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Editorial

THE late Dr. Caroline von Heydebrand played a very important part in the building up of the Waldorf School, Stuttgart, the first of its kind and closely supervised by Dr. Steiner himself until his death in 1925. Dr. von Heydebrand became one of the best-known and best-loved of teachers in the Rudolf Steiner educational movement and we hope to be able to reprint her articles from time to time in these pages, as copies are becoming increasingly hard to obtain.

Her article is followed by an historical study by A. C. Harwood, who, of course, needs no introduction to readers. A. Renwick Sheen has been a teacher at Michael Hall for many years and has recently completed his eight years with a class in the lower school. He has made a special study of the teaching of mathematics to all ages and his treatment of the teaching of arithmetic is an interesting contribution to a difficult subject.

Finally we welcome a playlet written recently by a class teacher also at Michael Hall, for his nine-year old children. J. Darrell is now taking his third class up the school and so his experience as a class teacher is very considerable.

H. L. HETHERINGTON,

On the Real Nature of Will in the Child

(Reprinted, by kind permission, from "Anthroposophy," Vol. 7, No. 4,
Christmas, 1932)

To speak about the real nature of will in the child is to touch upon one of the most difficult problems in the realm of education. And yet, when we are concerned with the growing human being and his evolution, this problem must be approached. In so doing we come to matters that are deeply connected with the religious and moral life of mankind.

When we ponder upon the nature of will in the child, we are confronted by riddles so fundamental that, if we were able to solve them, we should know for the first time whether we really have or have not the right to educate children. For the capacity to educate is not by any means a matter of course—although it is frequently regarded as such. In every single child, each in his own way, we are faced with the question: What is it that he *himself* wills? And if we have convinced ourselves that the human will is in essence free, we cannot help asking ourselves: In what sense have we the right to intervene in the play of this free will in the child? If, after much contemplation, we have come to the conclusion that the will is not free, that it is conditioned by the world around the human being, then again we must ask: What does education really imply? To what end, to what goal must it lead? No enigma of human existence concerns the teacher so deeply as that of the hidden forces of will in the child.

If we look for the will in its essence, in the form in which it is distinct from idea, from every element of thought, from every element of feeling, living itself out of *pure will*, we must turn to the tiny child at an age before his capacity to form ideas has evolved. In the tiny child we find, to begin with, nothing but expressions of the will; he responds to whatever happens to him with a movement of his will, with a stamping of his limbs, with laughing, cooing or screaming. The will is the first thing that faces us in the tiny child as his waking life.

But the will is also revealed in the tiny child in quite another form. It is revealed in its most wonderful manifestation as an active, creative power, a formative, shaping force. The will—working both as a divine and natural power—gives form to the organism.

In this sphere the will is active without actual connection with the *consciousness* of the child. In conjunction with a sublime wisdom, this activity of the will is perhaps more wonderful than any other manifestation of power in the whole world.

How is this will working? How can we understand it? In order to understand the nature of the forces creatively at work here, let us think of the animal. In the animal, the forces of will as creative activity are dreamlike, unconnected with conscious ideas and thought. We speak here of *instinct*.

Think of a wasp, a bird or some other animal, and of how through its senses it feels its way into environment. It has finely developed senses—often much more finely and more one-pointedly developed than the senses of the human being. When the wasp takes hold of the substance with which it then proceeds to build its nest, it feels its way into the substance through its senses, and shapes it according

to the form of its own body. It projects the "form-forces" of its own body outwards and into the environment.

In the case of the animal, where these formative activities arise from within and are projected outwards, it is not easy to make a clear distinction between what is outside, in the environment, and what is inward. We cannot, for example, think of the nest of a bird in the same way as a house built by a human being which is not really part of him. The nest and the bird belong together; they are one. The wasps and the bees and their "house" are one; their dwelling-place is merely a continuation outwards of their own inner, formative forces. The animal shapes the world around it with the form-giving force inherent in its very being, with the force of instinct.

At a more highly spiritual stage we can observe the same thing in connection with the tiny child. The child, however, does not really project formative forces outwards, but *inwards*. These formative forces work into the organism for a much longer time than in the case of the animal, for the development of the animal's form comes to an end at a much earlier stage. The little child builds up his organs—his bones, brain, skull—from within. He builds up his own being in the mother's womb, and after birth too, during the first years of life.

A formative force is at work here, shaping and moulding the organism, but unconsciously and instinctively. The tiny child too, with his delicate senses, feels his way into the surrounding world, but he does not send his formative forces outwards. He relates himself with his environment in such a way that he takes its forces into himself and builds up his being in conformity with the play of these forces.

The tiny child is not really separate from his environment, for the workings of the environment do not come to a standstill at the boundary-line of his body. His environment provides him with the forces with which he himself builds up and shapes his organism. And then, as the child grows older, we can see him feeling his way into the world by lifting himself upright. His being is working so strongly in his little limbs that he can find his bearings in space. Instinctive, hidden, wisdom-filled forces of will are at work in the child when he lifts himself upright and begins to toddle.

We observe how the child, with his finer senses, feels his way into the speech of grown-up people, how he imitates this and in so doing gradually shapes and forms his own organs of speech, his own brain. By way of speech, he begins to find his way into the mental life of those around him. With delicate, spiritual senses—which only begin to function *consciously* at a much higher stage—the child finds his bearings in the world around him in such a way that in conjunction with this environment he begins to develop his own being, laying down the physiological foundations of the conscious life of will in later life.

If, for a moment, we could picture ourselves doing consciously what the tiny child is thus doing unconsciously and instinctively, we should feel ourselves at a very high stage of human evolution. If the capacity to mould and shape our organism were really part of our conscious life, we should give ourselves the form that we need in order to make manifest our own most hidden forces of will and therewith fulfil our earthly tasks. If we could shape and mould ourselves as physical human beings we should consciously control and be master of our destiny.

As we observe the tiny child in this way, perceiving how he forms and shapes his being by the wisdom-filled forces of the Divine Will working unconsciously within him, how he thereby provides himself with the foundation of conscious existence in the world later on, we see him as a prophet of a distant future—a future wherein the human will, working in conscious harmony with the Divine Will, will be its own master and fashion alike the body and destiny of man.

Because the child points to our own future mission in the world, we cannot do otherwise than regard him with the greatest reverence. For does he not reveal to us at his instinctive stage of development, what we ourselves must achieve in a distant future?

And now, if we ask: What is it that works upon the will of the child from the side of the teacher?—we shall realise that if we want to bring the influences of education to bear upon the child, we must approach him with the very greatest discretion, tact, and respect. Only when we are constantly mindful of the working of the will-forces which are both divine and natural and transcend the range of our own will and our own knowledge, only when we realise how the little child is feeling his way into his environment in order to take from it the forces which then shape his being by instinctive activity—only then is our task, as a teacher, clearly before us. The child will imitate us. He imitates what the grown-up person does out of his forces of will. It is only our highest and most truly moral forces that can work in a healthy way upon the child at this age of his life.

Admonition and preaching make no real effect upon the child. What *does* influence him, however, is a gesture, say of gratitude, made by the grown-up person. The child is influenced not by the uttered word but by the attitude of soul expressed, for instance, in the folding of the hands in reverence. At this age, then, the *gesture* is the really effective means of education. We stand before the child not as patterns but as actors, doers.

This instinctive life of the child remains in the unconscious, for he obviously has no consciousness of how the bones are being articulated, nor of how his liver, kidneys, heart are taking on their respective forms. The first element to enter the consciousness of the tiny child while his life of soul is gradually awakening, the first element that emerges from his bodily life to become *inward* in the realm of soul, is *impulse*.

When the tiny child is hungry or thirsty, *sensation* is association with the bodily processes. As the first indication of a conscious life of will, he experiences a form of feeling that is bound up with his bodily nature.

We know how manifold are the impulses which reveal themselves in the growing human being. These impulses are still deeply connected with the body that is taking shape out of the fluid-organism. The organism seems to burst into bud from all that is moving in the body in the breathing, circulating blood, the streaming fluids of metabolism, the lymph. That which emerges little by little from the living movement and warmth and is laid hold of by the instinctive, formative force, is the partially rigidifying structure of the human body. But the impulse that is experienced semi-consciously by the tiny child presses out from the very depths of the organism, where life is weaving in the fluid element and has not yet become rigid in form.

Just as the leaves and blossom of a plant unfold in rhythmic sequence, in conformity with natural law, so too in the child's life of impulse there is an urge for rhythmic repetition. This is the reason why there must be regular rhythm in the nourishment of the tiny child. It is in nourishment above all that the vital importance of rhythm in the life of the tiny child is brought home to us.

This life of impulse in the child, at first so firmly bound up with the body, is gradually metamorphosed into experience that is more essentially connected with the life of *soul*. The processes taking place in the inner functions of the organism gradually become the foundation of the life of soul which is, of course, still bound up with the body and can only be understood in the light of the character and nature of the bodily organisation.

Suppose we have in front of us a child in whom the metabolic process is sluggish and inert, the movement of the organic fluids heavy, so that inner deposits form and cause obstruction.—We shall observe a very definite nature of soul in such a child, which—if we must have a name for it—we shall characterise as *melancholic*. Again, the metabolic process in another child will be so rampantly vigorous that it makes great claims upon his whole being. Secretion is copious; the child has such a sense of well-being in his own metabolic process that he is wholly given up to it. The qualities of soul in such a child are connected with the *phlegmatic* temperament. If the breathing of a child seems like the wings of the wind and the blood flows lightly and easily, then, regarded from the aspect of the life of soul, we have the *sanguine* temperament. And if we have a child whose blood is full of warmth and fire, then we have in front of us a *choleric* soul.

What reveals itself here as the characteristic quality of the child's being and expresses itself in manifold ways in the life of soul, is of the nature of impulse. Full consciousness and control are lacking because the will is not yet free. The will reigns as a hidden force within the temperament of the child; in conformity with destiny the will brings the physiological and the psychical processes together in such a way that they adapt themselves to each other and enable the will to express itself in the form of impulse in which elements of body and soul are intermingled.

After the change of teeth the child acts out of his *feeling* and this is directly connected with what he perceives. That is why his actions give us the impression of impulses. This, of course, is not meant in the sense of something morally wrong; it simply refers to the way in which the child expresses himself. Whatever he expresses is fraught with the element of sympathy or antipathy and out of these feelings he expresses himself—joyfully or the reverse—but always out of the feeling that arises from what he perceives. The factor of *knowledge* which in the fully grown human being comes into play between perception and action, is lacking. Therefore in the child at this age we cannot say that the free will inherent in the Spirit of man is able to manifest, because the essential is not there, namely, a knowledge of what ought to guide and determine the action.

On the other hand, when we are educating the child during the period of life between the change of teeth and puberty, we realise how the *foundations of character* are gradually developing, how step by step the permanent basis of the life of soul is taking shape and how at this age the attitude to life, the attitude of soul, the relation to the world which we have as grown-up men and women, are being laid

down in germ. The permanent disposition or attitude of the soul in life takes shape during the period between the change of teeth and puberty.

We can observe too, how the child's life of feeling—at first entirely of the nature of impulse—frees itself more and more from mere sensation and gradually becomes conscious. These feelings, however, may manifest in such a way and appear to be so deeply rooted in the being of the child that they bear the stamp of permanence and become the basis for later development.

This period of life is of the greatest importance for the teacher. He can now approach the child by means of speech much more effectively than was possible during the first seven years. He can speak to the soul. That upon which the teacher must place the greatest weight during this period is the cultivation of the child's life of feeling.

Rhythm is essential to the cultivation and development of the life of impulse. The importance of rhythmic life for a child cannot be over-emphasised and that is why a healthy social environment at this age is of such vital significance. There is a tendency even in the growing human being to-day to break free from his family, but at the Elementary School age a healthy social environment is the very greatest possible blessing to the child. The social environment constituted by the family can create the rhythm that is so necessary for the child during these years of his life. Not only should the taking of food be rhythmic, but equally, everything that comes into the child's life. His whole day should be *one* rhythm of work and play, of rest and activity. It is not difficult to see how much we can ease life for the child by bringing rhythm into it. At this age the child is not ready to do anything as the result of his own decisions. We know well how difficult it is to make a child do his schoolwork. Very often the difficulty exists *not* because he does not like what he has to do but because a certain tyranny is exercised in family life. It may happen that a child at play is called in to do his work just when it seems right to the parents. It would be far better if a definite rhythm were introduced into *everything*, so that just as food is given at certain times, the child gets up and is put to bed at definite hours, has definite times for his work and little duties.

It is, of course, very important not only with tiny children but also with children at school, to observe the way in which the will is expressing itself as an *organic* impulse. We must observe the life of impulse that is *individual to every child*. The days have long since passed away when children were made to eat what they did not like! This is all to the good, for it means much to the child when grown-up people pay attention to what he *likes* to eat and observe how his bodily impulses express themselves. A hidden will lives in these impulses—a will that often knows better than the parents, indeed often better than the doctor, what is actually happening in the inner being of the child.

It is extraordinarily interesting and instructive, to parents and teachers alike, to observe a child from the point of view of his tastes in eating. There are children who like to eat sweet things, others who like sour, others who like both. Some are exceedingly fond of sour gherkins. I know children who will suck the juice of a whole lemon, who like nothing better than to drink the vinegar in a salad! Parents very often regard this as reprehensible or unhealthy. It used to be considered unhealthy for the child to eat a great deal of sugar and he would be "punished"

by being deprived of sweets after meals. So many children love sweets! Very interesting types can be observed. There are people who when they were little were always to be found with their thumbs in their mouths, who when they grew older preferred to drink out of a bottle rather than out of a cup, and who were constantly found rolled up under the stairs or on a sofa, sucking sweets! It is useless to preach morals or speak of naughtiness, or resort to the explanations of psycho-analysis. What *is* important is to discover the causes of these peculiarities in the child.

Teachers will find that children who like eating sour gherkins have a tendency to be dreamy and phlegmatic; a great deal passes them by and it is by no means easy to make them respond livingly to what they are being taught. Children who are very fond of vinegar or lemon-juice, lack the power of concentration; they cannot direct their attention steadily to anything. If parents consider that it is an unhealthy sign to want to drink vinegar, they ought also to set about finding out the real cause of this impulse and try to see whether it can be dealt with through the life of *soul* in the child. If, for instance, we succeed in finding some means in education of helping the child so that he learns to *concentrate*, then possibly, in time, he will of himself stop drinking the vinegar from the salad spoon. If this happens, it is a proof that we have found the means in education of so working upon the soul-nature that this impulse need no longer work itself out of the body. There is a correspondence between the power of greater concentration which unfolds in the child and the astringent, contractive nature of acids.

Children who are weak in their life of soul, who cannot unfold any real consciousness of personality, who are ailing and have no strong "I" feeling, belong to the type who suck their thumbs and like eating sweets, who have a habit of lying rolled up like a ball, chewing at their nails and fingers. They try to enclose themselves within their own being and to generate an inner force of their own by putting their fingers in their mouth, and, instead of stretching out their limbs, draw them back.

When a grown-up person is writing something and wants to concentrate or shut himself off from outer distractions, he will very often put his penholder or pencil in his mouth. It is a curious trick, but it indicates that he feels a need to "circuit" himself, to prevent his forces from streaming outwards. The same need is often apparent in the weak, delicate child, when he has a habit of chewing something for a long time. Many children, indeed, will chew the corner of a handkerchief or their own hair. As they do this, a glandular secretion takes place in the body and in this enhanced organic activity the inner impulses are strengthened. It is not good simply to scold the child or snatch the handkerchief away from his mouth. It is far better to try to make the child healthy and strong in his soul, to treat him medically and by educational means.

So far as the life of feeling in the child is concerned, the task of the teacher at the outset is to lay the foundation of feelings which give rise to a certain basic attitude to life. Parents and teachers very often *presuppose* the existence of right feelings in the child. Again and again one hears parents say that their child lacks all sense of reverence or of duty. Such a statement is really without point, if it goes no further. An apple-tree does not spring from the ground of itself but must be

grown from a seedling; similarly, feelings of duty, gratitude, humility and respect are not there of themselves but must be cultivated and developed in the child by the grown-up people around him with the same care and love they expend on a growing plant.

In the cultivation of the life of feeling it is important that education shall not take the form of admonition but that it shall lead the child—inasmuch as he lives in an environment that is a kind of model for him—to habit and custom. In later life we often find that habits and customs become rigid and inflexible. This, however, need not be the case if the germs of healthy habits, healthy customs, healthy relationships between human beings even in the most trivial affairs of life are laid down in childhood.

Healthy habits and customs which, in the child, must be deeply rooted in his sub-conscious life, arise when he can see them in the grown-up person, and that is why we must take care that everything we do can be a worthy model for the child. The attitude of soul in the grown-up person which expresses itself as moral habits and as tact, works upon the child at this age. Children never react to what happens *once*, but only to what is *repeated*. Just as the artist “repeats” when he “practises” so does the child long to express himself in actions that are repeated again and again. His life of will is thereby strengthened and cultivated in the right way.

From the investigations of Rudolf Steiner we learn that the life of will in the human being is intimately connected with the metabolic system. The will works *not* by way of the so-called motor nerves, but by way of the blood. But if the process of metabolism is to take place in the human being in a healthy way, a rhythm of hunger and appeasement of hunger is essential. A human being has to eat regularly and continuously, not once and for always! Exactly the same thing applies to the life of will. The life of will is not strengthened by the fact that the child perceives something once; it can only be strengthened by constant action and by observing this constant action in other human beings. Moreover the action must be accentuated by the element of feeling; love, devotion and reverence must be implicit in it. When this attitude is the very life-blood in the soul of a grown-up person, the child feels that warmth pervades and nourishes his own soul, and then his life of soul can unfold and develop in a healthy way.

If this happens, impulses in the child as he grows older will develop into a life of soul that no longer bears so strongly the character of impulse, is no longer affected so deeply by rhythms as it is in the tiny child, but becomes more and more conscious and gradually extricates itself from the bodily life. Wishes, passions, desires and whims begin to make themselves manifest. There is nothing more interesting than to observe between the change of teeth and the onset of puberty how the child's life of feeling is being transformed. There is a kind of innocence, a flower-like purity about every expression of feeling to which the child of this age gives vent, even when he is naughty. At the age of 12 or 13, this innocence is gradually lost, and desires that were never before present *in this form* begin to make their appearance.

When the will expresses itself in desires, this means that it is not free from but still connected with the bodily nature. The will manifests, nevertheless, with the character of conscious soul-life, and with creative power. The desires are strong

and forceful when they are aroused. Unpleasant discoveries are often in store for us in connection with growing children and we are astonished at the suddenness and power with which these desires express themselves. But this should not shock us any more than the screaming of babies, for all that matters is how these forces can be changed. It is a wonderful thing that just when the life of soul assumes the character of conscious desire-nature, the awakening forces of *thought* begin to shine into the active life of desires that is now expressing itself in the child. When the waves of the life of soul are beating restlessly and threaten to intensify the storm, the power that can lull the storm and the waves is also there.

And now there awakens in the child the power he needs at this age of life, namely, the capacity to find his bearings in his own world of soul, as master of the inner experiences that may come to him.

One is surprised to find how strongly the faculty of thinking, when it awakens in the child at about the age of 13 or 14, is still bound up with the element of feeling. The thinking is permeated with feelings and looks with astonishment and wonder at the world and its laws to which it is now capable of applying the faculty of logical understanding. If, as teachers, we realise this, we know where the correctives in education lie and we can exert a perfectly legitimate influence upon the child's unfolding life of will. But this again is only possible if we ourselves bring a strong element of feeling to meet the conscious life of soul that is awakening in the child. Education (in the full sense of the word) is not a healthy process if it is achieved in some way apart from the actual teaching. That is why it is so infinitely tragic in our days to see the *art* of teaching gradually being lost, especially in the West. Teaching is seldom regarded as an art; indeed it is often considered more valuable if the child “teaches himself” instead of being taught.

It is an illusion to think that it is right to allow the child to apply the faculty of self-instruction at an age when psychical and bodily development is by no means sufficiently mature. The art of education and teaching has its most significant task of all precisely at the age of physiological maturity, when strong, pure forces of feeling must be brought as a counterbalance and as a means of purification to meet the life of desires arising in the child.

Rudolf Steiner once said that a lesson ought never to come to an end without it having been possible for the children to have at least one hearty laugh or also to be really sad. There should be a strong interplay and expansion of the feelings. Of outstanding importance is the cultivation of the elements of astonishment and wonder, for in this way the teacher gives to the soul the food that will ripen it for later knowledge. Things about which the child has at some time *wondered* will interest him; later on he will learn to love them and want to understand them. It is a great mistake to imagine that human beings can know or understand anything without loving or reverencing it. Something that is *known* without the element of love entering in can only bring to light partial truth, not the whole truth.

What innumerable questions arise in the child when he begins to marvel at all that surrounds him in the world. At the age of thirteen or fourteen the subject matter of the teaching should be handled in such a way that it is constantly arousing fresh wonder and surprise in the children. Very often it is the deepest problems of humanity about which the children are wondering and the answers to which we

may have postponed as long as we can. The questions put by children are so interesting! Once the power of thinking is awake it approaches the deepest and most vital problems quite of itself. Children will ask questions such as: Is the world infinite and without end, can it come to an end, what is there behind the sky, did the world ever have a beginning, can one imagine it ceasing to be?—and so on, and so on.

Such questions—which are really purely philosophical—are always being put by children. We may try to protect ourselves from them because we feel incapable of answering. Moreover it would not be right to enter into discussions and arguments. But we can pay attention to such questions and little by little let them be answered by the world that is being revealed to the children, by the art of teaching, and by what great minds have thought about them.

It would be of great significance to our civilisation if teachers were to think of themselves as artists whose task it is to shape and mould the material of their lessons. This is something that will never be conveyed to a child by books from which he has himself to learn.

By this time the dull forces of will have worked themselves out of the form of instinctive impulse to the point where the now gradually awakening forces of thought are leading the human being to knowledge that makes him capable of acting out of free will. His perceptions and experiences lead him to knowledge which can be transformed into conscious decisions of the will. The half conscious life of will gradually combines with the awakening life of thought. We have then the *right* to educate, for the fusion of thought and will does not come about of itself but only when the human being in his early years has been led in a healthy way through wonder and astonishment to have interest in and love for the world, when the ripened faculty of thought combines with the life of will. For us, as teachers, it is all-essential to bear in mind the *free* human being of the future to realise that although the child is not yet free, he is fundamentally and by his very nature destined for freedom. There are aspects of the life of soul in the growing human being to which attention must be paid, namely, the religious and essentially ethical life whereby he relates himself to the Divine. What happens here is conditioned by destiny and in destiny it is not for others to intervene.

The child will grow on in a healthy way towards his freedom if the mood of soul in those around him is filled with the warmth of truly religious feeling. He will not be healthy and free in his souls if forms of dogma are imposed upon him in his early years. It will make the greatest possible difference if a child has found his soul warmed by the reverence, devotion and piety in his environment instead of having a definite conception of the world presented to him in the form of cut-and-dried principles. He cannot really experience these principles in his soul and they will hamper his free development. We must always be careful that the growing human being before us is allowed, out of a ripening love for the world and out of the forces of the knowledge coming to him from widening experience, to arrive freely at his view of the world.

The forming of the relation of human being to human being is a process that must be handled with equal delicacy. There are many parents to-day who feel, quite rightly, that the child at school must not be forced into friendships. Others

again try to coerce their children to strike up friendship with certain other children. The relation between one human being and another is either determined by destiny or freely sought. To indicate to the child imaginatively that he must free himself from narrow friendships in order with openheartedness to find and help other human beings, is far better than to persuade him into making some definite acquaintance.

Nor ought we to have to force the child to humiliate himself before other people—as used to be the custom. A great deal of harm to his development may be caused thereby. It is often much better to be tolerant and leave it to the child to reconcile himself with others, to ask their pardon or the like, than to force him to this. The relationships between one human being and another must always be treated with the greatest delicacy.

Rudolf Steiner spoke many times of something that is of fundamental importance in education, namely, the fact that everything living in the will of man is directed *forwards*. Just as the course of evolution is in the forward direction, so does the will lead onwards to the future. There is something remarkable about every act of human will. Something remains that is not finished or completed. The will never lives itself out as completely and fully as a thought. In every act of will something remains over which we do not fully see through and which makes us feel: "I have done this or that but would like to do it again, I would like to do it differently, better still." The point here is not the idea or the picture in the mind, but the "temper" of soul which invariably arises when we have done something. We may have done the very best we can and yet there is an unsatisfied feeling which is not always based upon the fact that we would have *liked* to do the thing perfectly. In every act of will it can be observed that something is pressing forward to a new deed, a different deed.—A *wish* is there, removed from any element of passion or desire—a pure wish to do something differently, to allow the power of new creation to express itself. This wish is laid hold of by an inner, spiritual force which forms and elaborates what is thus living without definition in the human being. An inner picture of what will at some time be a new deed, does not necessarily rise to the level of consciousness. But Rudolf Steiner has indicated that the evolutionary path of the human soul is such that this picture of future deeds will become part of the conscious life of man, that in times to come the "thou shalt" will no longer be spoken by the abstract voice of conscience, but our consciousness will be enfilled by the picture of what we are to do as compensation, maybe, for a failure or unrighteous deed.

This is not yet a conscious process within us. None the less we are aware of these forces when we reach out for ideals, when we strive to accomplish something at the moment beyond our reach. Often we feel that we are *incapable* of realising our ideals, that they are waiting for a future when the basis upon which their realisation is possible will be actually there, in earthly and bodily conditions. The human organisation as a whole and the form which destiny assumes in one earthly life, often make it impossible for us to carry through achievements we have set before ourselves as right. And at this point in our experience we return once more to the beginning, seeking a divine force working so strongly that it can transform our very organism and make it capable of fulfilling what we have resolved. It is

often the case that external circumstances hinder us from being able to right a wrong because, for example, we may never meet a human being again in this earthly life. But in the life after death our will finds the spiritual force which shapes and moulds our being, until in Spirit, soul and body we are equal to those tasks which point forward to a phase of evolution in the far future and to which we were not equal in our earthly life.

Whenever we have to do with the life of will, we must realise that a wish is there, seeking already for the New. The child who does something we regard as wrong bears within the hidden depths of his being the germ which points forward to a future when he will make amends for the wrong he has committed. And so in every form of punishment or scolding it is important not to hark back to the past and remain there. We must not drive the child back again into what has already happened but rather call up those forces that are striving towards the future.

Rudolf Steiner said to us once that in the reports which we give to our children, we should not criticise but *characterise*. We are criticising when we say to the child abruptly: "Your writing is bad." This is altogether negative. We are characterising when we describe what the child is doing, in such a way that he can find something that will carry him on to the future. For example, we may say: "The letters you write are sometimes above the line and sometimes below it." The child will then have an opportunity of realising what he must do in the future. If we merely criticise he has no such opportunity. We must help him in his striving to bear his life of will into the future and to continue the work of developing his being, if we let forces flow towards his own formative force, if instead of preaching we tell him stories, showing him by means of *pictures*, how he ought to act. By doing this we are helping the spiritual force within him to form an inner picture of what should happen in the future.

Rudolf Steiner emphasised again and again—that we should not try to work morally upon the child by reproving him. Rather we should work with his *own* formative forces, acting as deputy for him in shaping what ought to happen. If we do this we shall be working with the child's own good genius who is striving to lead the hidden forces of the will to future tasks that are specifically his own. We come into such close union with the genius of the child that he seems to speak to us; and then, we ourselves act *not* out of our own will but with the spiritual power which, as the true being of the child, is setting him to his earthly tasks.

The stars shine down upon us bright and clear. Their light is cold as the light we bear in our life of thought—it is a light that illumines but cannot warm us. The Earth upon which we stand conceals in the depths a darkling fire. The fire that is raging in the interior depths of the Earth does not give forth light but only heat. Thus burns the darkling force of will in our inner being, in instinct, in urge, in unpurified desire. In the Sun, the clear, radiant light of the stars becomes aglow with warmth and illuminates the dark fire of Earth. Light and warmth are made one in the Sun. This Sun-force works in the power with which we, as teachers, meet the will in the child when we try to let it unfold in such a way that, illumined by the pure light of living thoughts, it can become of itself that warmth-giving, sunlike power of love of which the healthy development of mankind and the Earth to-day stands in such sore need.

CAROLINE VON HEYDEBRAND.

Buried Treasure

SOME few years ago a farmer in Suffolk ploughed one of his fields with the share set a few inches deeper than was his custom in the hopes of a better crop. In the middle of the field the plough-share caught on something hard. He cleared the earth away and found a large round metal tray, and under it the family plate of a prosperous Roman family of the fifth century after Christ. Most of the plate (which was of silver) was decorated with representations of pagan deities, but there were also Christening spoons marked with the Christian symbol of the *Chiro*, some bearing the name of the child to whom they had been given with messages of good luck. A tradition had survived in the village of buried treasure in this particular field, and some years previously a Roman dwelling adjacent to the field had been excavated. But it had disappointed the excavators by proving to be only a small outlying farm or bailiff's cottage of no special interest. And it appears that the inhabitants had kept quiet about the buried treasure.

Why had the plate been buried in the field? No doubt, under threat of invasion, the rich owner of some great villa had sent it to a trusty servant on one of his outlying farms, where it would not be looked for, hoping to disinter it when the threat was over. But the enemy came, and the secret of the hiding place (though not the memory of its existence) was lost. Fifteen hundred years under the soil; then the catching of a plough-share; and now we can see in the British Museum the plate of a Roman family, shining like new, and revealing two worlds to us, the world of the Christening spoons which has survived to our own day, and the world of the pagan gods and goddesses, which seem so infinitely remote from our machine age. For when the family had turned Christian, they kept the old pagan plate. What did the Roman paterfamilias tell his Christian children about Neptune, and Apollo, and Jupiter, when they sat round the family table? What really happened in the souls and thoughts of men when they turned from paganism to Christianity? We know the old classical world with its multitude of deities for every time and place. Then suddenly there is the Christian world, teaching first that all these gods and goddesses are evil beings and devils, and later (some hundreds of years later) that they are figments of the imagination and never existed at all. But what really happened in the transitional time? What is the inner history of these early Christian centuries?

Let us first of all consider the pagan world as it appeared towards the time of the birth of Christ. We know that the belief in the gods who revealed themselves from without through the world of nature was dying. Their place was being taken more and more by the gods for whom men sought in inner experience. In Rome the rites of Adonis, of Orpheus, of Mithras, of Isis, were taking the place of the old family and state religion. Many of these rites were accompanied by ceremonies of death and resurrection. For a certain violence was necessary to experience these new gods. The old pictorial consciousness which had enabled men to see in a dreamlike way (and hence with something of the extravagance of dreams) the spiritual powers and beings behind the force of nature—this was being supplanted by a new *thinking* consciousness. Thinking, however, is an inner

process and leads not only to consciousness but to self-consciousness. There was a new craving for self-consciousness abroad. Some men sought satisfaction for this craving in these Adonis and Orphic cults. Others remained in the thinking process itself, and became philosophers, especially of the Stoic school. This philosophy took a special form when it entered the life of the Roman people. The Romans were not like the Greeks a nation of thinkers and speculators. Philosophy became with them what would perhaps to-day be called a way of life. And the way of life for the Stoic was above all to preserve his integrity. The inner life was not to be disturbed by any pleasures or pains coming from without. A man was to strive to be entirely the captain of his soul and the master of his fate. This belief worked itself out in ways which might at first seem contradictory. On the one hand the Stoic endeavoured to develop a complete indifference to pain. There is the story of the Roman Stoic under torture who remarked to his tormentors, "If you turn that screw any further, you will break my leg"; and immediately afterwards, without any change of voice, "I told you you would." On the other hand the Stoic claimed it as an absolute human right to end his existence when he felt that life had nothing more to give him. The letters of Pliny give numerous cases of Romans committing suicide, with the greatest calmness and deliberation, on account of some incurable ailment, or because they had been deprived of the opportunity of living what they considered to be a worthy life. Pliny is full of admiration for these suicides. But one of the most remarkable pictures of a Roman Stoic is provided by the Emperor Marcus Aurelius. It was one of his duties as Emperor to attend at the arena, just as our kings have to appear at the cup-tie and the Derby, although the fighting of beast and gladiators was little to his taste. He therefore took his secretaries with him into the Imperial box, and concentrated his mind on dictating, or listening to works of philosophy, while the combatants killed each other in the arena below. He preserved his integrity by cutting himself off from his surroundings.

It was therefore a world moving very far from the old innocent and childlike paganism into which Christianity was born. It spread very quickly, and would have spread much more quickly, but for the imperial persecutions, which may have tempered its quality but certainly checked its growth. We know that before the end of the first century it had grown so far that in at least one province of the empire the temples were being deserted, and the sellers of sacrificial animals were going bankrupt. But the empire had been established by Augustus, partly on the basis of the old pagan cults. The cult of the emperor, his altars and the offerings to be laid on them, had become the state religion. For the pagan world the human ruler had become divine; for the Christian the God had become man. This fundamental difference of direction made a conflict between the empire and the new religion inevitable. It was not the "wicked" emperors alone, such as Nero who persecuted the Christians. The persecutions under the beneficent Diocletian were every bit as severe. Two systems of life were in conflict.

But if the empire was not ready for Christianity, the individuals who composed it were. And the word individuals is here strictly the right one. The old pagan had been part of his tribe or patriarchal family. Even the Greek could only realise himself as a "political being," as part of a city. But towards the time of Christ

men were feeling themselves as "persons" and were claiming rights as individual egos. The new impulse was changing even the structure of language. The classical *amavi* was giving place to *ego habeo amatum*. It was this feeling which was met by the Orphic cults. To enter into the new inner experience of the ego called for something like a death or resurrection. It was a new beginning for mankind, an initiation.

To appreciate what the early Christians of the first few centuries felt about Christ we have to think away much that has attached itself to Christianity since. For instance the creeds, which came to play so prominent a part in Christianity, originate only from later centuries. The early Christians had no creeds for the same reason that the pagans had none. No pagan ever stood up in a temple and recited "I believe in Pallas Athene, in Zeus, in Poseidon," any more than a modern man says: "I believe in the sun, earth and moon." Every time the pagan thought, he experienced Athene; every time he contemplated the air element, he experienced Zeus the cloudgatherer; every time he beheld the water element, he felt the presence of Poseidon. In the same direct way the early Christians experienced the Christ, and therefore did not need to say, "I believe." There is almost nothing remaining to us as external evidence of the life of these early Christians. But what little survives on the tombs of the catacombs is of profound interest. For there are pictures of Christ bearing the harp of Orpheus, Christ holding the Thyrsus of Dionysus, Christ mounted on the chariot of Helios the Sun-god. And everywhere is the picture of the fish, the sign of the Prophet Jonah, the symbol of initiation. For these early Christians, Christ was the true Orpheus, the true Dionysus, the true Sun-god. We know also that it was their habit to cover the face of their dead with a handkerchief bearing the picture of the head of Christ. It was an expression of the fact that the true Christian desired to die and to be born again in Christ. This was the resurrection, the new beginning, for which the world had been waiting.

Christianity reached first of all the souls who were awaiting this kind of new birth. But little by little it made its way to the class who to-day would be called the "intellectuals." But the thought life of man was very different in these early centuries from what it is to-day. Something of the old feeling that made the epic poet call upon the Muse to sing to him survived even in philosophy. To Boethius in his prison under Theodoric philosophy still appeared as a beautiful woman who came to instruct him. Knowledge was a Being, and not an assemblage of facts. So that the thinking man could understand in the fullest possible sense that in Christ the Logos, the divine Word or Reason, had taken on flesh. One of the early Christian poets, Prudentius, who endeavoured to bring the muses to the service of the new religion, wrote in one of his best known hymns:

Ales diei nuntius
 lucem propinquam praecinit,
 nos excitator mentium
 iam Christus ad vitam vocat.

Just as the cock is the awakener of our senses to the new day, so is the Christ the "awakener of our minds." The Logos enters also into our thinking and calls us to a new life.

But it was the destiny of man to lose the last surviving ability to grasp the divine immediately, as he developed a purely intellectual consciousness. The last remnants of the old picture consciousness are to be seen in the popularity in early Christian writers of the literary form called *Allegory*. But the figures in an allegory are vastly different from the figures in mythology. The latter have a life and movement of their own; the former are mere personifications. The mind still wished to see courage, faithfulness, deceit, cowardice, and all the virtues and vices as pictures, and so artificially created figures to stand for these characters. In such an Allegory life is represented as a battle where they fight together; or as a journey where the souls encounters them at different stages, as in that last great Christian allegory *The Pilgrim's Progress*. But the allegorical consciousness no longer brings direct experience of spiritual things. So men have to define what they believe, and the great Church Councils are called together to formulate the Creeds. Christianity is to be apprehended as a *Faith*, something in which you believe but which you do not immediately experience. Therefore the pagan gods, who belonged to the age of picture consciousness and direct experience, have to go. First they are held to be realities but evil; and then their very existence is denied. But the Christian has now an inner sense of personality which brings a new responsibility for his fellow human beings. A century or so after the Stoic Emperor sat dictating in his box above the arena, the Christian monk Telemachus (with an equal distaste for the spectacle) ran in between the combatants. He was at once killed, but his death shocked the new growing conscience of mankind, and the shows of gladiators were stopped.

It was indeed an immense ferment in mankind in these early Christian centuries. School history commonly leaves it all untouched and unexplained. The Roman Republic gives place to the Roman Empire, and the birth of the Christ is noted as happening to occur in the reign of Augustus, and his death in that of Tiberius; and that is all. But we must find something more to tell our children about the great historical event in their religion. There, on the silver plate turned up in Suffolk, are the pagan gods; and the Christening spoons lie beside them. But what immense events stand between the two!

A. C. HARWOOD.

Number Work and Arithmetic in the first two Classes

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IN the course of many educational lectures and discussions Rudolf Steiner formed a curriculum of work for children of all ages. This is not a mere detailed list of subject matter but in most cases gives the general outline of work, often showing the particular importance of a certain theme of work in relation to the child's development. The teacher is left to work out the detail of his teaching material quite freely within this general plan.

After giving this curriculum for the number work of the first two classes, it will be my task in this article to describe how in actual practice a class was introduced to the world of numbers and to the simple processes of Arithmetic.

FIRST CLASS (AGES 6 TO 7)

"We teach the four rules of Arithmetic using numbers up to 20, and then further up to 100, following the artistic experience of going from "the whole" to "the part"; thus in addition, we take our start from the sum, in multiplication from the product, etc. In life the human being first grasps the whole and then takes notice of the part.

"The way in which the child learns to reckon helps to form the brain of the adult; and whether later on he will think in a comprehensive or in an atomistic way depends very much on the first lessons in Arithmetic. It is also of great moral significance whether a child gives away a number of apples *by dividing them up*, or whether he first learns in addition to collect together the apples for himself. The teacher should accordingly always strive to educate and deepen the character and to work on the temperament by means of the lessons he gives.

"By rhythmic movement—walking, clapping, jumping, children can learn to count in the right way.

SECOND CLASS (AGES 7 TO 8)

"The four rules of Arithmetic are applied to a bigger range of numbers and much mental arithmetic is given. One should not avoid doing exercises for the memory for just in the Arithmetic lessons a great deal can be done in a healthy and natural way for building up the memory. As soon as the child is approaching the end of the period of second dentition he should learn by heart the multiplication tables, having first learnt to understand the process of multiplication.

"Children can be much helped in their learning of 'the tables' by moving according to rhythm and beat, clapping and jumping.

"In the age between the change of teeth and the change of puberty, the memory passes through a special period of its development and strengthening, and it must be rightly fostered at this time."

From these words we can understand that even the Arithmetic lesson should be one of the means by which the character of the child can be formed and through which he should gain moral strength. Arithmetic is not a subject to be taught merely for its utilitarian value. This is true of all subjects: the teacher's material must be worked upon by the teacher and then imparted to the children in such a way as to be health-giving to body, soul and spirit.

The learning of the simple processes of Arithmetic arises from the ability of the child to count and Arithmetic as such must be distinguished from counting. Counting in the first instance is a mere *naming* of various quantities and most little children when they come into the first class can count, at any rate up to ten. To begin with they enjoy saying the words in their rhythmic sequence especially in a "number" nursery rhyme. In the following examples the children carried out the actions as well as saying the rhyme:

One, *two*, What shall I do?
 Three, *four*, I'll kneel on the floor;
 Five, *six*, I'll break some sticks;
 Seven, *eight*, I'll lay the grate;
 Nine, *ten*, I'll get up again;
 Eleven, *twelve*, I'll rest myself;
 Thirteen, *fourteen*, I'll go a-walking;
 Fifteen, *sixteen*, I'll go running;
 Seventeen, *eighteen*, I'll go a-jumping;
 Nineteen, *twenty*, I've done plenty.

One, two, *three*, Come and help me!
 Four, five, *six*, We'll break some sticks;
 Seven, eight, *nine*, We'll make our shoes shine;
 Ten, eleven, *twelve*, We'll rest ourselves;
 Thirteen, fourteen, *fifteen*, We'll go a-dancing;
 Sixteen, seventeen, *eighteen*, We'll go a-jumping;
 Nineteen, twenty, and *twenty-one*, Dancing and jumping are such fun.

Or again the numbers can be counted while the children clap or walk to the rhythm of two, three, four. All this early activity lays the foundation for the learning of tables.

Apart from the enjoyment of rhythmic counting the children will also count various concrete objects about them—1 nose, 2 eyes, 10 fingers, 20 children in the class, etc. It is important to realise that this early use of number is always applied quite concretely, and rightly so, for only in the second and third classes should the children be weaned away from this to the more abstract use of numbers in so-called mental arithmetic; counting on their fingers is a perfectly natural activity.

The word "digit" is derived from the Latin "digitus" meaning "a finger." Again, our word "calculate" comes from the Latin "calculus" which means "a pebble" and it is the diminutive of "calx," a piece of lime-stone. The Roman

calculator was therefore "a pebbler," one who counted quite concretely using pebbles as his "counters."

The abacus and tally-stick which were universally used even down to the modern age (and are still in use in parts of the East) are further examples of the concrete way in which people held the concept of number.

In our own country, with its conservative tradition, the tally-stick persisted long after modern numeration made its use obsolete. In fact an important event in the history of our Parliament is closely connected with the use of the tally-stick. This is described by Charles Dickens in a speech on Administrative Reform: "Ages ago a savage mode of keeping accounts on notched sticks was introduced into the Court of Exchequer and the accounts were kept much as Robinson Crusoe kept his calendar on the desert island. A multitude of accountants, book-keepers, and actuaries were born and died. . . . Still official routine inclined to these notched sticks as if they were the pillars of the Constitution, and still the Exchequer accounts continued to be kept on certain splints of elm-wood called tallies. In the reign of George III an inquiry was made by some revolutionary spirit whether pens, ink and paper, slates and pencils being in existence, this obstinate adherence to an obsolete custom ought to be continued, and whether a change might not be effected.

"All the red-tape of the country grew redder at the bare mention of this bold and original conception, and it took until 1826 to get these sticks abolished. In 1834 it was found that there was a considerable accumulation of them; and the question then arose, what was to be done with such worn-out, worm-eaten rotten old bits of wood? The sticks were housed in Westminster, and it would naturally occur to any intelligent person that nothing could be easier than to allow them to be carried away for firewood by the miserable people who lived in that neighbourhood. However, they never had been useful, and official routine required that they never should be, and so the order went out that they should be privately and confidentially burned. It came to pass that they were burned in a stove in the House of Lords. The stove, over-gorged with these preposterous sticks, set fire to the panelling; the panelling set fire to the House of Commons; the two houses were reduced to ashes; architects were called in to build others; and we are now in the second million of the cost thereof."

The examples which have been given will serve to show that our modern abstract treatment of number is a comparatively late development and it is entirely according to the nature of children that they should, to begin with, use numbers quite concretely. It is for the same reason that the first writing of numbers should be in Roman figures, which can all be formed with the fingers. Then a little later the children can copy our Arabic numerals and learn the correspondence between those more abstract and arbitrary forms and the concrete, pictorial forms which the Romans used.

It is a matter of common experience with those who have to do with small children that they have very little conception of the quantitative significance of number. On the other hand children have an instinctive feeling for different *qualities* even in the sphere of numbers—the wholeness or unitary quality of "one," the dual nature of "two," the quality of three-foldness or trinity in the number "three."

This qualitative aspect of number was of the greatest importance in the mathematical studies of the ancient Greeks. They spoke of "perfect" numbers, of "friendly" numbers, etc.

Pythagoras was once asked by a pupil concerning the nature of friendship. He replied: "Friends are to one another as the two numbers 220 and 284!" A strange answer, and yet we can understand its meaning if we examine these two numbers:— the factors of 220 are as follows: 1, 2, 4, 5, 10, 11, 20, 22, 44, 55, 110. (The Greeks always considered unity as a factor of any number, but not the number itself.)

The sum of these factors is 284, the other "friendly number."

Also the factors of 284 are: 1, 2, 4, 71, 142, and the sum of these gives us 220, the first "friendly number." Thus from a realisation of the inner content of these two numbers Pythagoras saw they were "friends."!

"What can such an answer as that of Pythagoras teach us? It teaches us that the mathematics of an ancient time does not stand there by itself as a single sphere of human knowledge, but that it is only to be understood in connection with the moral-spiritual world. The relationships of mathematics were a language through which the higher worlds revealed themselves. The stream of mathematics flowed from spiritual heights down to man on earth.

"To-day we no longer see its source, but only look at the direction in which, with such tremendous development, it has flowed on further." (From an article by Ernst Bindel, mathematics teacher in the Waldorf School, Stuttgart.)

So throughout all the mathematics teaching in our School we try at various points to bring before the children an appreciation of the qualitative significance of the world of numbers which can gradually give them some understanding of what earlier civilisations meant when they said "Number is eternal"—"Number rules the universe."

In the early years the children are told stories in which the qualities of various numbers are expressed. As an example we may mention the story by Grimm of the master builder and his three sons who each set out to build a house in his own way; the first was the way of the head and he got no further than drawing plans and making calculations; the second son was only concerned with the artistic setting and appearance of his house and lived in wonderful dreams of what it would look like and so he achieved very little; the third son went at it like a "bull at a gate" and did a lot of hard work but he had no plans and no artistic sense and so his house was a crude affair of great stones piled one on the other. When the master builder saw the results of their work he suggested to them that they would only build a fine and beautiful house if they learnt to work together in harmony each bringing his particular gifts to the work in hand.

Such a story gives a real picture of the nature of the numbers one and three, unity and trinity and the way in which they belong together—"Three in One and One in Three."

The following is a "number story" for the numbers one, two and three, in the form of a little play which the children in my class used to act when they were in their first year:—

(Adapted from a play written in 1930 by a teacher in a Rudolf Steiner School on the Continent.)

THE KING'S SON (*standing within ring of stars*):

Stars in your circling, shining so bright
Down to earth sending wisdom and light!

CHORUS OF STARS:

Above in peace of heaven's blue
We, the stars are *one* with you
We and you, you and we
One in God together be.
(*The stars now turn into Flowers and Beasts.*)

KING'S SON:

Flowers and sweet herbs bending low
Down to earth from which you grow
Beasts in field and birds in air
Tell me what you seek for there.

CHORUS OF FLOWERS AND BEASTS:

Bless us child of human kind
So that we may live with thee
One within thy heart to find
One within thy love to be.

KING'S SON (*giving blessing*):

Flowers your scent and colour give!
Beasts, you roam the fields so free!
One with you on earth I'll live
And your brother always be.

In the next scene the King's Son came to rescue the Princess:—

KING'S SON:

With shining sword of light
Have I the dragon slain
And saved you from his might
To be my gracious queen.

PRINCESS: Welcome, thou hero!

BOTH TOGETHER (*taking hands*):

Thus we *two* together go
Hand in hand as *two* should be
Greeting all on earth below
Earth from magic spell set free.

CHORUS:

Two bright summers come and go, *two* years full of peace and joy
See the mother bending low, God has sent a baby boy
One the king and *one* the queen, *two* together now they be
Now is born the little son, Father, Mother, child are *three*.

The task of the teacher in imparting knowledge to his children is a two-fold one: first he has to select his teaching material and to know the subject matter he has to impart; that is a self-evident task. His second problem is to answer rightly the question: *How* am I to present the subject to my children? All that Rudolf Steiner has said with regard to the education of children is really the modern western answer to this all important question. The answer of Greek culture was quite other and the answer of mediaeval Europe was again different, for the whole development of the growing child in earlier times was not as it is to-day. Again, in attempting to arrive at the real true answer to this question the teacher of to-day must obviously consider the stage of development of the children he is teaching. The *way* in which he presents his subject will differ according to whether the children in his class are 8 or 12 or 16 years old. And this is not merely a matter of expressing the subject in more or less childish language as is done, for example, by writers in children's magazines in explaining modern scientific theories for children of say, 12 years old. The problem is a much deeper one than this and involves a real insight into the unfolding and developing forces and capacities of the growing child. Only such an understanding can enable the teacher so to work upon his teaching material that in presenting his subject to his class the children will receive real health-giving "food" for body, soul and spirit.

During recent years a great deal has been said and written in educational circles about the question of religious and moral training.

Generally the discussion has centred round the kind of actual religious and moral instruction which should be given to children.

Important as this is, surely it is far more important for teachers and educators to realise that *all* imparting of knowledge should have a religious and moral basis—that the real building and forming of character should take place in the history lesson, the science lesson, the arithmetic lesson. I would go so far as to say that the separate so-called Lessons in Religious Instruction have only come about because of the great gulf which has existed and still exists between a moral and spiritual outlook on the world and our ordinary world conception based as it is on the development of natural scientific thought. Such an antithesis is entirely foreign, and therefore destructive, to the true and natural development of the child. Above all as teachers we have to learn to overcome the contradictions between sectarian and religious knowledge. Rudolf Steiner's life work was none other than building the bridge across this yawning gulf and then showing humanity the way across the bridge.

When we as teachers say that our Rudolf Steiner Schools have a fundamentally Christian basis we mean what I have tried to indicate above. We strive in all spheres of school work and activity to lead the children to the realisation that the

central fact of our earthly evolution is the Advent, the Life, and the Death of the Christ.

Referring again to the opening quotation one may now say that "to think in a comprehensive way" is the Christian way of thought.

So that even in the earliest lessons the teacher, in the *way* he presents his material, can implant in the soul of the little child a seed which will gradually unfold and bear rich fruit in later life—the fruit of wisdom born of a real knowledge of the world and of man.

Furthermore, as Rudolf Steiner points out, this approach to the teaching of Arithmetic as outlined in the curriculum is entirely according to the inner nature and demands of the little child. If we examine our own soul-activity as adults we shall see that our thought life can express itself in two "directions"—in synthesis on the one hand and analysis on the other. In our synthetic process of thought we build up a general concept from individual concepts; for example, we may think of individual lions and then form a general concept of the species, lion. Or again the whole logical structure of Euclidean geometry is synthetic. In such a process of thought we go from "the part" to "the whole." In analytical thought the reverse process takes place. We go from "the whole" to "the part."

Let us suppose we want to study one of the rocks of the earth, say limestone; we learn that this substance is calcium carbonate, CaCO_3 . Even in this first concept, "calcium carbonate," we have begun to analyse and this "analysis" proceeds further when we try to understand the nature of limestone by knowing the elements calcium, carbon and oxygen of which it is composed. But now these words "of which it is composed" show how with our accustomed way of thought to-day we think of "the whole" i.e. of limestone not really as "a whole," as a unity, but as a synthesis of its chemical elements.

Thus we may say that many of our general concepts to-day are the result of a synthetic process of thought; we do not really grasp "the whole" as "a whole" as a unity.

Now this is not the case with small children. They *do* really grasp "the whole" in its "wholeness" and not merely as the sum of its parts. At the same time there is the instinct present in the soul of the child to pass over from a unity to its parts. This instinct often reveals itself in real—and sometimes apparently violent—physical activity which, as grown-ups, we are too inclined merely to condemn as destructive. A little child certainly enjoys building a house of cards or of bricks but he enjoys far more knocking it down again and scattering its "parts"! This is simply the outward expression for an inner urge of the soul life towards analysing and to this we must give due heed in our teaching. This principle of going from the "whole" to the "part" is fundamental to all teaching in a Rudolf Steiner School for the reasons given above. Before I illustrate this principle from the teaching of Arithmetic let me give one example from another sphere of work, i.e. the teaching of Writing and Reading. Instead of going from the individual sounds to the letters which represent them, and then building up words and then sentences until we finally come to a whole story, we go about it in just the reverse way. First the children are told a story (preferably one with a good deal of repetition, such as "The Three Bears"). Then the teacher reads it to them, perhaps several

times, by which time most of them know it by heart, so that they can read it with the teacher or even by themselves—and turn over the page at the right place! (You and I know, of course, that to begin with this is “pretend reading”!)

Now one will pick out sentences for them to read and write and then as they become more and more familiar with the “words” they are “reading” one can come to the words themselves and let the children spell these out and here they take great pleasure in recognising letters which they have learnt previously in a pictorial way: the fish “F,” the mouth “M,” the snake “S,” the wave “W” and so on. Lastly the children will come to the sounds of the different letters and combinations of letters.

All the number work is introduced on the same principle. The tables are learnt rhythmically the other way round from that which is usual, beginning with the product:

Six is once six.

Twelve is two sixes.

Eighteen is three sixes.

Twenty-four is four sixes, etc.

Or again in teaching children to add the usual procedure would be to say: Here I have several little piles of beans; in this pile there are 4 beans, in this one 6 beans and in the third pile there are 10 beans; now if I put them all together how many have I in this big pile? This is a synthetic process and although this will of course be learnt one should *begin* the other way round. It is all important *how* such simple processes are introduced. So I say to my children: Suppose you have 10 apples and you want to give them *all* away to two of your friends and one of them is a big boy with a large appetite and the other is a little girl with a small appetite; how many would you give to each? One child answers 8 apples and 2 apples, another 7 and 3, another 6 and 4 or perhaps even 9 and 1.

Now suppose your two friends are the same size and have equally good appetites? Then the answer came, 5 and 5. In such an analytic treatment of addition the children are free to give various answers, all of which are correct while in the synthetic approach they are not free; a law underlies how much 7 and 3 amount to and there is only one answer. In this connection, Rudolf Steiner goes so far to say as follows: “If the human soul’s activity were exclusively synthetic, or better expressed, if man so stood in relation to the outer world that he could only synthesise as he does in forming the concept of a species, and if he also regulated his life so that he strove as far as possible towards arranging it in terms of concepts (and this is really a fundamental activity in human nature), then man could really scarcely speak of freedom. In such a case outer nature usually prescribes how we must proceed. On the other hand that which in our soul life fundamentally underlies all that we do, is the analytical activity, and this analytical faculty works so that we can already develop freedom in our life of pure ideas.”

It should also be noticed that the mood or “gesture” of these methods of teaching addition is very different. The one involves gathering or collecting things together for oneself, a gesture of “grab”; whereas when we start from “the whole” and go to the parts this involves a mood of unselfishness, a gesture of “giving

away.” Such things work deeply into the soul life of little children and really go to the building of character and to the forming of a moral basis for life.

The children of my class kept a “number book” which they made entirely themselves, using their coloured chalks for all the writing and drawing. On one page of the book you will find in the centre the number 12 written in large figures and round this in a circle written in smaller figures various combinations of numbers which make up 12: $10 + 2$, $8 + 4$, $7 + 5$, $6 + 6$, $3 + 4 + 5$, $2 + 7 + 3$, $4 + 4 + 4$. (The plus sign is the way grown-ups write “and” when they want to do it quickly!)

On the next page is again to be seen a big 12 in the centre but this time it is surrounded by its factors: 1×12 , 2×6 , 3×4 , or 4×3 , 6×2 , 12×1 . (The multiplication sign appeared some time ago when we had a story about a clever gnome who was thinking out how to write down a multiplication sum and he noticed he was sitting with his legs crossed! Although the historical development of the mathematical signs seems to be quite arbitrary it is good to introduce them to the children in simple pictures.)

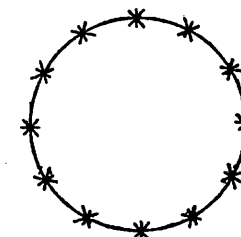
In the case of subtraction and division the very nature of these processes lead one to go from “the whole” to “the part.” But again the question can be put in different ways: Here I have a whole heap of shells. Count them for me. Right, you find there are 24. But now I don’t want 24 shells, I only want 8. How many shells must you put aside so that I shall have only 8? Then the child finds he must put 16 shells aside.

For division one may say as follows: A gardener is ready to plant 56 seed potatoes: he has room for 8 rows; how many potatoes will he plant in each row? Or: he wants to plant 7 potatoes in a row; how many rows will he have?

Such variations in the form of the question will help to make the children alert and mobile in their thought life. It is also important that sensible and “real” questions should be asked and that they should be quite concrete, i.e. sums should not merely be with numbers but with “numbers of things.” When children are approaching the age of 9, however, they can begin to use number in its more abstract form.

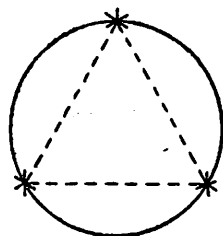
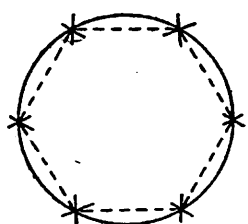
At this age they should also be weaned away gradually from the good earlier habit of using their fingers when doing little sums. In teaching the “four rules” it is not good to go on working with one of them for a long time as this becomes very monotonous for the children. Take all four rules fairly quickly one after the other and then continue practising them all.

Another aspect of the work is as follows: We put some desks together and covered them with a blue cloth and then I placed 12 yellow coloured cardboard stars evenly spaced in a circle on the cloth:—

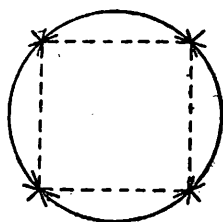
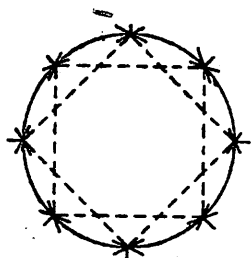


Now, children there are twelve stars but suppose there were only 6 or 3? Take stars away from the circle so as to leave first 6 and then 3 stars in as good arrangement as you can.

It is interesting to observe how some children will immediately see what to do so as to arrive at the hexagon form of the number 6 or the triangle form of three while others will remove stars so as to leave quite unsymmetrical arrangements.



Or again I asked one or other child to take four stars or eight stars and arrange them in the best possible form or pattern:



It is good, even at this early age, that children should come to realise that each number is related to a form or pattern and they naturally enjoy seeing how the 6 form arises from the 12 by taking alternate stars away and how again by removing alternate stars the triangle is left.

Recently I have been re-reading Charles Morgan's fine essay "On Singleness of Mind" which he wrote as a preface to his play *The Flashing Stream*. Morgan is a great believer in the power of the imagination; like Keats he is "certain of nothing but of the holiness of the Heart's affections, and the truth of Imagination. What the Imagination seizes as Beauty must be Truth . . . the Imagination may be compared to Adam's dream—he awoke and found it truth." (Keats: *Letter to Bailey*, 1817.)

Morgan has the real artist's gift of expressing his ideas in imaginative pictures and therein lies the beauty and the power of his writing. Listen to the closing paragraph of his essay:—"For like all great ends, singleness of mind is not an end but a beginning. It is a receptive state, the converse of hardness of heart. It is the womb of reason. A countryman has it who, being himself very old and without hope of the event, goes down upon his knees to plant an acorn in the ground." See how he first defines and characterises "singleness of mind" and then makes

the concept alive and vivid in the closing picture of the aged countryman; after reading this we may forget the definition but the picture lives on with us.

If this is true for our adult consciousness, how much truer is it for the consciousness of the little child who simply has not yet attained to the maturity of conceptual thought, but whose soul life can only rightly be approached by imaginative pictures. Indeed, it is only in so far as we feed this imaginative consciousness of the child with pictures which, as Keats says, are at once beautiful and true, that in later life he will develop a sure and healthy life of thought and a sound judgment. Such a development will lead to wisdom as distinct from mere cleverness. This then is the insistent demand which Rudolf Steiner makes on the teacher of children of elementary school age: that he shall be artistic in his teaching, that he shall present the different subjects and themes to his children always in a pictorial way—in word pictures painted through the power of his own imagination.

Two fishermen had been out on the sea all night in their boat.

They had worked hard casting their net into the sea and hauling it in over the side of the boat. In the early morning they rowed back to the quay side of the little fishing village and unloaded their boat of all the fish they had caught, throwing the small ones back into the sea. Then they counted the fish and found there were just 60. They had 6 boxes for packing and they packed as many fish as they could, the same number in each box. Then they found they had 12 fish left. How many did they pack? And how many were there in each of the 6 boxes?

Of the 12 fish that were left over they gave 4 to the old fisherman who kept the quay side clean and looked after the boats in the little harbour. The rest they divided equally between themselves and took them for their wives to cook. How many did each of the two fishermen have? After breakfast they brought their donkey and cart to the quay side and loaded the boxes on to the cart. How many boxes were there? How many fish in each box? Then how many fish did they take to market altogether?

Now when they got to market in the nearby town the fishmonger said he could only buy 4 boxes of fish as he had a lot left over from yesterday. How many fish did he buy in these 4 boxes? How many did that leave over? So they drove back to their village with—how many boxes of fish? And what do you think they did with these? Yes, they gave them away to their friends and neighbours.

Actually they divided them up between 3 families and in one of these families there were 7 children, in another one 3 children and in the third family there was an only child. How do you think the fishermen divided up the 16 fish? Yes, 8, 5, and 3! Yes, 7, 5, and 4! Yes, even 9, 6, and 1! All these are possible answers.

During such a simple "number story" as this the children are eager to give the answer to each question and in so doing they have to apply all the "four rules." The processes of calculations are, however, clothed in a "picture" which unfolds as the story proceeds and gives the children joy in what they are doing. Contrast with this, ordinary mental arithmetic with its bare statement of the question:—Subtract 12 from 60; divide by 6; answer? Next multiply 8 by 4; take away from 48; answer? Give three numbers which add together to 16.

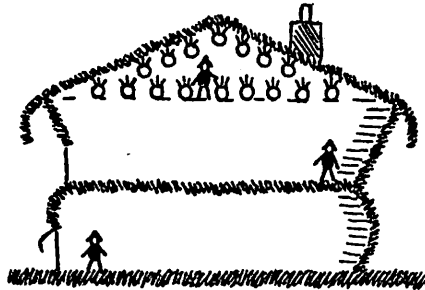
After carrying out simple calculation in "number stories" the children must of course learn how to set their sums down on paper. The form of the sum is important

and the children will see that each of the four processes has its own peculiar form. So for example:—

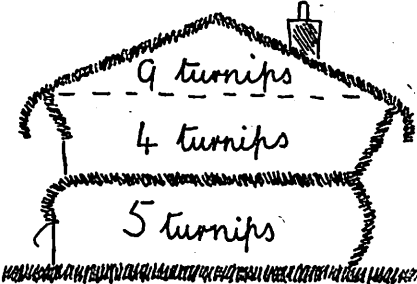
<i>Taking away</i>	<i>Dividing</i>	<i>Multiplying</i>	<i>Adding</i>
60 fish		8 fish $\times$ 4	8 fish
48 fish	6)48 fish	4	5 fish
—	—	—	3 fish
12 fish	8 fish	32 fish	—
==	==	==	16 fish
			==

To give the children a picture for the form of the sum I told them a story about some gnomes who had a storehouse in the middle of a wood and we drew a picture of this storehouse in coloured chalks. -

(It is not possible to reproduce the drawing here in colours; the ground floor should be blue, the middle floor red and the top floor green.) This storehouse was in charge of 3 gnomes—a blue one, a red one and a green one. The house had two very strong floors but the top floor was weak and thin. On this top floor were stored turnips and bags of gold, the latter hanging from the roof. The blue gnome was clever: he could write well and knew all about numbers and how magical they were; he had a little note-book and in it he wrote down all the things in the storehouse. The red gnome was strong and active and not so clever: but he could run up and down the steps and be the messenger for the blue gnome.



The green gnome was small and light; he stayed on the top floor and arranged the stores there. One day a gnome from the woods came to ask for a few turnips. How many could be spared? The blue gnome sent his red messenger running upstairs to ask the green gnome how many turnips there were. The red gnome came back and said: "Nine turnips." The blue gnome replied "I must keep 5 turnips in the storehouse." He then took out his little note-book and wrote down a sum. When he had finished this he whispered something into the ear of the red gnome who ran upstairs to the top, brought down some turnips to the middle floor and threw them through the open door in the wall to the gnome who was waiting below. This gnome caught them and ran off laughing with—how many turnips? Now if you and I could have looked in the blue gnome's note-book we should have seen the following drawing and writing:—



After a time the blue gnome got tired of always drawing the house and he knew too that the second floor was weak and thin so he did his sum like this:—

$$\begin{array}{r} 8 \text{ bags of gold} \\ 3 \text{ " " " } \\ - \\ 5 \text{ " " " } \\ = \end{array}$$

And that is how we write down a "taking away" sum. On another occasion 6 gnomes called at the storehouse to carry away for their King all the bags of gold. They called out: "All the bags of gold, please." The blue gnome sent his red messenger upstairs to find out how many bags there were. There were 12. Then the gnomes outside put a ladder against the house and each climbed up in turn and gave a loud knock on the door in the wall of the middle floor. The red gnome heard these knocks and counted 1, 2, 3, 4, 5, 6 (he could only count) and then ran and told the blue gnome that 6 messengers had come from the King to carry away the 12 bags of gold. The blue gnome then wrote down this sum in his note-book:—

$$\begin{array}{r} 6)12 \text{ bags of gold (coloured red for 1st floor)} \\ - \\ 2 \text{ bags of gold (coloured blue for ground floor)} \\ = \end{array}$$

When he had done that he told the red gnome to carry down to the ground floor 2 bags of gold at a time and to hand them through the front door to each of the 6 messengers (you see it would never have done to throw the bags of gold through the door on the first floor: they were much too heavy for the gnomes underneath to catch). And so the messenger gnomes went off with a bag of gold under each arm. Now children, the sum which the blue gnome wrote down is called a division sum and we shall write such a sum down in just the same way as the clever gnome did. These two examples will serve to show how one may clothe these processes in imaginative pictures. I also developed the same picture to show the children how to set down the addition and the multiplication sum.

To-day we are so used to the way in which we write down our numbers and take it so much as a matter of course that it is difficult for us to realise that, for example, in Roman times people could not multiply, as we do to-day and had to do their multiplication by repeated addition.

Try multiplying XLVII by XXIII! And yet how easily *we* can do it:—

$$\begin{array}{r} 47 \\ 23 \\ \hline 141 \\ 94 \\ \hline 1081 \end{array}$$

What a great step it was when man began to use the Arabic numerals and to use them in such a way that their *position* expressed the number he wanted. (The history of the use of the symbol "0" is very interesting in this connection and forms an important chapter in the mathematical work with older children.) Thus it is important how one teaches little children about Units, Tens, Hundreds, etc., so that they may really grasp the processes involved.

I described to my children how the gnomes lived with their King in a little town which had 3 streets running parallel with one another and all joined at one end by the broad main street which led to the King's palace. These 3 streets were named Blue St., Green St., and Red St., and each had 9 houses numbered 1 to 9. (We drew a picture of all this in coloured chalks.) The King often wanted to send a message to one of his subjects so he used to send his postman with a letter on which was written a number, say 3, surrounded by a blue or a green or a red circle and in this way the letter was always delivered to the right house. Now after some time the gnomes grew more clever and the King became very clever. The gnomes learnt to count but in a strange way: those in Blue St., could only count up to 9, those in Green St. could only count in 10s while the Red St. gnomes could only count in 100s. So they re-named their streets Units St., Tens St. and Hundreds St. and their King, when he sent a letter, no longer put a coloured circle round the number of the house but wrote on the envelope 3 or 30 or 300 and the letter was taken accordingly to No. 3, Units St., or No. 3, Tens St. or No. 3, Hundreds St.

The children also acted this story arranging their chairs as houses in three streets and we had a king and his postman who delivered the letters.

Now the gnome who lived in the first house in each of the 3 streets stored and guarded the King's rubies. The gnome in No. 1 Units St. only had single rubies (not more than 9), and the gnome at No. 1 Tens St. he had little bags of rubies (not more than 9 bags) with 10 rubies in each bag, while the gnome at No. 1, Hundreds St. looked after bigger bags of rubies (not more than 9 bags) each containing 100 of the shining red stones. One day the King wanted 7 rubies for a new crown so he sent a messenger to the gnome at No 1, Units St. to fetch these rubies. The gnome only had 5 rubies in store so he went along to No. 1, Tens

St. to borrow a bag of 10 rubies. He brought these back, gave the messenger the 7 rubies for the King and had 8 rubies left in store:—

$$\begin{array}{r} 15 \\ 7 \\ \hline 8 \\ \hline \end{array}$$

(At this stage it is important to see that the children put their figures down underneath one another in the right "streets.")

In this article I have described actual work in Number and Arithmetic carried out with my class during the first two years of school life. It should perhaps be pointed out that another teacher would present the themes dealt with here quite differently. The pictures which may be created by the imagination are without number and it is the task of every teacher to choose the picture which he feels most apt to the matter he is presenting and for the particular children under his care.

He will have succeeded in his educational task up to this point, in so far as he has worked with the unfolding and developing powers and capacities of these seven and eight year old children and at the same time has brought to them a real feeling for the wonder and quality of the world of number.

I hope that I have also been able to show the truth of what Rudolf Steiner says at the close of a course of educational lectures: "My dear friends, you will have seen that everywhere in these lectures I have sought to make true, for a foundation of pedagogy that is orientated in Spiritual Science, something which you know Herbart also has said: He could not imagine any instruction that was not at the same time education, and vice versa he could not imagine any education that could dispense with instruction."

A. RENWICK SHEEN.

David and Goliath

A Play Written for Children in their Ninth Year

SCENE I

THE BATTLEFIELD

ISRAELITES

Gloom fills our thought like a valley at nightfall,
Feeble's our hand on the hilt of the sword.
Cold in our heart as if held by the ice thrall:
Far, far away is the hand of the Lord.

Our foes have a giant for champion. Among us
No one can face this Goliath unawed.
So we do naught while the Philistines wrong us:
Far, far away is the hand of the Lord.

Saul is our king, but alas! most unkingly
Shrinks even he when the Philistine horde
Sends out Goliath to fight with him singly:
Far, far away is the hand of the Lord.

1ST ISRAELITE

Time was when Saul would not have faltered
Against Goliath. He's sadly altered.

2ND ISRAELITE

'Tis true: when King he first became
Goliath himself he'd have put to shame.

3RD ISRAELITE

Alack the day, when out of pride
The will of God he put aside.

4TH ISRAELITE

Ay, ay! tis from that day he lost
His strength of heart. A heavy cost!

5TH ISRAELITE

Look! here he comes forth from his tent,
His footsteps slow, his shoulders bent.

(Enter Saul)

SAUL

Have you no greeting? Do you disdain
Me, whom o'er Israel to reign
Great Jehovah himself did set?
Have a care, or you'll regret!

6TH ISRAELITE

Woe upon us, royal Saul.
Goliath stalks yonder, challenging all.
Go, face him, Saul. God will thee aid
To win the battle. Be not afraid.

SAUL

Nay, nay. Goliath I cannot fight,
God helps not those whom God doth slight.

[32]

ISRAELITES

He comes again, he comes again,
Goliath of Gath with might and main.
His spear as huge as a weaver's beam.
We fear its glint, we fear its gleam.

(Enter Goliath and Philistines)

PHILISTINES

Goliath of Gath, Goliath of Gath,
You've never a one with the strength he hath.
Send out your Saul, he's middling tall,
And Goliath will eat him, helmet and all.

GOLIATH

Goliath am I,
Six cubits high,
Spoiling to fight
With an Israelite.
The one who wins, be it I or he,
Shall give his folk the victory.

PHILISTINES

Send out your Saul, he's middling tall
And Goliath will eat him, helmet and all.

ISRAELITES

Saul of Israel, call on the Lord.
He'll bestow victory on thy sword.

SAUL

Goliath of Gath I could never defeat:
Before his spear I would ever retreat.

PHILISTINES

Send out your Saul, he's middling tall,
And Goliath will eat him, helmet and all.

SCENE II

A HILLSIDE NEAR BETHLEHEM

DAVID

Here among my harmless sheep
A shepherd's kindly watch I keep,
Whilst far away my brethren all
Fight in the battle for King Saul.

[33]

Fight would I too along with them,
Did my father not stay me in Bethlehem.
So pray I ever to the Lord:
Put thou thy hand to Israel's sword
Against the loathly Philistine:
Then shall the victory be thine.
But behold! my father climbs the hill.
Blessing be on him! What is his will?

(Enter Jesse)

JESSE

My son, my heart has let me know
It is God's will that thou shouldst go
Forth to Israel's battle line
Against the loathly Philistine.
Come to the house and carry with thee
Food for thy brethren hastily.
God go with thee, dearest lad,
Then will thy heart and theirs be glad.
Dark as the night should I find the day
If aught amiss should come thy way.

DAVID

Quake not for me, my father dear;
House not within the smallest fear.
Straight will I follow thee below,
And then to the field of battle go.

JESSE

Come then, my son, without delay,
Thou must travel far and fast this day.

(Exit)

DAVID

I will lift up mine eyes unto the hills,
From whence cometh my help:
My help cometh from the Lord,
Who made heaven and earth.

ANGELS

David, go forth with fearless heart
The Lord is with thee from the start.
Love thou his word, 'tis from the skies,
Strong then thou'lt be, and wondrous wise.

[34]

SCENE III

THE BATTLEFIELD

1ST ISRAELITE

Men of Israel, let us call
On our God in our distress.
The blame is ours, 'tis on us all,
That our deeds he cannot bless.

His commandments we disdain,
From his paths we turn aside.
Let us seek for him again,
Lest we perish in our pride.

ISRAELITES

Hear us, hear us, great Jehovah,
Help us with thy saving hand.
Help us, and our cares are over,
Nothing can thy power withstand.

Out of Egypt thou didst guide us,
Fed us, led us forty years
With thy fiery cloud beside us
We made nothing of our fears,

But within this land of promise
Often, often sinned we sore;
Often, often thou forgav'st us;
Oh, forgive us now once more.

1ST ISRAELITE

Look yonder, friends, aloft, to the right!
Is he Philistine or Israelite?

2ND ISRAELITE

Surely an Israelite, I would say,
He's on the path that comes this way.

3RD ISRAELITE

How lightly he strides like a care-free guest
In some green place where all is at rest.
But who may he be? Can anyone tell?

DAVID'S BRETHREN

Indeed we can. We know him well,
Seeing it's David our younger brother.
His place is at home with his father and mother,
What brings him here to the battle-ground,
Where the swords flash and the trumpets sound?

(Enter David)

[35]

DAVID

Brothers, I greet you, how goes the fight?
How many foes have you put to flight?

BROTHERS

What dost thou here, thou saucy boy?
Canst thou not better thy time employ?

DAVID

Brothers, be patient, I bring you food,
Food from our father to do you good.

4TH ISRAELITE

Comrades beware, the foe marches near,
With dread Goliath shaking his spear.
(Enter Philistines with Goliath)

PHILISTINES

Hither we march with sword and shield,
Masters upon this battle field.
We put our trust in our champion Goliath,
But our foe, ha ha, on no one relieth.
Cowards, cowards, are Israelites all,
Unworthy indeed 'neath our swords to fall.

DAVID

Israelites, Israelites, hark at their pride.
Surely you'll scatter them far and wide.

GOLIATH

Come on, come on,
Some mother's son
Of an Israelite
And with me fight.
Fighting is meat and drink to me,
So let some one feed me instantly.

DAVID

Why this silence, this shameful waiting?
Will nobody stop his boastful prating?

5TH ISRAELITE

Shameful it is, but none of us dares
Face Goliath's scornful glares.

DAVID

Alas, alas! tell me, yea, tell
Where is thy courage, O Israel?

BROTHERS

Get you gone from this field of battle,
'Tis no place at all for your foolish prattle.

DAVID

Nay, but if no one else will fight,
I, with my trust in God's great might,
Will to this braggart make reply,
And in the battle do or die.

5TH ISRAELITE

Be not so rash: but a youth thou art,
And this giant is strong and most cruel of heart.

DAVID

God is stronger, for he made all;
Be it but his will, Goliath must fall.

ISRAELITE

The king is coming, all bowed together.
(Enter Saul)

SAUL

Who is this lad? What brings him hither?

ISRAELITE

David, O King, is his name, just come
With food for his brothers from out his home.

SAUL

Too young is he for this place of strife:
Send him away, lest he lose his life.

DAVID

O royal Saul, think it not pride
But I will go forth, God at my side:
And by his will, in whom I trust,
Goliath of Gath shall bite the dust.

SAUL

Young man, thy trust is more than mine;
But thou art too small 'gainst the Philistine.

DAVID

The wisdom of God will help me through.

SAUL

Then as thou sayest, so shalt thou do.
May the God of our fathers give thee aid.
Here take my sword. 'Tis a matchless blade.

DAVID

I thank thee. But no, 'tis too heavy, O King.
I will sally forth with a shepherd's sling.

ISRAELITES

Goliath is as strong and tall as a tower
And oft have we trembled before his power.
May God then, thou shepherd's boy, this day
Be shepherd to thee, and with thee stay.

DAVID

Amen to that. 'Tis only so
Against Goliath I dare to go.

PHILISTINES

Ho, ho, ho, is this tiny tot
The only champion Saul has got
To put against Goliath tall?
Or does he come to play at ball?

GOLIATH

You little sprat,
What are you at?
Where is your mother
Or elder brother?
If a trumpet should blow, 'twill surely upset you.
Run away home, or Goliath will get you.

DAVID

In the name of Jehovah of Israel
I come to fight thee, thou foeman fell.

GOLIATH

So Saul hath sent you here to play.
Come to me, boy, and I will thee slay.

DAVID

May God reward thee thy evil this day.
(*David slings a stone: Goliath falls*)

PHILISTINES

He's down, he's down, our mighty one,
Slain by a shepherd boy's little stone.
Away, away, away must we go,
Now that Goliath has been laid low.

ALL

If it had not been the Lord who was on our side,
Now may Israel say:
If it had not been the Lord who was on our side, when
men rose up against us:

Then they had swallowed us up quick, when their wrath
was kindled against us,
Then the waters had overwhelmed us,
The stream had gone over our soul.
Then the proud waters had quite gone over our soul.

Blessed be the Lord who has not given us as a prey to
their teeth.
Our soul is escaped as a bird out of the snare of the
fowlers. The snare is broken and we are escaped.
Our help is in the name of the Lord, who made heaven
and earth.

J. DARRELL.

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