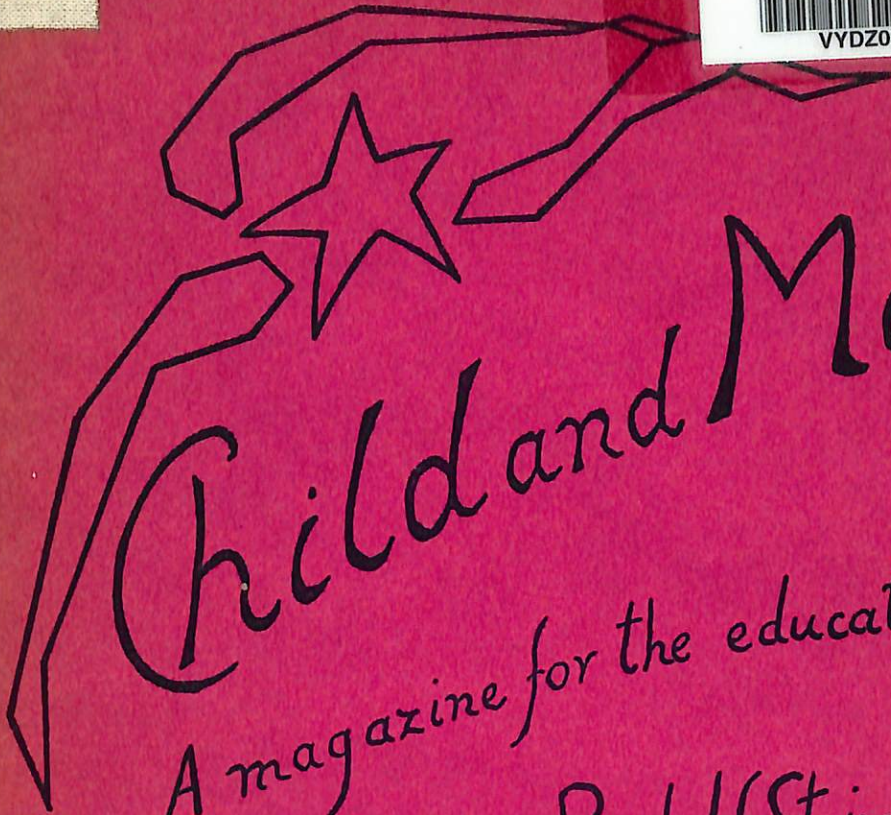


RUDOLF STEINER LIBRARY



VYDZ030156



Child and Man

A magazine for the education
founded by Rudolf Steiner

ANTHROPOSOPHICAL SOCIETY
REFERENCE LIBRARY

Vol I

6d
Price One Shilling

No. 6

CHILD AND MAN

Edited by A. C. Harwood

Published termly by the teachers of the New School, Streatham Hill, London, S.W.16. Price of the first 6 numbers (constituting Volume One), 1s. each (postage 1d.). Annual subscription, *after the present number*, 1s. 9d. post free.

Editorial

THE present number of CHILD AND MAN completes the First Volume, and the publishers have decided to make this number the last to be issued at 1s. and in future to charge only 6d. for each number. They hope that this reduction in price will enable them to find a greatly increased sale and they will be grateful to all readers who will send copies to friends or otherwise help to increase the circulation. The magazine will still be issued three times a year and in its present form.

The Little Child at Home and at School

A LITTLE child's waking life alternates for the most part between home and school, and happy is he who finds a true understanding in both of what he is and how he grows. For it is the true understanding which enables us to know the kind of occupation the child should have and the kind of occupation he should not have, the kind of life he should lead and the kind of life he should not lead. A child before he has cut his second teeth has quite different needs, outlook and capacities from one who has passed through his first period of seven years and entered upon his second. For during the first seven years, roughly speaking, processes are

at work which reach their completion with the cutting of the second teeth, thus making a clearly marked differentiation between the age of 1-7 and 7-14. The forces which are the cause of these processes, processes which are in a certain sense hidden and yet constantly recognisable by those who are awake to their presence, have been called by Rudolf Steiner the formative or etheric forces.*

One of the qualities of little children which must be taken into account by adults who have the charge of them is their extraordinary sensitiveness. During the first seven years the work of the etheric forces is to build up the physical organs, and these latter are constantly being affected for life by the sights, sounds, thoughts, and feelings that are around the child while this work is in process. Imagine a worker in the plastic arts who sees clearly in his imagination the picture of what he wishes to create but whose clay is of such a nature that every sound, musical or harsh, every thought, destructive or creative, every feeling, selfish or altruistic, all the light and colour around reaches and affects the clay. It is clear that he will very quickly see to it that as far as possible his surroundings are such as will co-operate with his imagination and not act in opposition to it. But the analogy between such an artist and the child's etheric forces is not a complete one; for in the case of the child the plastic work is upon his living organs and they, during the first few years, are affected for the period of his whole life, whether it be only for a short time or for many years of active work until old age is reached.

It will be seen from this description of the etheric forces, meagre as it is, that their chief demand upon the teacher is to be left free in the right surroundings to fulfil their purpose. It is as though they cried out to the would-be instructor: "Yes, we could quite easily come and be used for learning, to read and write or anything else you like, but if you apply us in that way, we shall not be able to do our own work. If you will leave us for these six or seven years we shall be much stronger afterwards for all that is needed of us." And then the wise instructor sits down and considers the nature of the etheric forces and the work that they have in hand, and he

* For a full description of the etheric forces, see, *The Etheric Formative Forces in Cosmos, Earth and Man*, by Dr. Guenther Wachsmuth. Anthroposophical Publishing Co.

discovers that there are many ways in which he can help them to do their own work instead of making use of them for instruction. And the end of his considerations is that he finds that he has metamorphosed himself and no longer wishes to be an instructor!

Of the sensitiveness of the etheric forces I have already spoken, and quiet thought over this fact alone will show that no one who makes part of a little child's surroundings can be too earnest in striving towards beauty in every action as well as nobility and love in thought and feeling. The younger a child is the more this sensitiveness has to be taken into account, and the wise mother chooses the quietest ways for the daily perambulator walk, and does not allow her child to be disturbed by the sound of music or words mechanically brought into the house by wireless or gramophone.

But how is the metamorphosed instructor to educate little children without instructing them, to help the etheric forces to do their own work instead of diverting them to other activities which have their right place a little later in life? It must be borne in mind that another quality of the etheric is its mobility, its constant mobility, and it is this quality that can be helped and strengthened by the use of flowing colour, by the ever-changing form of clay, plasticine and wax, by movement to the rhythm of music, by the simple movements in eurhythmy which are the modelling, as it were, in the air of the sounds of spoken words, by the seeing of imaginative pictures as the fairy tale is told, and by the swift changing from character to character brought about by the wearing of a crown or coloured cloak. How quick little children are to become knights, shop-keepers, fire-fairies, sailors, queens, or bad princesses! And the teacher, if playing with them, must be equally quick to follow them into their world rather than drag them into his world with its abstract letters and money sums, all right in their place, but not at this age.

In the matter of toys, which belong more to the sphere of home, the same holds good. There should be dolls that leave free play to the imagination, coloured bricks of many forms that can change from dragon to wagon at the will of their owners; for the essence of play at this early age is that players and playthings can become anything except what they are.

It is this world of make-believe, created and peopled by the fantasy of children that nourishes the etheric forces and strengthens them for their task. The world of engines, aeroplanes, wireless and the like is, it is true, all around the tiniest child in this age of machinery, we do not however want to hasten him into its immediate presence even in thought, but to leave him to dwell more in the world of sleep and dreams which is naturally his at this age. Indeed, we are running the risk of doing grave harm for life by giving mechanical toys even before the age of nine, for they can in a very real way pierce and damage the sensitive mobile etheric forces.

Fantasy has yet another way of playing its part in the education of little children. It can be so used that the child can see in a picture what it has to do instead of being burdened by injunctions for which there can be no understanding and which frequently lead to nervousness in after life. A little child of three had run up some stairs which were really "out of bounds" when his teacher, instead of the possible "You know you must not go upstairs, come down at once," had the ready fantasy to say:

"Dickory, dickory dock,
The mouse ran up the clock.
The clock struck one,
The mouse ran down,

—and he ran down! No hard law was forced into the child who cannot really understand "You must" and "You must not" while still so young, he was helped by the quick imagination of the teacher to return to his own domain, and what is of far greater importance, the way in which he did it was in accordance with his nature, with the nature of his etheric forces so strongly at work at this time.

Another illustration of the power of fantasy may be taken from the way in which a very happy modelling lesson came to an end. After hearing Grimm's story, *The Nose-Tree*, the children were all full of eagerness in their modelling to add and add to the nose of the avaricious princess when she had eaten the apples all ignorant of the effect they would have. The nose had come out of the palace window into the garden, after crossing which it had wandered on over mountains and seas. The clay nose had already gone the length of the tables

at which the work was being done and was being continued over the floor, and while the children were still at the tip-toe of excitement the moment came when they were obliged to stop. It was only necessary to say, "And now the doctor saw the princess was sorry and gave her some pear so that her nose should grow smaller and smaller." In a moment all the children's eagerness was applied to making the nose grow small. The clay was put away without any regret and all as part of the story in which the children had been living in the intense way which is so wonderful to watch.

In the home, too, fantasy, not unmixed with humour, can take the place of the old-fashioned hedge of "Don'ts" or the present-day, "I can't do anything with him," which means that all too soon the child has lost the wise guidance for which he really craves. Many a mother and father could tell of the value of the story told at bed-time, especially if it is of their own making, when in the character of a robin or a princess they can show the ugliness or the effect of some deed or habit from which they wish to free the eager listener, for the child seeing himself as in a mirror sets his own will to work, a power much more potent than any number of explanations, which often prove only irritating and make a barrier between parents and children very hard to break down in after years.

At home, as at school, the key-word for little children in all their activities is Imitation. What can the child do during all the hours when he is not at school? Just what the grown-ups do. All the occupations of the true housewife are a real joy to the little child; he is never happier than when following some one round with a duster, rolling pastry, taking his share in the pushing of the perambulator, running after his father with a wheelbarrow measured to his size, or, joy of joys, watering his precious plants in the garden. These are the right things, the healthful things for a little child to do, for they give strength and skill to hands and legs, thus awakening what he will be needing for other tasks when the first seven years are over.

Another point to be remembered in connection with imitation is the grave danger in which we may find ourselves of blaming a child when he is really only imitating. It is part of his very nature to imitate not only words and deeds but even

gestures; and often and often when we see or hear something in a child which surprises us, if we take the trouble, we can trace it back to someone in his environment whom he has been copying. Even the over-aggressiveness of a tiny child towards his fellows can be found again in the impatient gesture of those who have to do with him. Wordsworth's words, from the *Ode on the Intimations of Immortality*,

"As if his whole vocation
Were endless imitation."

are a very true picture of the little child; and the whole ode has a wealth of understanding for what he is and how he grows.

E. G. WILSON.

History in the Eighth Class

IN the Eighth Class, where the children are about fourteen years old, they learn all we can teach them about modern times. In their early years at school the children have passed from the world of fairy story to myths and legends, thence to ancient history, until, arriving at the Seventh Class, about the age of thirteen, the important period of transition from the Middle Ages to the present epoch is shown to them, because this time in history corresponds to the stage of development at which they themselves have arrived in their own lives. The questions that arose in the fifteenth and sixteenth centuries: "Is the earth flat or round?" "Does it revolve round the sun?" and all the spirit of inquiry and discovery that resulted from the heightened consciousness of that time, such questions and such a spirit manifest themselves in intelligent children of twelve and thirteen. And now, at fourteen, their knowledge must be extended to their own times.

Because modern history is so complex and the amount of data so overwhelmingly great, the task of selection and elimination is a difficult one. Unfortunately, much that the teacher might like to include must be omitted, if the children are to have some clear outlines and not a confused jumble of facts. Some guiding lines are obviously necessary to help in the task of selection. To select representative facts which illustrate the threefold nature of man's activities—thinking, feeling, and willing—offered one solution to the problem.

As an introduction to the history course, to help the children to realise that the few hundred years under consideration were part of a great whole, they were reminded of earlier periods of civilisation. For instance, the Græco-Roman period preceding our own, in which the central event of history occurred; the Egyptian era before that, on which so much light has been shed just in our own time; the Persian era and the great Zarathustra—right back to the dim distant Indian era, of whose culture we can scarcely form an idea, though we know that it attained to very great heights indeed.

Man is active in three spheres—in the sphere of thought, in the social sphere, and in the economic sphere. By taking this as a guiding principle it was possible to bring before the children typical events of the last few centuries in such a way that what is characteristic of the age emerges. In the realm of thought great changes have come about since the dawn of the Modern Age in the middle of the fifteenth century. Through their study of the Renaissance period the year previously the children had become familiar, mostly from biographical sketches, with many of the outstanding personalities of the fourteenth, fifteenth, and sixteenth centuries. It was, therefore, easy, by reminding them of Copernicus, Luther, Galileo, and others, to bring home to them the far-reaching changes that occurred in men's thoughts when the New Age began. From that it was possible to pass on to the great changes that these new *thoughts* had wrought in men's manner of living. New thoughts on science and religion heralded in the New Age, the Copernican system of astronomy was gradually accepted in place of the older conception of the Greeks embodied in the Ptolemaic system. In as simple a manner as possible the children were brought to the idea that in the Greek conception of cosmology there was still living the instinctive knowledge that spiritual *Beings* dwelt in the heavenly spaces, and sent down their gifts to man and the earth, whereas in the modern system only what is calculable, what is externally visible as the celestial *bodies* is taken into account.

In the sphere of religion the ideas of the Reformation strove with the older form of Christianity presented by the Roman Catholic Church.

While these significant changes occurred in the realm of

thought, great changes were preparing in the social order. Many of these seem to focus round the French Revolution, and are naturally discussed in this connection. These stirring events are linked with many other developments arising from an enhanced consciousness of the rights of the human being, such as the abolition of slavery and the freedom of the serfs. Although in France were first sounded the great words: Liberty, Equality, Fraternity, pointing to the threefold social organism, the men who led the thoughts towards this ideal were deeply inspired by their intercourse with men of other countries, especially with England and America.

To show to the children the great changes that have occurred in the economic sphere, especially since the introduction of machinery and steam power to replace hand labour, it was necessary to be able to contrast present conditions with those of former times. A good way seemed to be to put before them as vivid a picture as possible of England in Saxon and Norman times. Accordingly, we drew sketches of villages clustered round their Manor House, with three enormous open fields, divided into strips, strictly according to tradition, and apportioned out to the Lord of the Manor, the villeins, serfs, and so on. We discussed the rotation of crops, how the fields were cultivated in common by the villagers, and how utterly these last seemed to belong to the land on which they were born. We talked of feudalism and vassalage, of knights and chivalry, and then passed on to the growth of the towns. A little town, enclosed by a wall, would secure a charter entitling it to trade, and perhaps hold a market. Then came the time of the Guilds, whose members took such pride in their crafts, and so jealously upheld a high standard of workmanship. The attitude towards usury in medieval times was interesting to notice and how this attitude gradually changed. At first utterly discountenanced in all its forms as unchristian—it was held that if money were lent to someone in need it should be done as a kindness and not as a business—usury gradually came to be tolerated in practice and approved in theory.

Now that some pictures had been placed before the children of England at the time of the Norman Conquest, and some of the principal events of the fifteenth, sixteenth, and seven-

teenth centuries had been dwelt on, the time had come to concentrate their attention upon the great fact of modern economic life, the change brought about by machinery. They were already familiar with the advance made by Watts on the Newcomen type of engine, and now the events of the Industrial Revolution were discussed in greater fullness. A visit was paid to a place where they could see hand spinning and weaving; later they will have an opportunity of visiting a factory where the same processes are carried out by machinery, where one "hand" can control four or more looms, instead of two men being employed on one hand loom. The children entered with interest into discussions of the great advantages which the new system holds, and many of the disadvantages also occurred to them. They were told how many of the immediate problems arising from the changed methods were met by legislation, though the greatest fact of all, the effect on man himself of working at a machine, instead of working at a craft or cultivating the soil, could not be greatly influenced by legislation, because the effects go very deep indeed.

The three spheres of man's work had now been touched upon and some of the changes that had occurred in all three spheres since the beginning of modern times. The concluding lessons aimed at leaving with the children something of the following impression: Greater *liberty* had been striven for in the realm of thought, and much achieved by such pioneers as Giordano Bruno and the religious reformers. Much has been accomplished in the social sphere to bring about *equality*, to make men equal before the law, with equal rights of citizenship, though much still remains to be done in this sphere. The ideal of *fraternity* in industrial and economic life may still seem far off, with class prejudice as forceful now as racial prejudice once was, yet it is to this third of the three ideals of the French Revolution that modern economy must strive. Economic development during the last centuries is all in the direction of widening men's intercourse with men of other lands. A thousand years ago many countries besides England were under the feudal system, and then every little village or town was practically self-supporting and self-sufficient. Then new lands were discovered and colonised and put in touch with western civilisation. As for England, it

looked as though the little walled-in town would grow to be a self-supporting empire. But a great change came over the world with the introduction of machinery. Countries that produce huge masses of goods by machinery need the whole world as a market. They need other lands, not as in former times, for what they can get from them, but for what they can take into them. One result of machinery, then, is that man's service can reach other men in remote parts of the earth. External facts of modern industrial life help man to realise that he is a citizen of the whole world, and to put him into relation with other men with whom he shares the earth. But if this closer contact is to result in a true feeling for brotherhood, it must arise from a clearer realisation of man's spiritual origin.

GERTRUDE H. SARGEANT.

The Change of Teeth

THE incarnation of a human soul on to the earth is not a sudden act, but a process which takes place very gradually. The physical birth of the baby is only the first stage of this process which is brought to something like completion when the child becomes the man in the twenty-first year of life. During the years of childhood it is the task of the parent and teacher to be at his side guiding and leading him so that he may learn to live in a right and healthy way on the earth. For such a delicate and responsible task the educator needs to have great insight into the evolving nature of the growing child. In his ideas on education he may incline towards one theory or another, but none of these speculative theories, however clever they may be, can be of any avail unless they spring from a deep and penetrating understanding of the being of the child. The true teacher and educator must be able to enter with sympathy and understanding into the depths of the child's nature, and he will be able to do this only in so far as he puts away from him his own prejudices and preconceived ideas and allows the child to speak to him in the language of its own changing and evolving being. Even the baby speaks to us of the nature of the human being when,

in the first two or three years of life he learns to stand upright, to speak, and, in a simple way, to think.

It may even be said that never in after life does he speak such important "words" as during these early years; for in these three activities of standing upright, speaking, and thinking we see expressed the essential nature of man as distinct from the animal. Moreover, these first most important things he learns to do without any teaching from those around him. This does not mean that the adult is without influence on the tiny child; on the contrary, every action, every word, every thought even of those around him work deeply into his being, even into his physical organism. But still there is no question of any direct teaching in these early years; the child simply imitates what is going on in his environment.

Now when should we first begin to teach the child? When should he start to learn things which will be necessary for his life on the earth and which only someone older and cleverer than himself can teach him? To put the question crudely, when should he begin to learn such things as reading, writing, and arithmetic? As early as possible many people would answer. How proud parents often are that their children have learnt to read and write quite well at the age of four or five! Would these same parents teach and encourage a child to walk some months before it ought, and afterwards take pride when the result showed itself in the child's legs becoming weak and misshapen! Yet the effects of learning to read and write at too early an age, though not so immediately obvious, are nevertheless as serious, or even more serious, for the whole future development of a child. He will often become nervous and strained, and in later life physical disorders and illness may well be the result of such early education. What is the reason for this?

When a child is born into the world his bodily organism is by no means perfectly formed; it may be said that the head is the only part of the body which is born in something like a completed condition. During the early years of life the forces within the child's organism are directed to one end, that of forming the bodily organs, straightening and strengthening the limbs and generally building up a strong and healthy body so that it may be a worthy dwelling-place for the

soul and spirit. These health-giving life forces (Rudolf Steiner has called them the etheric formative forces) normally complete their initial task at about the age of seven, the age when the milk teeth are thrown out. This changing of the teeth is not only a physical occurrence, it is the manifestation of a deep spiritual change in the child's nature. For these etheric formative forces have reached a certain culmination in their work of perfecting the physical body and are now partly metamorphosed into an activity of soul—they now appear as forces of *thought*. If we try before this time, to teach a child to read and write (i.e. to bring before him something of an abstract nature which requires the application of intellectual thought for its understanding) we are calling these etheric forces away from their proper sphere of work on the physical organism with the result that the child will not have such a strong and healthy body as he should have had, had not we, out of our desire to "push him on," interfered with his natural development; indeed, severe nervous and organic illnesses may arise in later life as the result of such treatment. Thus the child himself, out of the very depth of his nature, "speaks" to us in clear physical manifestation of the change which is taking place in the soul life—the change which will enable him in a right and healthy way to begin learning to write and to read.

Rudolf Steiner gives a striking description of this epoch in a child's development in a course of lectures he gave at Ilkley, in 1923. After speaking in great detail about education in Greek times and in the Middle Ages he says:—

"The time of the change of teeth was, in Greece, the age at which the child was given over to public education. And now let us try to envisage this contact of the Spirit with the human being, the relation of the Spirit to the human teeth. It will seem strange that in discussing man as a spiritual being, I speak first of the teeth. It only seems strange because as the result of their modern culture, people are quite familiar with the form of a tiny animal germ when they look through the microscope, but they know very little about what lies directly before them. It is realised that the teeth are necessary for eating—that is the most striking thing about them. It is known that they are necessary for speech, that sounds are connected with them, that the air flows in a particular way from the lungs and the larynx through the lips and palate, and that certain consonants have to be formed by the teeth. It is known therefore that the teeth serve a useful purpose in eating and speaking.

"Now a truly spiritual understanding of the human being shows us something else as well. If you are able to study man in the way I described in the

first lecture, it will dawn on you that the child develops teeth not only for the sake of eating and speaking, but for quite a different purpose as well. Strange as it sounds to-day, the child develops teeth for the purpose of *thinking*. Modern science little knows that the teeth are the most important of all organs of thought. As thinking arises spontaneously in the child in its interplay with its environment, as the life of thought rises up from the dim sleeping and dreaming life of very early childhood, this whole process is bound up with what is happening in the head where the teeth are pressing through; it is bound up with the forces that are pressing outwards from the head. The forces that press the teeth out from the jaw are the same forces that now bring thought to the surface from the dim sleeping and dreaming life of childhood. With the same degree of intensity as it teaches the child learns to think.

"Now how does the child learn to think? It learns to think because it is an imitative being and as such is wholly given up to its environment. Right into its innermost being it imitates what is going on in its environment and what happens in its environment under the impulses of thoughts. In exactly the same measure as thought then springs up in the child—in exactly the same measure do the teeth emerge. In effect, the force that appears in the soul as *thinking* lies within these teeth."*

Later in the same lecture he says:—

"With the change of teeth the inner etheric forces which have pressed the teeth out, are freed and with these etheric forces we carry on the free thought that begins to assert itself in the child from the seventh year onwards. The force of the teeth is no longer a physical force as it was in the child during the time when the teeth are the organs of thought; it is now an etheric force. But the same forces which produced the teeth is now working in the etheric body as *thought*. When we feel ourselves as thinking human beings, and feel that thinking seems to proceed from the head—many people only have this experience when thinking has brought on a headache—a true knowledge shows us that the force with which we think from out of the head is the same as the forces which was once contained in the teeth."†

In all that has been said here we have a picture of the connection of the spirit with the bodily organs and of the freeing of the spirit from its physical activity at this important epoch of the child's development and we have seen why it is that this is the moment at which we can rightly begin to educate and teach the child.

Now, as is well known, animals also change their teeth, and we must try to understand, in the light of what has already been said, the essential difference between the process in the case of the animal and of the human being. The baby begins to cut his milk teeth a few months after birth, the last tooth

* *The New Art of Education*, by Rudolf Steiner. English translation, p. 86.

† *Ibid.*, p. 98.

usually being through by the end of the second year. Then for several years there is a marked pause until the seventh year when the etheric forces working on the child's organism begin to push out these first teeth, which are a heritage from the parents and the second teeth, the child's own teeth one may say, make their appearance. This process of the second dentition continues until about the tenth year. In the case of the animal (especially the mammal) the coming of the teeth takes place quite differently. The German scientist, H. Poppelbaum, says of the animals* :—

"Even at birth some milk teeth are generally present (this is the case with apes: Bolk) and directly the milk teeth are complete the increase in the number of teeth and the second dentition begin. The interval of several years which is so characteristic of man is nowhere to be found."

Thus we see that the process takes place much more quickly and without pauses. In fact, if we take the case of the ape it has its full complement of second teeth at the age of three years. This is typical of the animal, for in its bodily development it hastens rapidly to maturity and at an early age becomes fixed and rigid in form. In man, however, this development is retarded and so his bodily nature remains for quite a long time plastic and impressionable. Impressionable to what? To the spirit which incarnates, in the human form, to the ego, the self of man, which expresses itself through the physical organism. On the other hand, the body and organs of the animal only serve its physical needs and so it "grows up" quickly in order to satisfy these physical needs. Poppelbaum sums this up as follows:—

"Now when we consider what decisive events take place for the human being during these two life periods,† this remarkable postponement of bodily maturity must be recognised as the real foundation for the formative activity of the Ego. *The postponing of physical maturity leaves room for penetration by the Ego*—of which the completed organism is to be the image. . . . The physical development of the animal advances without a pause; no room is left for the imprint of the Ego."‡

Among the decisive events here referred to is the changing of teeth and the effect which this changing has upon a child

* *Man and Animal*, by H. Poppelbaum. English translation, p. 84.

† The "two life periods" are from birth until the change of teeth, the period dealt with in this article, and from the change of teeth until puberty which will be considered in a later number of the magazine.

‡ *Ibid.*, pp. 84 and 85.

and his education. The teacher who can read the nature of the child will not give any intellectual teaching (of which reading and writing may be taken as the type, though there are many ways in which a child may be trained intellectually) before the change takes place because he will consider that in so doing he will be sapping the child's forces and weakening its physical body. It is not for nothing that in normal children the change of teeth begins at about the seventh year, while in abnormal children mental weakness is often accompanied by a delay in the change, which will not take place perhaps till the tenth or eleventh year. The physical and spiritual interpenetrate, and nothing can be worse than to develop spiritual and mental qualities until the bodily foundation is ready to receive their impress. It is true that children will often learn, and learn easily, to read when they are four or five. They are imitative beings, and when they see the adults around them constantly reading, when they perpetually meet with newspapers within doors and hoardings without, they naturally desire to copy the activity around them. In the same way they would learn to use sharp knives and to smoke if their parents did not find tactful means of dissuading them! And when parents realise the ultimate consequences of a child's reading before its time they will find the means of preventing it, by finding the children other activities, and by leading its questions on the subject into more fruitful channels.

It is just because the soul and spirit do penetrate into the being of the child that education becomes possible and necessary. The changing of the teeth is a moment in that penetration which is of decisive importance in education.

A. RENWICK SHEEN.

William Cobbett on Early Education

"**B**UT Richard and I have done something else beside ride and hunt and stare about us during this month. He was eleven years old last March and it was now time for him to begin to know something about letters and figures. He has learned to work in the garden and, having been a good deal in the country, knows a great deal about

farming affairs. . . . As to the *age* at which children ought to begin to be taught, it is very curious that, while I was at a friend's house during my ride, I looked into, by mere accident, a little child's abridgement of the History of England; a little thing about twice as big as a crown piece. Even into this abridgement the historian had introduced the circumstances of Alfred's father, who, 'through a *mistaken notion* of kindness to his son, had suffered him to live to the age of twelve years without any attempt to give him education.' How came this writer to know it was a *mistaken notion*? Ought he not rather, when he considered the astonishing knowledge and great deeds of Alfred—ought he not to have hesitated before he thus criticised the notions of the father? It appears from the result that the notions of the father were perfectly correct; and I am satisfied that if they had begun to thump the head of Alfred when he was a child, we should not at this day have heard talk of Alfred the Great."

Rural Ride from Petersfield to Kensington.

Charm for a New House and Garden

SPIRITS of Sun and Earth and Air,
Ye have made this garden fair,
Flower and singing bird and tree,
Ye have blessed all things that be;
For this place be blessing too
All we think and speak and do,
Beauty here with Courage keep,
Vanish Fear and Folly sleep,
Spirits wise and good we rouse,
Love and Joy be in this house!

A. C. HARWOOD.

Contents of Volume One

NUMBER ONE		PAGE
THE TEACHING OF GRAMMAR IN THE YOUNGER CLASSES		
	E. G. WILSON	2
GEOMETRY IN RELATION TO INFINITY.	A. R. SHEEN	6
NINE YEARS OLD.	A. C. HARWOOD	13
ARE FAIRY STORIES TRUE?	A. C. HARWOOD	19
"A MIDSUMMER NIGHT'S DREAM" AT THE NEW SCHOOL.	J. COMPTON-BURNETT	21
NUMBER TWO		
A VISIT TO A NURSERY CLASS.	E. G. WILSON	2
FIRST LESSONS IN CHEMISTRY.	A. R. SHEEN	5
CHRISTMAS TOYS.	D. DARRELL	12
CHILDREN AND THE CINEMA.	A. C. HARWOOD	14
THE FIRST WEEK OF A NEW CLASS.	W. O. FIELD	18
NUMBER THREE		
CHILDREN'S QUESTIONS.	A. C. HARWOOD	2
FIRST LESSONS IN PHYSIOLOGY.	M. SARGEANT	7
CHILDHOOD, MANHOOD, AND OLD AGE.	A. C. HARWOOD	12
AN ASSEMBLY AT THE RUDOLF STEINER HALL.	J. COMPTON-BURNETT	22
NUMBER FOUR		
THE TEACHING OF NATURAL SCIENCE.	A. R. SHEEN	1
FIRST LESSONS ABOUT PLANTS.	E. G. WILSON	8
THE HUMAN LIMB SYSTEM.	A. C. HARWOOD	12
ADDRESS TO THE CHILDREN AT THE OPENING OF A NEW TERM.	A. W. KAUFMANN	19
VERSES FROM A MIDSUMMER PLAY.	A. C. HARWOOD	22
NUMBER FIVE		
GEOGRAPHY OF THE EARTH.	G. H. SARGEANT	1
CHARCOAL DRAWING.	A. W. KAUFMANN	6
THE IMAGINATIVE TREATMENT OF GEOMETRY IN EDUCATION.	A. R. SHEEN	8
ALLELUIA FOR ALL THINGS.	A. C. HARWOOD	28
NUMBER SIX		
THE LITTLE CHILD AT HOME AND AT SCHOOL.		
	E. G. WILSON	1
HISTORY IN THE EIGHTH CLASS.	G. H. SARGEANT	6
THE CHANGE OF TEETH.	A. R. SHEEN	10
WILLIAM COBBETT ON EARLY EDUCATION.		15
CHARM FOR A NEW HOUSE AND GARDEN.	A. C. HARWOOD	16

PRINTED IN GREAT BRITAIN
BY UNWIN BROTHERS LIMITED
LONDON AND WOKING

