

producer, is an intrusion intolerable to the student. Lastly there is one difficulty no reconstruction of any old-time theatre can overcome—that is the absence of the audience to go with it. An audience of one decade, let alone of a past century, cannot possibly be reproduced in another. Although it is difficult to see how the study of drama could be anything but hindered upon the lines proposed by the Commission, its finely produced report and the excellent models exhibited are of permanent value, in themselves they contribute a record of the mechanics of the Western theatre; an addition concerned with the more fundamental East should surely be forthcoming to complete the work. H.D.C.P.

EDUCATION AFTER SCHOOL. By C. Stimson, M.A. International Library of Sociology and Social Reconstruction. (Routledge and Kegan Paul; 15s.)

'We confuse the word Education with the word School.' This was borne upon Miss Stimson when the war thrust her out of school work to become a voluntary social worker in a distressed society. She found that while better schools and better social services are constantly being provided 'it is mental and spiritual sustenance that the subcultural people need in order that they may make lives for themselves. A good school may help one to make a living but good education in the social environment of voluntary interests out of school is the education that helps to make a life'. Realising that here was matter for investigation, she started her research by a year of general training and then opened a club in a subcultural industrial area in the North of England. The first part of the book is mainly a record of its activities which make exciting reading—the play composed and acted by the members is especially interesting. Miss Stimson also spent two years as a voluntary social case-worker for a juvenile employment bureau, and some time as a rent-collector.

In later chapters she draws on the results of her investigations. We select some key passages. 'The district is full of fears, full of hostilities. It is educationally and economically insolvent, but it is full of communities and is rich in social awareness within these communities. If, to provide better housing, these people were moved to a new housing estate where there was no immediate provision to meet this richness of community life, then a valuable social wealth would be destroyed' (p. 73). Since education is not going to school but helping people to live, individuals need educating not only to develop their special abilities, but to gain 'a social understanding of the communities and associations to which they may belong' (p. 73). It is this education which the young need when they are beginning to transfer their interests from home and school to the wider associations of adult life. As it is, they enter this critical period largely unprovided. Unless they understand the groups to which they belong they will feel insecure and hostile.

They will belong 'to the group "They" and not to the group "We".' Here was the value of a voluntary group such as the Club. It was built up from the existing interests of its members and had premises which they easily accepted as their own. In any group there must be a leader who must remain one of the group and who at first must follow rather than lead, 'watching and listening rather than doing and talking'.

Various public bodies and Acts of Parliament concerned with juvenile employment and welfare are then passed under review. The story is not a happy one, and Miss Stimson pleads for and welcomes steps towards co-ordination. 'Too often the short-term plan becomes the long-term policy and education is then only "rescue-work". We cannot isolate the problem of juvenile employment from the problems of juvenile unemployment, nor can we isolate it from those of further education and leisure-time interests' (p. 42). Co-operation between the school and the social worker is a vital need, the 'educators' have to be educated. The development of County Colleges according to the varying circumstances of different districts is also mentioned.

This well-conducted work of social research should be of value from many points of view. Such investigations link up with the discoveries of French Catholics about the importance of 'natural communities', and with their aim to create a Christian community in every natural community. If this is not done, and done quickly, there is no hope of converting the mass of paganised society and little hope of the survival of individual converts who are not of heroic sanctity. Our roots must be firmly fixed in the earth if the flower is to rise towards heaven. English Catholics have not a little to learn from such a book as this, and they need an active centre which could inspire and correlate such research.

DOM RALPH RUSSELL

BRITISH CINEMAS AND THEIR AUDIENCES. By J. P. Mayer. (Dobson; 15s.0d.)

THE ART OF THE FILM. By Ernest Lindgren. Allen and Unwin; 16s.0d.)

In his *Sociology of Film* (reviewed in BLACKFRIARS for November 1947), Mr Mayer began an investigation into the effects of the commercial cinema on ordinary filmgoers. His method was to analyse the replies sent in to a questionnaire addressed to the readers of a popular film periodical. In his latest book Mr Mayer prints replies to further enquiries relating to 'Films and the Pattern of Life' and to 'Film Preferences'.

There can be no doubt of the importance of such a sociological study. An appendix to the present book, summarising the composition of cinema audiences, the frequency of their visits and especially those of children, reveals the cardinal place the cinema has in the national life. From what is claimed to be a representative