WHILE MOST of the schools and personalities so far considered have been British because the main focus of this book is upon England, schools in Germany, France, Holland, Switzerland, and the United States of America have been mentioned and men and women from many nationalities have rightly come into the foreground at different points. Because educational innovators have been such individualists and because they have been engaged in creating schools by teaching and living with children, they have not had the time, the energy, or the desire to create strong and powerful national and international movements. The New Education Fellowship is the most representative example of the progressive movement in education over a period of nearly fifty years.

I

The loose organization of the Fellowship developed out of the Conference of New Ideals in Education, which had its first meeting in 1914. Within this Conference the Theosophical Fraternity in Education grew large enough to acquire identity, and by 1920, from a meeting at Letchworth of this Fraternity, the New Education Fellowship began to take form.¹

The Fraternity wished to bring together the efforts of pioneers in education working in both state and independent schools and to emphasize the part to be played by education in winning the peace. Mrs. Beatrice Ensor had started in

¹ Much of the material in this chapter is based upon the manuscripts of the late Dr. William Boyd entitled The New Education of the Twentieth Century, which he allowed the author to read. When Dr. Boyd died in 1962 the manuscripts were edited by Wyatt Rawson and published under joint authorship in 1965 with the title The Story of the New Education. This book has been called upon passim as well as in the passages indicated.

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January 1920 a magazine entitled *Education for the New Era, An International Quarterly Journal for the Promotion of Reconstruction in Education* and this was intended to support the outlook and work for peace of the newly formed League of Nations, which was developing political, economic, and social functions but no educational organization. The *Journal* was international and set out to record the growth of experimental education; it envisaged the establishment of an international fellowship of teachers, with an annual conference. The first conference was arranged for Calais in 1921, one of its purposes being to give shape and organization to the proposed society. As the origin of the whole undertaking was the Theosophical Fraternity, it was agreed that to avoid narrowing the appeal of the conference, care should be taken to keep Theosophy in the background. The invitations were sent out in the name of Mrs. Ensor's journal, which by that time had changed its title from *Education for the New Era* to *The New Era in Home and School*, the conception of the new education having by this time widened out beyond schools and teachers. Interested parents, social workers, psychologists, doctors, and administrators were also invited to Calais, to the first New Era International Conference on Education to be held at the Collège Sophie-Berthelot from 30 July to 12 August 1921 on the theme ‘The Creative Self Expression of the Child’.

Over one hundred members from fourteen different countries attended. Germans were not admitted to a conference in France at that time and French Catholics were suspicious of the spiritual assumptions of the organizers, but pioneers who had not previously met or who had been separated by war were able for the first time to talk and to exchange information. Reports of the conference show that there were at least three main divergences of view in the opinions on self-expression in children. Robert Nussbaum, a Swiss, called into question the whole idea of creative self-expression on the grounds that children were imitators who drew upon ideas derived from their family and society and that their work should be looked on in this sense. Followers of Dr. Montessori distrusted the whole notion of imaginative activity in children because the learning situations that Madame Montessori advocated were so structured that free-ranging activities were