



## Clanking Chains: The Impact of A. S. Neill's Summerhill & His Summerhill School on American Education

- 8- Neill's book *Summerhill* was originally published in 1960. A revised and expanded edition was published in 1992. Its original edition is credited with initiating the conversion of American public schools away from the tragic worldview over to the anointed worldview.
- 9- The revised edition is available and contains Neill's elaborations about his theories and their application at Summerhill. It is chock-full of Frankfurt thinking but with the added ingredient of using the concept of "freedom" as the rhetorical veil to promote the not-so-hidden agenda of utopian democracy.
- 10- The application of these theories utilizes the façade of sweetness and light in accordance with the modus operandi of Lucifer's cosmic aspiration to "be like the Most High."
- 11- In reading this book it became immediately obvious to me that Neill is following the satanic model mentioned by Paul in:
 

**2 Corinthians 11:3** - I am concerned that just as the serpent completely deceived Eve by his cunning craftiness, misrepresentation, and skill of deceit, so perhaps your thinking may be corrupted from that noble simplicity and virtue which is in Christ.

**v. 4** - For if one comes and preaches another Jesus whom we have not preached, or you receive a different spirit which you have not received, or a different gospel which you have not accepted, you bear this beautifully.

**v. 13** - For such men are false apostles, deceitful workers, disguising themselves as apostles of Christ.

**v. 14** - And no wonder, for even Satan disguises himself as an angel of light.

**v. 15** - Therefore it is not surprising if his servants also disguise themselves as servants of righteousness; whose end shall be according to their deeds.
- 12- The Frankfurt philosophers developed a system that has as its primary targets the divine institutions which serve as the foundation of Western culture and client nation stability. A. S. Neill was able to take this assault and concentrate it directly upon the children who serve as the most easily indoctrinated group within Western culture.
- 13- His system not only focuses on the destruction of the divine institutions but he incorporated into it the standards of Luciferian duplicity and deceit mentioned by Paul in 2 Corinthians 3. Sweetness and light, pacifism, pseudo love, emotionalism, group harmony, and egalitarianism are central in its indoctrination of children and essential in convincing non-doctrinal parents that its philosophies and ideas are both reasonable and moral.
- 14- I cannot read you his book. But I will pass along a number of Neill's principles which will make it obvious that the velvet hammer of human viewpoint can sell human good and evil to malleable youth and ignorant parents with little or no opposition. It is in this way that Lucifer's fifth assertion, "I will be like the Most High," becomes the philosophy of an entire generation. Here now are excerpts from several chapters of:



Neill, A. S. *Summerhill School: A New View of Childhood*. Revised and expanded. Edited by Albert Lamb. (New York: St. Martin's Griffin, 1992), 9-10:

#### Idea of Summerhill.

We set out to make a school in which we should allow children freedom to be themselves. In order to do this, we had to renounce all discipline, all direction, all suggestion, all moral training, all religious instruction. We have been called brave, but it did not require courage. All it required was what we had—a complete belief in the child as a good, not an evil, being.

My view is that a child is innately wise and realistic. If left to himself without adult suggestion of any kind, he will develop as far as he is capable of developing. Logically, Summerhill is a place in which people who have the innate ability and wish to be scholars will be scholars; while those who are only fit to sweep the streets will sweep the streets. But we have not produced a street cleaner so far.

Lessons are optional. Children can go to them or stay away from them—for years if they want to. We have no new methods of teaching, because we do not consider that teaching in itself matters very much. Whether a school has or has not a special method for teaching long division is of no significance, for long division is of no importance except to those who *want* to learn it. And the child who *wants* to learn long division *will* learn it no matter how it is taught.

Strangers to the idea of freedom will be wondering what sort of madhouse it is where children play all day if they want to. Others say, "Such children will feel themselves heavily handicapped when they have to compete against children who have been made to learn."

I think of Jack who left us at the age of seventeen to go into an engineering factory. One day, the managing director sent for him.

"You are the lad from Summerhill," he said. "I'm curious to know how such an education appears to you now that you are mixing with lads from the old schools. Suppose you had to choose again, would you go to Eton or Summerhill?"

"Oh, Summerhill, of course," replied Jack.

"But what does it offer that the other schools don't offer?"

Jack scratched his head. "I dunno," he said slowly; "I think it gives you a feeling of complete self-confidence."

"Yes," said the manager dryly, "I noticed it when you came into the room."

"Lord," laughed Jack. "I'm sorry if I gave you that impression."

"I liked it," said the director. "Most men when I call them into the office fidget about and look uncomfortable. You came in as my equal."

15- Let's take Neill's basic principles of Summerhill and see how they line up with divine counsel:

We set out to make a school in which we should allow children freedom to be themselves. (p. 9)

We have noted from Ms Eakman's book that Summerhill's definition of "freedom" is "rebellion against authoritarianism." (Eakman, *Cloning of the American Mind*, p. 112.) Neill expands on this concept in:



**Neill, Summerhill School, 121:**

The battle is not between believers in theology and non-believers in theology; it is between believers in human freedom and believers in suppression of human freedom.

This battle for our youth is one with gloves off. None of us can be neutral. We must take one side or the other: authority or freedom; discipline or self-government. No half measures will do, the situation is too urgent.

But what does the Scripture advise regarding human freedom and authority? Its pages are replete with mandates and council to submit to duly appointed authorities, all of which are approved of by God.

**Romans 13:1** - Let every person be in subjection to the governing authorities. For there is no authority except from God, and those which exist are established by God.

**v.2** - Therefore he who resists authority has opposed the ordinance of God; and they who have opposed will receive condemnation upon themselves.

**v. 3** - For rulers are not a cause of fear for good behavior but for evil. Do you want to have no fear of authority? Do what is good, and you will have praise from the same;

**v. 4** - for it [ **the person in authority** ] is a minister of God to you for good. But if you do what is evil, be afraid; for it does not bear the sword for nothing [ **the prerogative to impose discipline to restore order** ]; for it is a minister of God, an avenger who brings wrath upon the one who practices evil.