

RUDOLF STEINER LIBRARY



VYDZ030058

CHILD AND MAN

A MAGAZINE FOR
THE EDUCATION FOUNDED BY
RUDOLF STEINER

CONTENTS

- "New Lamps for Old" - - - *Editor*
Man Between Heredity and Freedom
(Notes of a lecture by Dr. H. Poppelbaum)
Science at the Age of Fourteen - *K. M. Jones*
Books as Rich Gifts - - - *G. H. Sargeant*
The Wise Men's Well—A Play - *Dr. P. S. Moffat*
Questions and Answers No. 6.
Eurhythmics - - - *Roy Wilkinson*
Mother and Child - - - *Clarita Benkendoerfer*

also

Letters to the Editor
Verse, and Anecdotes of Child Life.

Volume III
New Series
No. 7.

Published by
The Rudolf Steiner
Educational Association

Price
1/6

MICHAEL HALL

Forest Row, Sussex

Co-educational School founded in 1925 on the principles of Rudolf Steiner.

Recognised by the Ministry of Education as an efficient primary and secondary school.

The School is adjacent to Ashdown Forest, and there are three boarding houses. Day children are also welcomed.

For Prospectus, &c., apply to:—

THE SECRETARY,
MICHAEL HALL,
FOREST ROW, SUSSEX.

Michael House School

ILKESTON
DERBYSHIRE.

Founded on the principles of Rudolf Steiner.

The School, founded in 1934, comprises a Nursery Class, a Middle School and an Upper School. Boys and Girls may be admitted at the age of 4 and remain until 18.

Boarders can be accommodated privately at St. George's House, High Street, Ilkeston.

All enquiries to:—

THE SECRETARY,
MICHAEL HOUSE SCHOOL,
ILKESTON, DERBYS.
Telephone: ILKESTON 779.

WYNSTONES SCHOOL

Whaddon, Nr. Gloucester

Telephone: GLOUCESTER 22475

Recognised by the Ministry of Education as an efficient primary and secondary school.

Boarding and Day School for boys and girls aged 4 to 18 (Nursery Class to Twelfth Class).

Founded in 1937 on the principles of Rudolf Steiner.

THE NEW SCHOOL

King's Langley, Herts.
Based on Rudolf Steiner's Principles.

The New School is a Day and Boarding School for boys and girls from 6 to 18 years.

Preparation for School-leaving examination.

Nursery Classes for younger children are held at Friarswood, King's Langley.

A prospectus giving further details of the method and aims of the School is available on request from the Secretary.

Telephone:
King's Langley 2505.

CHILD AND MAN

Published quarterly by

THE RUDOLF STEINER EDUCATIONAL ASSOCIATION

Editor: H. L. HETHERINGTON, B.A., Michael Hall, Forest Row, Sussex.

CHILD AND MAN is a magazine for the education founded by Rudolf Steiner. It seeks to form a link between all those who are in any way interested in this education, and to provide an up-to-date and authoritative commentary on the development of the work in the schools. Its contributors write out of a knowledge of Rudolf Steiner's methods, combined with their own day to day experience in working them out with the children.

Subscriptions (6/6d. per annum, post free) should be sent to—
The Secretary, Child and Man, Michael House, Ilkeston, Derbys to whom also all communications concerning sales, advertisements etc., should be sent.

VOLUME III (New Series)

Christmas, 1953

NUMBER 7

"New Lamps for Old"

THE tale of Aladdin and his lamp has long been a favourite one with our nation. When the sorcerer is cunning enough to replace the old lamp (which works) by a new one (which doesn't), the conservative instincts of our nation understand the situation perfectly. And yet there comes a time when all lamps (even magic ones) wear out and need to be replaced, when one cannot postpone a radical change any longer, and a modification, merely, of existing forms and customs cannot serve. The development of the human race would have been impossible without the revolutionary notions of Plato and Aristotle in Greek times, or those of Galileo and Newton in our own. There come moments of crisis in human affairs, when a new direction must be given, a new impulse imparted, if a rapid disintegration is not to follow.

We are not concerned here with establishing whether we have reached such a moment now, we wish rather to consider how as educators we may ensure that when such a moment comes the new ideas and impulses can be born in the young members of the community. Traditional education has always had a strongly formative effect. The "product" of the public school is recognizable anywhere, he has a code of behaviour, an attitude to life and society, which he takes for granted and expects to find in his colleagues from similar establishments, an ideal of living which is conservative and has stood the test of nearly two centuries.

In his attempts, often magnificently successful, to realise this ideal, the conventional schoolmaster of the past has all too often tended to regard the young schoolboy as an unwilling barbarian, who has to be schooled by force into the ways of civilized men; as a youngster, tousle-headed, inky-fingered and rebellious, who has to have Latin, Greek and the elements of calculation beaten into him. This view is fast disappearing of course, but the process of change appears to be rather a modification than a radical reform.

Reactions to this way of education have been violent, and have taken the form in so-called progressive schools of giving children abundant opportunity for "self-expression". Those who preach self-expression seek constantly to create situations in which children can express their own individuality, their own viewpoints, develop their own initiative, find their own way of doing things, of creating their own environment. At first sight this would seem an obvious way of ensuring that "new ideas and impulses can be born in younger members of the community". But it is nevertheless illusory. It is a new lamp without magical properties, without an indwelling genius.

The self-expressionist assumes that what is to be developed in the child is there all ready to be worked upon and only needs suitable environment to allow it to blossom forth. An unprejudiced and more alert contemplation of the phenomena leads to different conclusions. The self-determining individuality of man, although spiritually mature, has not yet attained that relationship to the growing physical body which makes "self expression" a practical possibility, nor is this completely possible before 21. The spiritual individuality may be, and sometimes is, reflected with startling clarity in the changing personality of the developing child, but it is a reflection only of what is to come, of what is not yet born. Self-expression, before about 21, is a meaningless concept. Traditional education cannot be charged with misunderstanding this. But its methods of dealing with the situation leave no room for the unexpected and stem from a too strongly formed ideal to be suitable for our apocalyptic times. Its vision of the old is too powerful to allow for the emergence of the new.

Thus on the one side we find the growing child pressed into a mould and on the other given a dangerous and too early freedom, with which he is totally unable to cope. Both practices harden body and soul, so that they are incapable of becoming mobile and supple instruments of the spiritual individuality which will take up its abode fully at 21. Only a thoroughgoing understanding of the slowly developing body on the one hand, of the gradually incarnating individuality on the other, and the ever mobile, ever changing life of feeling, which weaves as mediator between the two, can lead to the right environment for the growing child. As far as we know, the Rudolf Steiner education alone provides it.

THE EDITOR.

Man Between Heredity and Freedom

(What follows are notes of a public lecture given by Dr. H. Poppelbaum at one of our schools (Michael House) during a recent visit to England. It is not perhaps generally known that Dr. Poppelbaum besides being a member of the executive of the Goetheanum, Dornach, is also a lecturer and author of international repute. All English-speaking people who take up the works of Dr. Steiner will always be particularly grateful to him for his excellent translation of "The Philosophy of Spiritual Activity"; and all teachers must have found again and again his own book "Man and Animal" a source of inspiration and information. Perhaps teachers know him best, however, as the head of the Pedagogic Section at the Goetheanum, where, during the summer conference, they meet to discuss educational problems with him in the light of Rudolf Steiner's teaching. The lecture from which these notes were taken, while not specifically an educational lecture, had much in it that throws light on the problem of man's essential being—which, as the Editor recently pointed out ("The Child is father of the Man"—September number) is something that must be clearly grasped before education can properly be said to begin).

The problem as to whether man is conditioned by heredity or freedom is one which cannot properly be solved by philosophic argument, although for several hundreds of years attempts have been made to do so. As far as argument goes, as good reasons can be established to show that freedom is man's greatest illusion, as that it is his greatest possession. What is wanted in this field, more especially today, is further observation, the recognition of new facts.

Why is it necessary to educate the human being at all? The fact that this question can be asked, while in the case of the animal it simply doesn't arise, points already to something operating in human development over and above that which Nature supplies. It indicates the presence of something to which our observation must be directed, if we are to discover, not arguments, but new facts.

There is a saying of Rudolf Steiner's in this connection which is not so well-known as it should be: "Nature makes of man merely a natural being; society makes of him a being who acts according to law; only he himself can make a free man of himself. At a definite stage in his development Nature releases man from her fetters; society carries his development a step further; he alone can give himself the final polish".*

'He alone can give himself the final polish'. We are directed straight away here to something indwelling the human totality which is not the result of heredity and environment, but which takes up the gifts and forces of both, and moulds them in line with an inner motive. One might call this the 'inner core' of the human being, the Ego or I'.

This is seen at work in the earliest years of childhood. Every mother, particularly one who has had several children, has ample

* "Philosophy of Spiritual Activity", Chap. IX 'The Idea of Freedom'.

was said above. How comes it, for instance, that every human being has a distinctive walk, so much so that if we are familiar with him we can recognise him by it, even before he is near enough for us to confirm it by other means? Nay more, the very *sound* of a person's footsteps on the stairs affords ample recognition to one who knows him. It can only be because that 'inner core' of the human being, the individuality, already in the early years of babyhood has begun to take hold of the forces of Nature which are given to this end, and has shaped them in its own distinctive way. True, the general result is the same; walking as such is a universally human activity; but the distinctiveness with which the general result is obtained in each individual case, points to factors over and above those given by heredity and environment.

This is again observable in a child's learning to talk. Imitation plays a larger part here than it does in walking, but the distinctiveness in the final result emerges none the less. Nature gives the child its vocal powers (and how powerful they can be is only too well known) environment gives it the presence of spoken speech; but something more must be present so that factors thus given may be grasped and shaped into the characteristic individual voice.

opportunity to make observations in this field which confirm what The same thing can be seen in the way a child shapes out of the random movements given it by Nature, the precise and individually characteristic ones of mature development. The wild, haphazard (and often disastrous) efforts with which a child begins to transform the instinctive and sufficient movements required for eating, into those of conveying food to the mouth by the complicated means of a spoon, points undeniably to the indwelling of something more than mere heredity and environment.

Wherever we observe the human being in development we are forced to acknowledge beyond the facts that are obviously present, another group of facts, as real as the former, though less obvious to the ordinary methods of perception. It is such facts that spiritual science sets out to observe; and it is from such facts that it draws its conclusions.

Heredity is not sufficient to explain the human totality. It is not that the conclusions of biological and psychological science are wrong, but that they need to be supplemented by the facts of spiritual research. It is well known that around the age of fourteen—fifteen years the human being becomes capable of procreating another human being. This does not usually happen it is true, but the potentiality is there. In that case, Rudolf Steiner once said, all that can be transmitted by heredity must by that time have reached a limit, a point of maturity. But the human being as we understand him has by no means reached maturity at the age when he becomes biologically mature. Who is it that carries on this process even sometimes into advanced old age—as can be seen in the case of Goethe? It can only be an inner individual entity, the essential human being, who does this.

The forces of this individual work right down into the very metabolic system, even. It is well-known that the human being must have certain proteins etc. in order to live, and that the metabolic system transforms the foodstuffs taken in by means of an inner chemistry. But it is not so generally known that every single human being does this in a different way, so that it is possible to identify in any human being the different character of the protein substances from those of any other. Exhaustive experiments by Kolisko and Pfeiffer, pupils of Rudolf Steiner, have shown by a process of chromatography that this fact is substantiated in the different character of each human being's blood.

This 'inner core', this individuality in the total human being is something that cannot be denied or overlooked. It is true that what is thus described is active for the most part below consciousness, and that when it does appear in consciousness its chief field of activity is limited as yet to that of moral decision, but it all points unmistakably to the character and goal of man's evolution. "He alone can give himself the final polish". He in freedom will take up the task of his own destiny with the tools and forces that Nature has placed in his hands. He is not obliged to become the creature of Heredity and Environment. He can—and he already strives toward that end—develop himself in individual freedom, transforming what Nature has hitherto provided.

A. H.

Science at the Age of Fourteen

K. M. Jones

THE class speaks with one voice. This the upper school teacher invariably experiences when listening to the morning verse spoken by a new class IX at the beginning of the school year. Yet even before Christmas this chorus has become a concord of many notes and inflections of tone, as individual qualities of soul rise to expression in speech. And here we have an indication for teaching.

In the course of the next years the teachers of this class will be dealing with problems of long duration which arise out of the inner being of their pupils. Hitherto it can be said that the children's difficulties have arisen from outer circumstances and surroundings. Henceforth many of these children will have a long inner struggle, each of an unique and personal nature; this is the inner aspect of that which prints itself outwardly as the changes of puberty.

The life of the soul is greatly stirred at this time and receives into itself forces which will grow later into the personality of the adult. Previously there was an inner stillness and receptiveness but this is

left behind and a deep feeling of insecurity has taken its place. It is this which brings about the awakening of thought. The old supports have gone. The collective response of the class was based on a willingness to receive and confidence in what the world and the teacher had to bring. Clouded though it was after the ninth-tenth year by a dawning sense of self identity, it was still the underlying mood.

The soul forces which enter with such storm during the next one-and-a-half years cause an inner darkening, they threaten to take control and the child is fundamentally unsure. Thinking is the response to this. In thinking one can be shielded from the too immediate impact of the outer and inner world, thought is a mirror in which events can be viewed, robbed of their suggestive power, where they can be brought to rest and can be evaluated and assessed. They offer points of reference and support. With what firmness will the pupils of class nine maintain their judgements and arguments! The teacher does not question them. They will, in all events, be surrendered after a few weeks for another standpoint as ardently held. The teacher goes into all questions characterising but never asserting, rather making the contact with the pupil indirectly through the subject matter which both are considering. In this way only, with one pupil after another, can that relationship gradually be established which gives support over these years.

The class nine in this school* have two main lesson periods of two hours a day for four weeks which incorporate the physical sciences. One is based on the substances derived from plants, the other focussed upon steam power and the electric telegraph and telephone. Two realms are involved, that of nature in which, through the influence of the seasons of soil and weather, nature works and man tends its working; and the other in which the plant substances as foodstuffs, fuel, and chemicals of all kinds acquire a form and circulation impressed upon them by purely human endeavours. They thereby become commodities and the shadow of social and money values accompanies their circulation. The plant has its place in both. Even before the natural product has severed its connection with nature, human foresight and intention is directed towards it, leading it into the new social connections. The plant is removed from its nature connections and is given its place in this other domain. Abstractions arise when we ignore this and only deal with substances and their properties.

The plant substances arise also in connection with key phenomena in the realm of life: thus the magic girdle of cambium around the trunk which builds its substance and mediates between the mineral waters rising within and the products of photosynthesis in the leaf moving outside it; the remarkable chemistry of the leaf surface in sunlight, and the phenomena occurring around the growing point are all of the greatest significance for carbo-hydrate chemistry.

These regions of life are natural sources for the beginning of chemical studies.

The use made of plant substances by man is also a mirror of his own development. Is not the change in his sugar diet from honey to cane sugar with the Arabs, and to root sugar in the modern age, a dietary development which parallels changes of consciousness? Did not the drinking of wine play a special role in the first millenium B.C. in overcoming the bond of blood which was the conserving force among the ancient peoples?

And with the coming of synthetic fibres we are about to make the third step from clothing ourselves in products of animal and plant to mineral garments!

Whilst familiarising themselves with the oils, fats, ethers, soaps, explosives, dye-stuffs and so forth in the laboratory, the children are also introduced to some of these perspectives

Independence of judgement is not yet asked for but they strengthen their thoughts in writing essays which include these backgrounds and yet are saturated with substantial content which has been observed or has been related to them. The essence of this approach can be expressed by modifying a phrase used by David Lillienthal, sometime chairman of the Tennessee Valley Authority undertaking. In his book he speaks of "the seamless web of nature" which all the specialists must respect when planning "unified resource development" in this great valley. We are concerned with "the seamless web of knowledge" which is essential for the child's absorbing interest in everything around him. If we can preserve this intense and broad interest through the time of the advent of thought we shall later perhaps have a man who has the degree of love for the world and for men which is needed for the great self-discovered responsibilities.

Thinking too must spring "from the grass roots"; another well chosen phrase of Lillienthal's, for is not the first few feet of humus the foundation of our life on earth?

By the end of the period the children will have acquired a good good deal of knowledge about many of the industrial processes and products use today which spring from the plant; from paper and margarine, to cordite and rayon.

The treatment is the reverse of that usually followed in teaching Chemistry, where the substances come first. That would be to take the condition of rest as a satisfactory starting point. This ignores the process of coming to rest. In those realms where we can see mineral substances coming into existence, for example in the human bones, they are an end-product formed out of mobile living conditions only later when they have become mineral are they of service to men and obey his dictates. Mineral Chemistry is reserved for Class X.

The second science period has a different emphasis, it deals with man around a machine. It is not for nothing that the machine—car, locomotive, or whatever it is—makes such a deep impression on small

* The Edinburgh Rudolph Steiner School (Editor)

children. It is the one object in nature entirely created by man. It probably stands out for the young child quite starkly as the one element in his surroundings with which he is continually not relating himself. Though he takes it to bits with great absorption, it still does not reveal its nature to him. Any machine points to the social discovery which gave rise to it—the division of labour. This is an outstanding theme in the history lessons of this year. Of more concern to the science teacher, it points to a thought,—for, without the thought of that machine it would never have come into existence,—and the thought lies in the context of what might be called “the spiritual history” of mankind. In that spiritual history the whole of modern science has its significant place. This is a new world which none of the children could previously glimpse or enter. They have certainly been stirred with admiration by stories of fortitude and discovery, they may have been profoundly moved when listening to Plato’s account of the death of Socrates, but they have never hitherto experienced enthusiasm for a thought. It will come back gradually, its small beginnings are to be sought for in this lesson. One would not proceed far with the study of the flow of energy, the simple mechanics and heat in connection with the steam engine, without meeting the principle of conservation of energy. In Classes X and XI one will describe the background out of which this thought emerged, and the lives and the relationships between Julius Robert Meyer, Joule, Helmholtz, Eugen Düring, Tyndal and others connected with this discovery. One would be able to characterise the philosophic setting in which this idea emerged and perhaps something would then be felt of the ‘necessity’ of the arising of this principle at that time. Certainly if this could be achieved a certain freedom would come into the pupils’ relationship to such a ‘law’. How often in the history of science do we see laws becoming scientific blinkers for generations of scientists. Though such range of thought is not yet possible in Class IX, it calls for reticence in handling these fundamental laws so that they do not weigh too heavily on the pupils. The teacher should have an understanding for these earlier stages so that if he speaks of the fire in the locomotive it can still be felt as part of that first Promethean fire which man has taken into his charge throughout the ages.

The locomotive is studied first. The processes are described: the conditions of warmth throughout the engine, the transformations of water in boiler, superheater, cylinder and so on, the transmission of force through the mechanical system. All these are thoughts which are close to the phenomena and rise simply from them. How far they can be built up, has to be decided in the course of the lessons; compensation, balance and moments in the mechanical system will probably be treated; latent heat, calorific value of fuel, specific heat on the heat side, all of them very closely related to the locomotive.

From this we pass to the electric telegraph. The children will make one and later see its development in an automatic telephone

exchange. Here they will easily be fascinated by the completely cold automatic responses of the electric instruments, it is like the clicking of dry bones, the only relationship one can make with them is through logical and abstract thinking.

The simpler electric circuits are studied in terms of current, potential and resistance, each child should feel that there is some portion of this field which he understands. Through the telegraph—after the accounts of the laying of the Atlantic cables—the children hear of the many clever uses to which the instrument has been put. The intellectual pole in the child is called forth by this study; the will pole was approached through the prime movers.

The subject matter taken in these main lessons has been built up out of the needs of the child at this age and their background. The science teacher may meet the children for a few months only at this important age between fourteen and fifteen. In it he must support the first stirring of independent thought life, must let it breathe freely and easily in the airs and currents of outer experience, must give it a connection with the depth of the soul from which it rises in warmth and strength and must finally direct it upwards to the pure weaving of the light of thought confident in its own element. But this latter must grow in classes X and XI, when a different approach to science will be required by the changed conditions then prevailing.

The six-year old was listening to his teacher’s story with rapt attention. Chin cupped in hands, elbows on the desk, his eyes seemed to watch the words as they fell from his teacher’s lips. Presently the teacher paused; the climax of the story was at hand. A perfect silence filled the room. But the pause was just a little too long for the boy, who had forgotten everything—teacher, classroom, school-mates—in the telling of the story. Only that magic atmosphere that enclosed all stories that he heard at home from an adored relative, remained. “Yes”, he said presently, unable to wait any longer, “and what happened then, *Granny!*”

* * * *

A small girl to her Nursery teacher: “You had that frock on the first day I came into the Nursery—and I’ve been here ever such a long time!”

* * * *

An English girl of fourteen or so was looking after a little there year old German boy for an hour or two. He chattered away continuously—in German, of course; of which language the poor girl understood never a word. Later in describing it all to his mother, the boy said, “I’m much older than she is; she can’t speak yet”.

My Fathers House

a poem for children in class 3

My Father's house is the whole tremendous world,
And however far I may go I am still at home.
From the heart of a fern where the softest leaf is curled,
To the uttermost edge of the furthest unknown land,
I am never beyond the reach of my Father's hand.

My Father's voice sounds from the high hills
And when I wander far away and away
And when I doubt and when I carelessly stray
My Father is more than the wild and the bitter sea,
My Father is near as the wet grey stones to me.

My Father's arm curves in the broad plain
And wherever the plough bites, and the wheel turns,
And flocks are gathered and make for home again.
I walk with my Father along the homeward track,
And am glad to feel his strong brown hand at my back.

My Father's ways are the ways I have learned to know
The lovely line of his hills against the sky,
The thrilling song of his birds, and the way they fly
The great thrust of his oak tree's mighty limb,
As gentle as my Father, and as strong as Him.

Stanley Messenger.

Books as Rich Gifts

G. H. Sargeant.

IN addition to the many story books one delights to give to children, there are others that may be considered—books that may become valued future possessions as well as being of immediate service: A Bible, an Atlas, a Star Book, a Book of Carols, and of course, Books of Poetry.

The age of ten is soon enough to give a child a Bible of his own. The print should be clear and not too small. There are a very great number to choose from, at all prices. Unless it contains reproductions of masterpieces, illustrations are best avoided.

Many children are happy to possess an atlas. It seems rather a costly present perhaps, for a cheap one is worse than useless, but it can be a gift for life. Once it is grasped that the foremost use of an atlas is not to shew where a certain place is on the map, but to give an inquiring child a relationship with the varying forms of the surface of our earth, one may be willing to pay the price. (Nor need one be

disturbed by the fact that future events will inevitably render an atlas out-of-date politically). If an atlas is presented rightly to a child the earth will present itself as one whole—as an organism whose secrets he will long to explore. Maps shewing arbitrary divisions and connections other than geographical ones, by painting patches of the same colour, are unhelpful in this respect. With a little help at home or at school children can enjoy such an atlas from the age of eleven or twelve. The "Advanced Atlas of Modern Geography" is recommended. It costs 25/- and is published by Meiklejohn and Son Ltd., Bedford Street, W.C.2. The Oxford Atlas is a little different but equally good. It cost 25/- and is published by the Oxford University Press.

A Star Book which enables one to find the constellations month by month with very little difficulty is "The Night Sky". It contains plenty of other information too. It is "Stars at a Glance" brought up-to-date, and has just been published by The Times Publishing Co. at 2/6d.

The Oxford Book of Carols is an old friend and is full of riches. There are carols for all seasons of the year, two hundred or more; there is a most interesting and informative preface and helpful indexes. It is published by the Oxford University Press, Amen House, E.C.4. and costs 9/-. The Rudolf Steiner Book Shop Stocks it, and so do most good booksellers.

Unless one knows the taste of the individual for whom the poetry is intended, an anthology is perhaps a wiser choice than the works of one poet, and for children of fourteen and over the selection is vast. Here again the Oxford Books have much to offer; the Oxford Book of Verse now costs 15/-. For younger children "The Child's Garden of Verse" by Robert Louis Stevenson, is available in two editions; the smaller book at 6/-, (publisher, Bodley Head Ltd., Little Russell Street, W.C.1.) and a larger volume at 7/6d. (published by Collins, Glasgow). Both are pleasing and the choice mostly lies with the illustrations. Then there is "Stars and Primroses" by M. C. Green. Children are attracted by its unusually delicate pictures and decorations long before they can read the selection of lovely poems, but they can enjoy their music when they are read aloud to them. "Stars and Primroses" is published by The Bodley Head, 8, Bury Place, W.C.1. "For your Delight" is a small book and is not illustrated but almost all the poems are thoroughly enjoyable, and children from nine or ten years onwards can appreciate them. Its price is 4/6d., and it is published by Faber and Faber, Russell Square. "The Key of the Kingdom" is an outstanding production, and the poems pictures and prose are intended for children between seven and nine. Many children attending Rudolf Steiner Schools in this country already possess a copy. It is published by the Anthroposophical Publishing Co., London, and can be bought at the Rudolf Steiner Bookshop, Park Road, N.W.1.

Picture Books: to walk into a shop where books for young children are sold, especially at the Christmas season, is to be appalled at the

ugliness exhibited. Crude mockeries of animals chasing Teddies come to life, flare at one in glaring colours, while one catches sight of greater monstrosity in the 'comic' series. Lucky children who are spared such 'gifts'. Why give a book at all to a child under six or seven? Most picture books are treated as toys anyway, and soon become dismembered. Artistic picture books have to be searched for, and when found are better safeguarded by an adult until the child is old enough to respect them. Such a book is "The Little Angel's Journey to Earth". It is a German book but an English text is provided. It is supplied by the Rudolf Steiner Bookshop, Park Road, N.W.1. and costs 13/-. The pictures in "April's Kittens" by Clare Newberry are worth taking care of, (published by H. Hamish Ltd., 90, Gt. Russell Street), and no doubt there are many others.

Caution is needed when buying fairy tale picture books, for often a simple, beautiful story that has come down to us through the ages is so cheapened as to be hardly recognisable. A straight forward collection of Grimm's, for instance, in as good a translation as possible, is preferable. Dr. Glas's books on this subject are invaluable to parents but not for children. Andersen's Fairy Tales are less suitable for young children.

If another negative remark is allowed—the subject is fully discussed in Wynstones Journal-childrens' encyclopedias are not recommended, in spite of the many beautiful things they contain.

"The Days of Chivalry" from Froissart's Chronicles, (8/6d.) and "Sea Dogs and Pilgrim Fathers" (10/6d.) all contemporary accounts, seem to be the very thing for children between twelve and fifteen. Both books are edited by John Hampton and published by Edmund Ward Ltd., 16, New Street, Leicester.

"Flowers of the Countryside" is a colourful little book which describes wild flowers of the woodlands, cornfields, the meadows, and so on. The pictures are delightful and the text simple enough for your children. It is one of the Young Naturalist Series, published by the Brockhampton Press, Leicester, at 4/6d.

"Dear Children"

"... the three-year olds were busy making that momentous decision as to whether, for a few hours each morning, school and teacher might be a satisfactory substitute for home and mother. One of them was heard to remark with indignation to a teacher, 'My name is not Sweetheart—it's Howard!'"
(from the "Waldorf School News")

The Wise Men's Well

(From the Legend by Selma Lagerlof)

A Christmas Play written for a class IV (age 9-10)

by Dr. P. S. Moffat of the Edinburgh Rudolf Steiner School

CHORUS :

This is a legend of days gone by,
When the sun shone fierce in a flaming sky,
And the earth's fair face was a wrinkled crust,
And the flowers lay dead, and the streams were dust,
And the cattle, lowing on hill and plain,
Bent their heads to the soil in vain,
And all things cried with a voice of death,
While the Drought arose with his fiery breath
To blast the wells of the wasted land,
And bathe his feet in the burning sand.

At last to the Wise Men's Well he came,
Along the road to Bethlehem.

DROUGHT :

All things are dust, and to dust return
So shall I wither, bleach and burn
Till all the land is dry and dead.
Then peace shall reign, when life is fled.
I hate the sound of streams that run,
Dancing defiance to the sun.
I hate the sap that flows in spring
To bring the buds to blossoming.
I hate the rain that feeds the sod
And heals the place where I have trod
Here is a well—what hope hast thou
To save thy waters from me now?
Dost look for some mysterious flow
To feed thy being there below?

WELL :

Dread spirit, thou may'st rest content.
Alas, my life is all but spent.
No deed can save me, nor device,
But some well-spring from Paradise.

DROUGHT :

And that shall surely not befall
Since now I hold the clouds in thrall.
Dear Well, I pity thee—and hate
To leave thee to thy lonely fate,
But on thy brink I'll gladly stop,

And watch thee dying, drop by drop.
(Enter young woman with pitcher. She sets it down and lets
down the bucket into the well).
What profit, damsel, wilt thou get
From all thy toil,—save dust and sweat?

GIRL :
I come to draw fresh water, first,—
My father, Sir, is sore athirst.—
Then must I water well the cow,
No dewy grass is left her now.

DROUGHT :
Thou wastest both thy strength and time.
(Girl draws up bucket).

GIRL :
Alas, 'tis nought but mud and slime !

DROUGHT :
Aye—so it is !—a pity, now,
For both thy father and the cow !

(Exit young woman)

(Enter old woman with pitcher).

OLD WOMAN : (Sits down exhausted on well's edge).
Ah ! I have reached thee, well, at length !
Good Sir, if yet thou hast the strength,
Wouldst draw the heavy bucket up ?
A cup of water ! Just one cup !

DROUGHT : (grinning).
Gladly, (for every drop we spend
Will bring it nearer to an end).
(Draws up bucket).

OLD WOMAN :
Give me to drink. I die of thirst.

DROUGHT :
'Twere best to look inside it first.
(Old woman glances into bucket).

OLD WOMAN :
'Tis only mud. The well is dry !
God send us rain, or else we die !
(Exit).
(Enter old man).

OLD MAN :
God save thee, stranger. Canst thou tell
If there be water in this well ?

DROUGHT :
None ! for the last black drop is gone
To mock the death of an aged crone.
No rain shall fall, and no stream shall run,
Nothing shall live 'neath the burning sun.
Nothing shall be, save dust and bones,
And the seas of sand, and the silent stones.

OLD MAN :
What man art thou that dost rejoice
With gleaming eye and ringing voice ?

DROUGHT :
I am the Drought—long feared of old,
My breath is hot, yet my heart is cold.
Return, old man, to thy home and die,
For the well of Life is parched and dry.

(Exit Old man).

CHORUS :
Night falls, but brings no cooling breath,
Hot shadows climb the weary hill,
The jackal howls his hymn of death,
The streams are dumb. The woods are still.
But see—on yonder starry crest
All silvered by the moon, we scan—
With kingly riders richly dressed—
A bright and lordly caravan.
A heaven-descended host it seems,
Born from the light of the silver beams.

DROUGHT :
Here comes a cavalcade of thirst !
Drink then of dryness till ye burst !
(Enter three strangers, followed by servants and camels).

1ST STRANGER :
Sir, in a distant land we dwell
And come to seek the Wise men's Well.
Is this in truth the Well we seek ?

DROUGHT :
Aye, 'tis the well of which ye peak.
At least, men call it so today.
Tonight 'twill surely dry away.

2ND STRANGER :
But is this not a sacred well
Which ne'er runs dry ?—or canst thou tell
Whence it should earn so great a name ?

DROUGHT :

Sacred or not—'tis all the same.
For those three men who were so wise
Are long ago in Paradise.
(*The three strangers exchange glances.*)

3RD STRANGER :

Dost know the tale of this ancient well ?

DROUGHT :

Of every spring the tale I can tell—
Of every river beneath the sun,—
As well as of rivers that *used* to run.

3RD STRANGER :

Then let us rest and hear the story
Of the Wise Men's Well and its ancient glory.

(*While the Drought tells the story, the three Wise Men are seen asleep in the background.*)

DROUGHT :

In the desert city there lived three men,
Wise they were and far famed, but then
One was old, one had leprosy,
And the third was blacker than ebony.
So few came questioning at their door,
And the three wise men became so poor,
That now no sheltering house they kept,
But cold on a roof each night they slept.
One night—'twas long and long ago—
When the stars like lamps hung all aglow—
And waves of light surged far and free,
And the skies were deep as a boundless sea—
One of the sleepers awoke, and cried
To the humble brethren by his side :—

1ST WISE MAN : (*Leper*).

Brothers, awake, awake, I say !
The heavens are gleaming as if 'twere day.
And lo, in the east, a rosy light—
What should that mean—do I see aright ?

2ND WISE MAN : (*Negro*)

Nay,—'tis a star—I see it arise
Brightest of all in the radiant skies
What should it be—my brothers—this thing ?

3RD WISE MAN : (*Oldest*)

'Tis the star of the mighty, the star of a King !
A King who shall compass the earth in his sway,
A King of all kings has been born this day !

1ST WISE MAN :

To whom shall we tell it—to whom make it known ?

2ND WISE MAN :

To the king—the child's father—and to him alone.

3RD WISE MAN :

Come, let us set forth, and make no more delay,
Let me follow the star till the breaking of day.
(*They set out, and speak as they walk*)

1ST WISE MAN :

Should we not be glad, that God has so planned
To reveal this to us, alone, in the land ?

2ND WISE MAN :

He has counted us worthy—so poor as we are,
To carry the news of this wonderful star.

3RD WISE MAN :

Perchance it may be that his father, the king,
Shall give us rewards for the message we bring.

1ST WISE MAN :

Aye,—so it may happen ! and we shall no more
Beg for our bread at the gate or the door.

2ND WISE MAN :

How grand will the palace appear in our eyes,
And the cradle of gold in which the Babe lies !

3RD WISE MAN :

The richest reward shall he give us, all three,
Twenty pieces of silver at least, it should be.

DROUGHT :

The star led them safely—nor hunger nor thirst
Afflicted their journey—though I did my worst !
But their hearts neath the touch of my delicate hand,
Grew dry as the desert and barren as sand.

1ST WISE MAN :

Nay, gold and *not* silver—we surely shall get,
And chains for our necks with rich jewels beset !

2ND WISE MAN :

If the king will reward us as well as he can,
He will saddle with gold a right long caravan !

3RD WISE MAN :

Behold,—the star rests. But no palace I see !
Where in this town should a king's dwelling be ?

1ST WISE MAN :

Look well where it stops, and then if we be able
To ask them our way—why it's only a stable !

2ND WISE MAN :

Most surely, my brothers, have we been beguiled.
Here is nought but a shepherd, his wife and their child !

3RD WISE MAN :

Has God brought us hither that we should but mock,
With praises and honours, a son of the flock ?

1ST WISE MAN :

Howe'er could this child become King of the earth
With his dwelling a stable, and lowly his birth ?

2ND WISE MAN :

Let us waste no more speech on so paltry a thing,
But seek for a dwelling more fit for a king.
(They continue their journey).

CHORUS :

But yet they had not wandered far,
When looking upward to the star
Where once in glory it had shone—
They found their guiding light had gone.
And now in suffering deep they roam,
With hearts despairing far from home.
For now they clearly understand
That they have broken God's command.
At length bewildered, stricken, dumb,
Toward this very well they come.

3RD WISE MAN :

Here is sweet water that may give
Our souls new birth, that we may live.

1ST WISE MAN :

'Twere best to soothe our sorrows thus,
For God has quite forgotten us.

2ND WISE MAN :

This well is like a mirror bright.
See what shines here with rosy light !

It is the star which shines again.
Thanks be to God for all our pain !

1ST WISE MAN :

Come, brothers, let us go once more
And humbly knock at the stable door.

2ND WISE MAN :

Perchance the Child is yet within
And God has wiped away our sin.

3RD WISE MAN :

And though the way be long and hard,
We ask no other for reward.
(They ask no other for reward).
(They return to the stable).

CHORUS :

And now they kneel before the King
And humbly give their offering
Of gold and myrrh and frankincense
Seeking no kind of recompense.
But Mary speaks to them anew :—

MARY :

My Son will now give gifts to you.
To him who is old and feeble of ways,
Youth shall be given, and length of days.
To him who is black and strange of face,
A fair white form of beauty and grace.
And he who has suffered the leper's dole
He shall henceforth be clean and whole.

DROUGHT :

And that, good Sirs, is the tale I tell
Of what was *once* the Wise Men's Well.

1ST STRANGER :

And well hast thou told it. But have they forgot,—
Those three wise men,—the blessing it brought ?

2ND STRANGER :

And should not this well remain to show
That in humble hearts the star will glow ?

3RD STRANGER :

And dost thou think that thankfulness dies
With those who dwell in Paradise?
(*They group themselves around the well, and as they speak,
they pour into it heavenly waters :*)

ALL THREE :

This well shall live, and here we bring
Sweet water from the heavenly spring !

DROUGHT : (*In fear and terrible anguish*).

Ye are the Three Wise Men ! I plead—
Let me not see this dreadful deed !

(*flees shrieking*)

Conference of Educational Associations.

THIRTY-SEVENTH ANNUAL CONFERENCE, 1953—1954.

Commencing at 5-0 p.m. on Monday, 28th December, 1953.
and ending at 7-0 p.m. on Monday, 4th January, 1954.
At the College for the Distributive Trades, 107, Charing Cross Road,
London, W.C.2.

Theme : THE DEVELOPMENT OF LOYALTIES

The contributions of the Rudolf Steiner Educational Association
will consist this time of three public lectures and an exhibition of
Children's Work by the Wynstones School.

Dates and Themes of Lectures :

- | | |
|----------------------------|---|
| December 29th at 4-45 p.m. | "Education for Loyalty to Oneself"
by A. Howard, of Michael
House School, Ilkeston. |
| December 30th at 4-45 p.m. | "Education for Loyalty to One's
Fellow-Men".
by A. R. Sheen, of Michael Hall
Forest Row, Sussex. |
| December 31st at 4-45 p.m. | "Education for loyalty to the
Earth"
by L. F. Edmunds, of Michael
Hall, Forest Row, Sussex. |

This is an opportunity where parents, friends and old scholars
can introduce new people to our educational work. We do hope that
all who can will help to make the above lectures and the exhibition
as widely known as possible.

Questions and Answers No. 6.

Continuation of the answer to the question asked in the
previous number.

IN the last issue we considered how to awaken the right mood
before and at bedtime. Here are a few further thoughts,
especially relating to story telling or reading.

Firstly we should remember that stories play a very large part in
the life of a Rudolf Steiner School, and what is done in the home life
should fit in with the work of the teachers as far as possible. The
little children, for instance, are told a large number of the real old
fairy tales at school, as an essential and predominant feature of their
early school life. Fairy tales, therefore, at home should be used rather
sparingly, but not of course eliminated altogether. One would suggest
in their place for the very little children, the simplest possible tales
of everyday life, or even just a description of everyday doings,—
some children help their fisherman father to paint his boat, or go black-
berrying for the family dinner, or have a ride in the farmer's cart
when he takes his produce to market, or help to feed the chickens or
give the dog a bath. There need not be any exciting adventures,
or sensations ; the simpler the content and the language, the better
for these little ones, say from five to seven years. Such "stories"
give them a deep satisfaction, helping to build up the picture of this
complex world in which they are trying to find their place. As the
children get a little older there can, of course, be more of a real story
content, with various events and happenings. For the under sevens
it is much better to avoid reading aloud, if possible,—a story told
is of infinitely more value. This is true, of course, all through child-
hood, but after seven good stories and books can gradually be intro-
duced for reading aloud. Here again we have to remember what is
being done at school. It is better, for instance, to avoid the old
myths such as the Norse stories, the Persian, Greek or Roman legends
as these are taken by the class teacher at a carefully chosen point
in the child's development. Such books as "Heidi", some of the "
"Twin" books, "Afke's Ten", "The Family from One End Street",
or, later on, "The Sea King's Son", "The Little Duke", "The Dove
in the Eagle's Nest", are examples which could be recommended.
Class Teacher and Hostel Workers would always be glad to advise
and suggest.

But there is another and more important element in the telling
of stories. Let us go back to the little children for a moment. Deep
down in these "story-pictures" there may, and should, lie a moral
content (which of course must never be alluded to in an abstract way).
The people concerned may be kindly towards each other, patient,
persevering, hopeful or happy, or they may be greedy, untruthful,
cowardly, or even cruel, for they must be true human beings. Here
indeed we have a wonderful opportunity for helping the children with
their own faults and wrong-doings. If a child is untruthful or greedy,
let one of your characters be so too, but to an exaggerated degree,

and show the natural consequences of such a fault. If you say to a child: "It is a bad thing to be spiteful. You must never do this", you are speaking in a realm of abstract thinking which is as yet quite alien to him. But you will meet him on his own ground if you tell a story of a company of people travelling together to receive some honour from the king in his capital. You describe how one amongst them repeatedly does and says spiteful things, and how one by one the others avoid him. He is left alone, loses his way and arrives too late for the ceremony. (Perhaps you may suggest that he will have another chance later on!) Such a picture, *without comment*, will sink very deeply into the child's soul, and will help him far more potently than any admonitions. This can be done right through childhood, but for the younger children, at least until twelve, it is important that they do not recognize themselves in the story.

In my experience I have found that more than once it was just that child for whom I had told a story of this kind, who thanked me most warmly at the end.

After twelve, it does not matter so much if a child recognizes himself, though in such a case the story must be told with lightness and fun. Children of this age delight in seeing a picture of themselves occasionally, and beneath this delight one may trust that there will also surely be a sense of shame.

With their true unconscious beings the children are eager for such help. If this is done, not just once but repeatedly, a change in the child's moral life can gradually be observed. This method is, of course, made use of also in the classroom, but the parent or hostel helper is given a special opportunity for help of this kind through being with the children at bedtime. If you can give the child such a picture or tale containing, of course, also beauty and humour, then he can bear this directly into his life of sleep, and who knows how it may not be transformed in him into some strong moral purpose by the time he wakes up in the morning.

I have often met people who say: "But the trouble is, I can't make up stories". I have said this myself, and most of us have not had an education which has particularly helped us to do this. But it is quite surprising what continued attempts can achieve. It is easiest to begin by telling a story which one has read and carefully prepared, then perhaps some tiny little incident or description. Rudolf Steiner said in one of his educational lectures that after the initial struggles and wrestlings there comes a point where the stories just tumble over each other in one's mind, demanding expression. Perhaps most of us do not get as far as this, but that does not matter. And we may rest assured that when we tell a story which we have struggled desperately to put together, the child receives not only the content (which may be, or may seem to us, very poor) and not only even the moral help, but he receives also the gift of our own efforts. Somehow the children know that we have striven for them, and that is a gift to them of inestimable worth.

H. F.

Eurhythmy

Roy Wilkinson

THIS article is written at the request of a teacher actively engaged in Rudolf Steiner pedagogy. I do not know exactly why it was asked for, but I suspect that it had something to do with the fact that men Eurhythmy teachers are strange and rare phenomena. In a former edition of "Child and Man" an article appeared where the Eurhythmy teacher was always referred to as "she". There is no reason for this; and although I would not put my six-feet, sixteen-stone and somewhat portly proportions on display in an artistic presentation, this same figure is accepted quite naturally and unquestionably by the children in its role as Eurhythmy teacher, in the same way as any other subject.

Furthermore I would like to add a personal note, and say that this new art of movement has always been of great interest to me. It was my good fortune to have worked on the Goetheanum stage in close contact with some of those who have devoted a life-time to the art. Some of my profoundest impressions are of the artistic presentation in Eurhythmy of such things as Beethoven's "Fifth Symphony", or Schubert's "Unfinished", with coloured flood-lighting, full orchestra and about fifty moving figures. These were unforgettable experiences.

Eurhythmy is an art of movement created by Rudolf Steiner and it should not be confused with Eurhythmics, Rhythmic Dancing or any other form of expression with a similar sounding name.

To explain all the fundamentals is beyond the scope of this magazine, but the following may perhaps be said: The movements of Eurhythmy are based on the spoken word or on the notes of music. Hence it is sometimes called "Visible Speech" or "Visible Song".

The sounds which we use in speaking, in forming words, are not arbitrary but have grown out of the laws which fashion the human being himself. It is not a matter of chance, for instance, that we have vowel sounds and consonants. In the vowels is an expression of some inner feeling—the human being expresses himself. A crude example may serve to illustrate this. If one person treads on a tender part of another's foot the sufferer will express himself in *Ow! Oo! Ah!* according to the degree or intensity of the shock. In other words a vowel sound is produced.

In the consonants there is an expression or imitation of something taking place in the outer world. A B sound expresses something fundamentally different from an L. In eurhythmy this fundamental significance of the sound itself is translated into a movement of the whole body. What in a certain way takes place in the larynx (movement which becomes sound) becomes wholly movement or visible speech. If one considers a pure A sound (Ah) here is an opening out to the world in astonishment or amazement. The U (oo) expresses the opposite. In this sound there is a closing or a drawing in. The O

has a certain flavour of sympathy, a kind of embrace. Thus the Eurhythmy gesture for an A sound is an opening out to the universe, for U a narrow gesture with arms parallel, and the O is a ring made with the arms. (There are of course, endless different ways of making the movement). There is even something of this nature in the way the letters of the alphabet are written.

The consonants imitate some action in the outer world. B, for example, has something of an enclosing nature and if one considers a number of words containing B, then one also understands the common content. An L has an unfolding element—look at the words with L: love, life, laughter, live, leaf. Eurhythmy brings to expression in movement the significance of the sound.

Tone Eurhythmy, that is, that carried out to the accompaniment of instrumental music is based on similar laws.

In an artistic performance the spectator sees a figure or a group of figures moving to the accompaniment of recitation or music. Simple coloured dresses and suffused lighting enhance the effect, and the whole should be considered symphonic.

But in education we are concerned with many other aspects and less with artistic presentations. There is tremendous scope for Eurhythmy in education. It is an art, first and foremost, and along with the other arts it has its stimulating, rejuvenating, harmonising effect. Working in conjunction with the arts of speech and music it furthers the understanding and even physical illnesses. A child who has experience the movement of L, the upward, unfolding, releasing movement of L, has a vastly different conception of the sound from one who has merely learned to make noises in the throat and mouth. The movement for K, which expresses a sudden hardness, will give him a new experience of something he probably knows quite well—a kick. Thus the practice of Eurhythmy leads to a greater consciousness of the beauty of language.

In Tone Eurhythmy the child learns to follow rhythms, melodies, learns to differentiate between major and minor, and in translating these into movement, develops a musical sense. Moreover, the children must listen in order to be able to carry out the required action and as the action is an artistic expression in which they delight, they are ready to listen, and the teacher's task is much easier generally if children are trained to listen properly.

Not only does Eurhythmy lead to a better appreciation and understanding of language and music, it also leads to a healthier physical development. In following the rhythms of poetry and music, the rhythmic system is called into play and healthily developed, rhythmic system is essential for general well-being.

The trend of orthodox education is towards intellectual development. Those familiar with Rudolf Steiner's pedagogy will be well aware of the objections to this one-sided development which produces tiredness, apathy, premature old-age and even physical illnesses.

A favourite practice in schools is to give children a poem to rewrite in their own words—the emphasis being laid on the child understanding the meaning.

Now a poem is a poem, and although it may express beautiful thoughts, sincere emotion or give wonderful descriptions, it consists of sounds put together into some rhythmical order. These latter lie quite close to the child. Here is the artistic quality which appeals to the feeling life of children while the thinking is still dormant and should be left so until it awakens in its own natural rhythm. In using poems for Eurhythmy then, one is working in the essentially artistic element of the sounds. If one wishes to express the word 'spring', one does not jump around to express the idea but one makes the movements belonging to S—P—R—I—N—G, and this gives a picture from the sound element, devoid of intellectual content. Thus Eurhythmy helps to preserve the youthful forces of the child.

It can have an even direct part to play in education. Dr. Steiner gave many exercises for specific purposes which it is only possible to mention here, and which can only be carried out by those who have studied these matters. These are forms or combinations of forms carried out collectively or individually accompanied by the proper gestures. For instance if two children approach each other, the effect is different from going away from each other. A spiral leading inwards is a good exercise for a child who needs concentration. For one who is too preoccupied with himself an opposite movement leading outwards may be beneficial. A well tried exercise is the so-called "Concentration and Relaxation". The children stand in a circle and moving towards the centre make themselves smaller, drawing themselves together and tightening the muscles. They turn then, and release the tension towards the outside ring again. This, of course is a life rhythm. All growth, all life, alternates between these two. There are rod exercises given to develop a feeling for space and direction; exercises for awakening the intelligence and for strengthening the will.

In a category by themselves are the so-called social exercises. These are planned so that in meeting and parting, crossing or avoiding one another, certain qualities are developed. Such exercises exist to promote social feeling generally, to discourage false ambition, to further co-operation, to check quarrelling.

The material used in Eurhythmy lessons, apart from the special aspects already mentioned, is best based on Main Lesson work. In Classes 1 and 2 where the children are learning to write letters, numbers, and form these into various combinations, Eurhythmy can serve to develop the feeling of form rhythm, and particularly the feeling for the nature of sound. In Class 3 poems or themes from Housebuilding or Farming and Gardening periods can be taken;

or possibly lessons might be given connected in some way with Biblical themes which are being studied in that class. In Class 4 children are coming more into themselves. As a will exercise an alliteration is excellent. The children stamp or take a firm step on each alliterated sound as the poem is recited. The Norse stories which are being told in main lesson also provide the right sort of robust material here:

"One morning the mighty Mjolnir was missing
"Wild on waking was Thunderer Thor.
"He bristled his beard, his breast was bursting,
"And his face a fierce frown wore".

(This is from the Edda, touched up a little for our purpose).

Grammar also has its counterpart in Eurhythmy, and children can now also begin to work in this element.

So throughout the school this new art can keep abreast of the curriculum and the children's development. In this way Eurhythmy is not something apart from the rest of the teaching, but it can enhance and fructify this, besides being of educational value in its own right.

Mother and Child (Continued)

Indications given by Rudolf Steiner in answer to questions concerning pregnancy and the rearing of infants.

One should not always leave a baby lying quiet and alone, even when it is not crying. The baby should certainly lie in its pram, but there should be plenty of conversation and also singing in its vicinity, without exciting it however. Babies which are kept too quiet become nervous later. This is most to be guarded against with the first child, the noise comes automatically when older children are there.

When you tell fairy tales choose those of Grimm and Bechstein. These two have dealt with much traditional material which has been worked through during the development of the human race. Andersen's fairy tales are more intellectual, and are suitable only for older children.

It is not good to let tiny children kick about too freely, this creates the tendency towards scatteredness and superficiality. On the other hand, if they are wrapped up too tightly, they easily become dull and restricted in movement and expression.

The organs of a small child only develop rightly and healthily if it is surrounded by much love up to the seventh year, the time of the building up of these organs. If one overburdens a child with too many anxieties at this time, its kidneys do not develop healthily.

It is good frequently to imagine the cherubs' heads which hover round the Sistine Madonna as surrounding the head of one's own child up to the third year.

(TO BE CONCLUDED).

LETTERS TO THE EDITOR

(The Editor is always glad to receive letters on any subject dealt with in CHILD AND MAN. Any suggestions too for the improvement and development of the magazine are equally welcome).

Sir,

Thank you very much for your letter and for the enclosed copies of the magazine, Child and Man. I find them most interesting. I may say that I found Steiner's advice to Frau Benkendoerfer somewhat unaccountable, particularly in view of the more recent doctrines of relaxation and childbirth, which seem to me more systematic, and to have proved reliable. Anyway, this is a small point, and probably you will be developing these ideas in later issues.

University College of North
Staffordshire,
Keele, Staffs.

W. A. C. Stewart,
Professor of Education.

Goetheanum.

(This note appears in connection with the frontispiece of the last number.—EDITOR)

The Goetheanum is the world centre of Rudolf Steiner's work and the headquarters of the General Anthroposophical Society which he founded to continue it. It was named in honour of Goethe in whose way of thinking Rudolf Steiner found much support for his own.

The present building is of ferro-concrete, cast to a new architectural design—also pioneered by Rudolf Steiner. It stands on the site of another building, the first Goetheanum—a beautifully carved wooden structure which was destroyed by fire in 1922.

Small Advertisements 1/- per line.

BOOKS BY RUDOLF STEINER and other authors : from Rudolf Steiner Book Centre, 54, Bloomsbury St., W.C.1; and also Anthroposophical Publishing Co., 35, Park Road, N.W.1. List on application.

CHILD AND MAN—Back numbers; Vols. I and II, complete sets (8 numbers in each), 7/6d. set, post free; Vol III Nos 1—4, few single copies only, 1/- each. Single copies of any of the above —1/-; Secretary, Child and Man.

RUDOLF STEINER TRAINING COURSE FOR TEACHERS—Michael Hall; residential; all communications etc.—Training Course Secretary, Michael Hall, Forest Row, Sussex.

MUSIKFREUNDE, Avrona, Switzerland: a holiday home for children (parties up to 50) in the Unterengadin; write: Herrn Willi Overhage, Musikfreunde Avrona, Reinach Bld., Switzerland.

Would anyone interested in corresponding on the Philosophical, Political, Economic, Psychological or Sociological aspects of Anthroposophy please write to Gerald Hall, M.A., New College, Oxford.



Stonehenge—symbol of
prehistoric man's strivings



The symbol of modern
printers★ with an old
tradition for craftsmanship

Mandley & Unett

★PRINTERS OF THIS MAGAZINE

MANDLEY & UNETT, LTD., PRINTERS, NEWCASTLE, STAFFS., ENGLAND.

The Edinburgh Rudolf Steiner School

38, COLINTON ROAD
EDINBURGH, 10

A Day School for Boys and Girls
from
KINDERGARTEN
to
UNIVERSITY MATRICULATION

The Secretary will be happy to
answer all enquiries.

ELMFIELD SCHOOL

Founded on the Educational
Work of Rudolf Steiner.

LOVE LANE,
STOURBRIDGE

Tel.: STOURBRIDGE 576331.

Day school in country surround-
ings with hostel in large grounds.
Boys and girls admitted to school
and hostel from 4 years of age
onwards. Education to be con-
tinued to University Entrance
Examination.

HAWKWOOD COLLEGE STROUD, GLOS.

(A resident Rudolf Steiner Centre
for Adult Education)

Hawkwood College offers a year's
training through studies based
on the world outlook of Rudolf
Steiner conducted by specialists
in the different branches of work.

Short Term guest students, for
any two or three weeks course,
are also welcome.

For Particulars apply to:—

THE WARDEN,
HAWKWOOD COLLEGE,
STROUD, GLOS.

Telephone: Stroud 607.

MICHAEL LODGE SCHOOL

Founded on the principles of
RUDOLF STEINER

100, CARDIGAN ROAD
LEEDS 6

Telephone: 55007



THE CHANTRY
FLADBURY, WORCS.

Telephone : CROPTHORNE 213

Sole authorised manufacturers in the British Empire of
pharmaceutical and cosmetic preparations on the principles
indicated by Rudolf Steiner.

London Branch :

4, GLENTWORTH STREET, N.W.1. *Tel.* : Welbeck 1071.

PHARMACEUTICAL PREPARATIONS.

HERBAL TEAS.

TOILET PREPARATIONS. VETERINARY REMEDIES.

Orders accepted for Colonies and Dominions.

Price Lists sent on application.