the responsibility is, so to speak, openly borne by the youngsters themselves. There must be the cooperation and the life of the others. You see what happened when the camps were never run by the adults. The youngsters would always take all the risks, arrange everything. It was all completely on the youngsters' shoulders. There was no secretary, no assistant, no hostess to take care of them in this way. For the people between eighteen and twenty-five, the important thing is that they are acting and moving on their own risk, but that there are *adult* people who take the risk with them, being in the back *ground* of all the experiments.

(2)

Q Historically the youngster, as I understand your analysis, became a member of society, learning his way, coming up in the home. For many years in England it has been the custom for the youngster to go to boarding school at quite an early age. Now in this country, with society changing so rapidly, that is for many families the easiest way. The youngster leaves the influence of the home at perhaps the age of thirteen.

A I think the modern system has quite a different meaning from the old. The boys who went to Eton or to Harrow were a very small class. Around them the old class life was existing. This little class was always, so to speak,

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*to the same tradition.*  
exposed. This was the English idea about it.

The main point was that they were sure to meet their fathers after this business. You see, they would meet them in Parliament, in civil service, in the navy or the army. He would meet this set of people immediately after he had left school.

Now, take the modern conditions. The boy makes no friend of his father, because there is no hereditary, aristocratic class. What happens to a boy of twenty is that he is learning all the time for his examination, and never comes to know the man he is learning from. He has no feeling of loyalty for the man who has the job in the hospital. He just kicks him out, and thinks it is wonderful if he gets the job. He has loyalty to his class, to his college, to his teacher, perhaps. This was completely different in the old boarding school system in England. Places were kept open for these boys.

(5)

Q May I ask if it is possible to define adult in modern terms, where we haven't the established profession, fortune, etc.?

A I really think that the simple question of numbers counts. You are treated as young in so far as you are looked at as one among many, and you are treated as an adult in so far as you approach the single, unique man. This can now go on indefinitely. Many people are treated now in their seventieth year as children—in politics, for example. So far as a man is treated as an individual, he is treated as an adult. The child and the adult is in us at any given moment. The most simple thing, at the root of the thing, is that youth is taken to be the group, and adult is man in the singular. Youth always is struggling to become individual, to become a person. Adults are—if they are really adults—alone, personalities, responsible people. In so