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CHILD AND MAN

A MAGAZINE FOR
THE EDUCATION FOUNDED BY
RUDOLF STEINER

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37th Annual Conference of Educational
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Questions and Answers :

7. What part does punishment play in a
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Mother and Child (Conclusion)

Book Reviews

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THE RUDOLF STEINER EDUCATIONAL ASSOCIATION

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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.

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'ALMA MATER'

WHAT are the responsibilities of a school? The answers to this question vary widely from country to country. The French schoolmaster, for example, has never attempted to do more than instruct, to impart knowledge or a skill; the wider responsibilities of character training and moral education he has always left to the home and the church. This has clarified the issue in true Gallic fashion and everyone knows where he is in the matter. The moral delinquencies of children, whoever else may be held responsible, cannot be laid at the schoolmaster's door; he cares solely for his pupils' intellects and is judged only on examination results.

In this country, however, no such clear distinction of responsibility is made, and the blame for the recent alarming rise in child delinquency is given variously to school, home, church or, more impersonally to 'modern conditions'. Recently, however, the experience of juvenile courts has pointed more especially to the home background as the true cause of these troubles. Indeed, as most schoolmasters even in boarding schools realise, the most admirable qualities in children are those they bring with them from the home and while the thirty-six weeks in the year spent at school can do very much to form character, yet the initial advantages of a 'good home' outweigh any of a 'good school'. Needless to say, the home influence in a day school is even more marked.

This raises problems which seem at first to be well-nigh insoluble, for if the home has the greatest formative effect, then however good the schools are, they will achieve little without the active co-operation of the parents. If this further co-operation is not striven for, if schools shirk the necessity and duty sometimes of speaking plainly about the home, then the deterioration in certain cases will be rapid and its effect cumulative from generation to generation.

The traditional ideal of the school as an 'alma mater', a gracious beneficent, kindly and nourishing mother, has much in it that is worthy of praise. But it has to be developed and deepened, if it is to have that impact on society which can not only heal children, but can help and strengthen those parents who do not give all they should to the home surroundings, of their families. Now while in the main Rudolf Steiner schools are extremely fortunate in having an exceptionally loyal, enthusiastic and co-operative body of parents, they have to fulfil this task also. The first and most obvious way in which a Rudolf Steiner School does this is in the celebration of the four great Christian festivals of the year: Christmas, Easter, St. John the Baptist at mid-summer and Michaelmas. Here the deepening of the experience of these four cardinal points in the year can be one of the most significant contributions of the school to its circle of parents. But this is only one of many things. Another way in which the ideal of the 'alma mater' can be realised is the creation of a 'school atmosphere', which is sensed by every child as he or she crosses the threshold of the entrance hall. This is not something artificial or divorced from life, but something which tells the child that here for several hours every day activity is concentrated, purposeful, recreating and enlivening and that distraction, nervous dissipation of energies, ugliness and fear are banished beyond the precincts of the school.

The heart of a Rudolf Steiner School, through which it earns the right and gains the power, even in a small way, to have its true impact on the life of society, is the College of Teachers. The term 'College' means not only that its members are colleagues, but also that they are themselves a band of students, forming a kind of high school of their own, learning from each other's experiences, imparting their knowledge to their fellows, inspiring each other to new tasks and responsibilities and achieving together infinitely more than each could achieve singly.

In the chaos of the modern scene people are often to be found looking for a 'revival' of some kind: religious, cultural (the 'new Elizabethan age' is a recent phrase), political or the like; but after all it may well be those schools, which cultivate a lively understanding of contemporary needs and conditions and which have the courage to stretch out beyond the children to the homes from which they come, that manage to give a direction and purpose to a civilisation which has lost its bearings. The Rudolf Steiner Schools hope, in all modesty, to be among that number.

THE EDITOR.

UTOPIAS

H. L. Hetherington

(Contributors are alone responsible for the views they express and the editorial board does not necessarily concur with them.)

THE description of imaginary utopias now seems to be relegated to the strip cartoon, and this is a pity. For, fantastic as they sometimes are, they nevertheless reflect the considered hope that one day the trials and sufferings of an imperfect world will give way to the dawn of a second paradise—a new heaven and a new earth. H. G. Wells was perhaps the greatest and most vivid portrayer of a civilisation based on the triumphant progress of modern science and the film "Things to Come" brought his conceptions into vivid, pictorial life. Aldous Huxley, in his brilliant satire on modern tendencies, "The Brave New World", painted a picture, which was intended to be an acrid comment on the materialistic seekers after mere happiness, and he is said to have been startled to find that many of his readers found his portrayal of a future state highly desirable and attractive.

Recently a note of greater pessimism has predominated and men cannot see beyond the imminent destruction of civilisation. Wells's debonair faith in the wisdom and formative power of scientific research has not been sustained by those who follow him, and a later prophetic book of Aldous Huxley's, "Apes and Essence", seems to be almost mesmerized by the contemplation of the powers of evil latent in man. And this, we repeat, is a pity. For how are we going to direct our way into the future at all, if we cannot bring ourselves to paint a positive picture of what might be, if only we strive for it, and do not have the courage to face and overcome in thought the evil powers which beset mankind?

The preoccupation of undergraduates fifteen to twenty years ago was largely political; the civil war in Spain roused political passions in this country to fever heat, and even for a while political hotheads wore red or black shirts at their meetings, according to their party beliefs, until legislation was hastily introduced to prevent it. And inherent in all this political argument was the lively hope of the birth and growth of the perfect society, of the overthrow of reactionaries and the establishment of social justice. The bright utopian picture floated somewhere in the background of young minds and fired young hearts sometimes to unconsidered action.

Then came the second world war and the cessation of party political activity in the Churchill coalition, which worked so well and efficiently in stirring and difficult times. The resumption of party political strife in 1945, after so many years of harmony and mutual respect, seemed strangely unreal and artificial and this

impression only strengthened, as one witnessed the eagerness with which quarrels were picked, when the ground for them was flimsy enough. This state of affairs does not seem to have escaped the present undergraduate generation, for many of whom politics no longer hold any burning attraction, and deeper questions, such as those of religion for example, seem to be assuming prior place. With the passing of the interest of many students in politics, the interest in utopias has disappeared too. Perhaps the future seems too full of dangers to be worth probing. The mighty impulse of 1789 which so stirred the hearts and fired the ideals of young Europeans, the cry of Liberty, Equality, Fraternity, seems at last to have died out before the ominous clouds of atomic destruction, which loom and lower on the horizon. The revolutionary forces which at the time of the French Revolution and again in 1917 in Russia could count among their number some of the most liberal and enlightened heads in Europe, have now sunk to the status of mere trouble-makers seeking to interpret and obey the wishes of another power, and sometimes being sternly rebuked for their lack of intelligence! No wonder that youth turns elsewhere for inspiration.

But we are obliged to look forward and create in our minds and hearts the radiant picture of a future and better society. Without such an inspiration we remain drifters and hangers-on to old forms, hoping rather feebly that the new shoots will somehow sprout from the gnarled and knotted branch of a decaying tree. No matter if our picture of the future society is ill-conceived, fantastic and impracticable, the very forces of enthusiasm which build it up are themselves forces of good which will melt and transmute the petrified thoughts, which at the moment govern our conceptions.

We have already mentioned that the very darkness and menace of the immediate future discourages any thoughts of what might lie beyond the next holocaust, but it may well be that, for those courageous enough, this very despair, this very prospect of suffering, could itself be a mighty inspiration. No one, who has lived through the war years as an adult will forget the wave of idealism, desire for self-sacrifice, for mutual help, the heightened social sense, the breaking down of artificial social barriers in queue and air-raid shelter, which enheartened us all under Churchill's leadership during the dark days especially of 1940-1943. No one will forget either, the dispiriting return to self-seeking from 1945 onwards and the early realisation that little had been solved by the sufferings and trials at home and overseas and that one grim danger had been removed only to reveal a still more hideous one. But just because the new dangers were not imminent, the national temper slackened, the urge to return to 'normality' grew more insistent and poor work in many trades was coupled with increasing wage demands.

Thus it was that the removal of imminent danger did not have entirely admirable results, and one cannot help but ask how a people

can be fired to do their best if not immediately faced by a threat to their very existence. What makes people work hard? Surely it is the conviction that they are getting somewhere, somewhere worth arriving at. Such a conviction is born when people begin to see possibilities, to dream utopias and have some inkling of the road thither. As an incentive to work and self-sacrifice for the common good, this is the only alternative, as far as we can see, to the dangers and threats of war.

The spiritual history of man is not continuous, but a series of leaps, the new has often had to fight its way into the sunlight of general recognition, and the struggle has been so hard just because the new does not ever stem from the old, but is a fresh impulse from the spirit. New wine bursts the old bottles and must be recognised and respected for what it is, lest the passage from the old be too cataclysmic and painful.

And the new comes to birth through the death of the old. Without the experience of death there can be no resurrection. Until death is recognised as death there can be little impulse towards new life. We lapse back into the torpid mentality of the thirties, with its fateful procrastination and drift, so long as we continue to pretend to ourselves that much of our present civilisation has still any life in it. Until men can see their surroundings with new eyes, recognise the monstrous, dinosaur-like quality of the large city, which, like the dinosaur, is doomed to destruction, because it is incapable of further development and growth, recognise the illusory and totally inadequate nature of our monetary system, which prevents food reaching the hungry and is incapable of arresting the creeping disease of inflation, which will be its final destruction, recognise that party politics, while a right and proper political form 2,000 years ago, is hardly a form suited to our own age, and certainly not to be exported to every colony which rises to the status of self government, recognise, in other words, what is dead and outdated and barren; until men can experience deeply the inadequacy and shortcomings of the society in which they live as a kind of desert landscape, gaunt and petrified, they will be unable to rise to an understanding of what *might be*, to the first flush of a vision of what indeed *must be*. Out of this, even if it has to be modified and changed a thousand times, there could arise the forces to give a new and confident direction to a society that has lost its way.

EIGHTEEN—THE SCHOOL LEAVING AGE.

L. F. Edmunds

THE plan of a Rudolf Steiner School extends over twelve school years, covering the ages from six to eighteen. Of these twelve years, eight are spent with the Class Teacher (see Child and Man Vol. 2 New Series No. 6) and the remaining four in the Upper School. The question arises whether eighteen is a real age

for leaving school or only an arbitrary one. This question is not confined to Steiner schools. Most of the better known schools in this country have held to this age; so do the grammar schools now approximately. The older universities, apart from national service, have favoured this age for College Entrance; many professions and industries, both for men and women, plan their training to begin at eighteen; national service and, in war time, compulsory service, commence at eighteen. Why then eighteen?

Anyone familiar with the workings of a Rudolf Steiner School will know that each year of the twelve has a character of its own. The Nursery Class lives apart. Education proper begins with the First Class. It then proceeds year by year, the work being assembled each year anew to meet the particular phase of development for that year. It is the general development that is of primary importance, so that the chronological age alone determines the grouping of the children and never the so-called mental age.

In the Class Teacher period, the rule is Authority. The authority of the Class Teacher as he accompanies his group of children through the eight years is the central directing force that works through the community of the class—an authority based on loving understanding and growing knowledge of the children. Then, at fourteen, this is suddenly withdrawn. The child, on entering the Upper School, faces a quite different situation. There is no such central, personal authority any longer. Instead, he confronts, in each teacher, an authority in a given subject. Each teacher, however, is at the same time, a representative of the collective body of teachers—the College of Teachers. Each, in his own way, brings towards him that which inspires the work of the whole school. This is rarely expressed in words. The Child discovers it—not all at once, but progressively as he matures. In a personal way, he will probably feel more connected with some teachers than with others; there will certainly be some teachers who never teach him at all—yet they, too, form an integral part of the collective picture that surrounds him—they, too, are members of the College of Teachers. It is the community of teachers that now constitutes for him the authority of the school; as regards personal loyalties, he is left free.

At the same time, from the moment he enters the Upper School, he is differently membered within the community of his own class. He and his classmates have been left to themselves. Only that which transpires between them can now maintain the unity of the class—not a teacher. Individual relationships play themselves out and may change. The class, however, is something more: it acquires a character, a tone of its own—it is a collective entity like the College of Teachers, a community patterned on a community within the greater community of the School.

It is in this social setting that the child, rapidly becoming a young man or woman, ripens in understanding for the world he is to enter, if he completes his education, at eighteen.

A Rudolf Steiner education, viewing childhood as the progressive entry of a soul and spirit into a bodily nature, must pay special heed to the subtleties and changing undertones from year to year. Subjects are introduced and selected accordingly. This cannot be arbitrary. Healthy development is the first concern: knowledge is made subservient to human need. The child, being many-sided, requires the many-sidedness of a College to meet him; hence the practice of weekly college meetings where the endeavour is 'to learn from one another'. Through this fact the work attains objectivity whilst retaining all its human warmth.

Experience has shown that at fourteen to fifteen, children have a natural sympathy for all the great pioneers and discoverers who led the way out of mediaevalism into modern times. The Child's impulse to assert his own independence here finds support in history. The first great enterprises in science and industry, the emergence of the power machine, the redistribution of population into cities, the French Revolution, the Industrial Revolution in England, the American War of Independence, the search for an 'ideal community'—these and similar themes are specially in accord with the sympathies and interests of children in the ninth class.

In the tenth class, interest broadens to "world outlook". Is not mankind on earth an all-inclusive community? In what way are nations and peoples interdependent? What constitutes the body of the earth? How does the history of the world proceed? What constitutes the body of man? How does the human spirit dwell within it? What are the great ideals of the human race? What is the meaning and essence of poetry? What is love? What is the mission of science? The sixteen year old wants to understand the world as it is. He is eager to appreciate what the world has to offer, to admire and emulate the achievements of the human race, to extol the modern age. He loves and enjoys material existence. He is a hearty realist.

In the eleventh class, at seventeen, the mood changes. Children are affected differently, some hardly at all, and some acutely. The root question now is not so much How as Why? The state of the world is fairly plain. There are contradictions everywhere and these provoke questions of another kind. Is religion true? Have ideals any meaning? What about Hiroshima? Is man moving in a more or less blind drift or has he a real part to play? These doubts struggle with the longing for positive answers. But what positive answers can the adult give to make life seem worth while? Youth has a natural zest for living but there is often real despondency. Much, at this stage, depends on the home. It is now that the character of a

Rudolf Steiner education begins to speak in the child himself. The whole education, above all in its treatment of history, strives to develop an evolutionary sense from within. Against this background the Grail Saga has quite special meaning. The real idealist is seen to be the only true realist. It is the ideals in manhood that are the motive powers to move nations and the world. It is these that distinguish man from nature. It becomes *obvious* that human progress comes through sacrifice—the sacrifice of individuals who care for their ideals more than they do for themselves. All through the story of man, wherever there has been a potent negative, there have been those who have asserted a greater positive. The human world has not gone under, for in every crisis, the spirit of man has proved unconquerable. For this spirit, opposition is the springboard to achievement. It is in danger and distress that the hero in man shines forth most brightly, and this has been proved times without number. Whether it is history, geography, literature, art, botany, astronomy—all subjects rally to a common call—to assert that there is truth, that there is love, that there is redemption, that there is fellowship, that there is a City of God.

In the eighteen year old the heart is awake. Whatever the head may assemble as evidence, judgement springs from the heart. Whether men agree or disagree does not depend on the evidence alone, for that can be the same for both ; nor does it depend on intelligence alone, for they may be of equal intelligence. With the same evidence and with equal intelligence, they may form quite opposite judgments. Were this not so, there never would be heretics and without heretics, there never would be progress. According to Rudolf Steiner, original judgment can only begin from about eighteen years of age. At eighteen, the mind is able to survey wide vistas—to comprehend a point from the circumference rather than be always looking outwards from a point. This is an aim of the education, to view the world as a whole and to perceive the parts within that whole—to view mankind as a whole and to perceive one's own part within that whole. Only then can there be true compassion for another. Nothing relates to the awakened eighteen year old more than a play like the *Tempest*, a record of frailties, of treacheries, but also of redeeming sacrifice springing from the wide, comprehensive view of Prospero—a tale in the end of reconciliation and of a new-form sense of community. The strong are the compassionate: the weak revive new hopes. Nor is man alone in nature : he has his companion kingdoms that surround him and sustain him, lending stature to his being. In ordinary life, the lesser bows to the greater. In spiritual life the reverse is true : there the greatest have ever humbled themselves before the least, as in the Washing of the Feet. Thus do stone and plant and beast enter into the community of man, and it is thus that these subjects are introduced and presented for study. This does not contradict the sciences but gives them meaning—it makes knowledge, acquired

by the head, into an affair of the heart. As the sun is the quickener of outer nature, so is there a fountain of light, a source of warmth within man, which quickens his inner life, urging him to grow beyond himself—to become his true self. If the preceding years have met with their answers truly, then in the eighteen year old there shines forth a new quality of appreciation, a new trust and confidence, a wonderful friendliness towards the world. He has found confirmation for himself that there is truth in life, and he is ready to set out to handle his earthly tasks for spiritual ends.

It is now he is ready to leave school, to spend his last protected years before he comes of age in free movement amongst his fellows. Now the world becomes his extended school, be it at the university, in the professions, in the forces, or wherever his life should lead him. He steps out into the street to seek his place within the community of man. This he may do now, for he carries the core of his manhood within him, and he will not easily suffer defeat. To borrow an image from Rudolf Steiner, he is ready to stride through the necessities of life on the road to inner freedom.

There is a law closely observed in Rudolf Steiner schools—it is that *form* proceeds from the head towards the limbs, always in three main stages. In the embryo it is first the head and then the heart and then the limbs that make their appearance. This sequence continues after birth. In the first seven years up to the change of teeth, it is the bodily organs mainly that are formed and perfected. In the second life period up to adolescence, the formative process turns inward, the life functions are established, the innate capacities are revealed. In the adolescent it is above all the understanding that is formed.

In the first stage of adolescence, understanding is mainly in the head. The child looks out with new interest and enquiry. In the middle years of adolescence, from sixteen to eighteen, this spirit of enquiry descends to the heart. Questioning about the world deepens into a questioning about the meaning of life and human destiny. Beyond eighteen, the urge to explore descends into the limbs and becomes an urge to move on—to learn about the world by moving through it. Thus eighteen appears to be the right and natural age for leaving school.

Life is the quest for man. The task of education is to prepare for this. The last phase of education from eighteen to twenty-one leads the young person into the world. At twenty-one the adult is born. Then, in the truest sense, education ceases, and self-education begins.

HISTORY IN THE TWELFTH CLASS

R. Lissau

IT ought to be said at the very beginning that the following is an essay in the literal meaning of the word: an attempt, an experiment. And for this reason it seemed better to give it more personal style than that befitting other similar articles. There are two reasons for the tentative nature of it: it deals with the twelfth class, and its subject is history.

The difficulty of the teacher of the two top classes is that the indications of Dr. Steiner are few, and almost invariably directed to particular people with their own problems and points of view; and thus the basis on which to build is not very large. Secondly, the contemporary study of history is singularly unhelpful for our present purpose. During the last generation geography, thanks largely to the work of certain French scholars, has developed from a dismal accumulation of facts into an integrated study of the living earth, a study which firmly puts man in the centre of interest. Not so history. Having belatedly recognised the validity of a great deal of the historical teaching of Karl Marx historians are only too often lost in an economic undergrowth from which man is completely lost sight of. Even when such eminent men as Professors Toynbee and Butterfield emerge from this thicket and open up wider vistas they are unable to persuade the majority of their colleagues to follow them. Therefore the tentative and personal note of the following paragraphs seemed almost unavoidable.

It seems to me that any subject in the twelfth class might be treated from three different sides in turn: it ought to look back and recapitulate the work done during the whole school career of the students, it should open up new horizons so that an interest in it is, as far as possible, assured even after school is left behind, and, most important of all, it should aim at a discussion of the particular methods and problems of the subject in hand, and try to realise its wholeness. For the purpose of this article I only want to deal with this, the third, aspect.

We might start with the fact that the words 'history' and 'story' are very closely related to each other, and that in French and German the two are identical. Owing to the quantity and peculiar quality of historical facts we cannot have an 'objective' history in the sense the natural sciences use this term. History is not a science, but an art, and Clio is one of the Muses. The number of historical facts is legion, and already in selecting among them the historian must use his discretion. Even when selected the facts themselves do not combine to make a history, and it is up to the historian to arrange, connect and stress so that the significance of facts and their combined effect

becomes obvious. All the time the historian has to pretend to a certain amount of insight into the protagonists of history, giving Henry's 'reasons'—'motives' might have been a better word—for the break with Rome, or Chamberlain's arguments for his policy of appeasement.

Yet the problems of the historian are even more involved. We use concepts of our own making and cannot isolate the reality to which they are meant to apply. Take the term 'Middle Ages'. Its very name is misleading and its validity is questioned by some contemporary historians. But even if this were not so we still would be unable to define and isolate the 'Middle Ages'. When do they begin, when end, and what is their most typical manifestation? All these questions are unanswerable; and so we might as well give up. For the raw material of history consists of phenomena of metamorphosis which change under our very eyes; there is constant growth and decay, and among a given number of contemporary phenomena most will be at entirely different stages of development.

All this emphasises once more the fact that history is an art. Not to be fanciful the writer of history must base himself strictly on the exact data of scientific research which constitute the basis of modern historical study, and relate his outlook to the kindred fields of geography and economics. This done he must boldly acknowledge the fact that the key to essential knowledge is man's picture-making faculty, and must use and develop it. Few people have so far felt the lack of a photograph of Henry VIII, when they studied Holbein's portrait, and Van Gogh and Cezanne can tell us more about Southern France than many a collection of photographs. Provided historians are aware of their singular position their histories, even when they differ, will be valid. For so far no man has seriously pretended to the monopoly of universal truth, and reality seen by different people—unless they clothe their findings in meaningless mathematical symbols—will always be different, and yet curiously alike.

I think that a discussion on these problems—for the class XII it ought to take the form of discussion, and not of a monologue—is a healthy exercise for eighteen-year-olds. It will also, I hope, help to implant a healthy scepticism towards exaggerated intellectual claims.

Without going into realms of philosophy we shall next try to discover whether what we call history is a conglomeration of chance events or whether things follow of 'historical necessity'. It seems that the Norman Conquest offers an ideal test case for this question. It was an event of unusual consequence. Yet, it was the outcome of two chance events. A few weeks before the invasion, and while William was already waiting for an opportunity to cross over, Harold Hardrada, one of the most outstanding Norsemen, landed in Yorkshire to win there a kingdom for himself. Harold Godwinson had to march with the best part of his army from S. England to Yorkshire

where he beat the very formidable Viking host at Stamford Bridge. Hardly had this victory been achieved when news of the Norman invasion reached the king. And so once more a march through the whole kingdom, and then into battle. The English defended themselves so well that William's knights could not break through their ranks and were turned to flight. William, however, seized his chance and turned the rout into victory, charging the ranks of the English which in the pursuit had lost their cohesion. No doubt the Norman victory was due to two chance events; the English army had been weakened by the two long marches and the battle in the North and was not yet up to its full strength; and even so, the beaten Normans were only just able to snatch victory out of the mouth of defeat.

However, the salient point is not the way in which the victory had come about, but the fact that it was decisive. As the history of the subsequent twenty years was to shew the English were unable to resist the onslaught of the well organised feudal state of the Normans. The latter were a closely-knit small group of men, a dominant minority in Toynbee's terminology, who knew exactly what they wanted and what bound them together. They had made the best possible use of all the latest developments in military and political affairs. The English on the other hand were without a common purpose and technically lagged behind the advanced civilisation of France which the Normans had embraced and improved upon.

From this and similar examples we can learn that the 'how' of history, the colour and the drama, the glory and the shame are largely connected with individual biography and the particular setting in place and time; but that there is another layer of history which answers to other laws. Success can only be achieved where the people concerned happen to act in accordance with this substratum of 'historical necessity'. I think such a moving in accord with the historical substratum can be demonstrated very well in English history up to 1900; and particularly so, from the Tudor Age on. While conversely, the Germans, who on the whole are historical fatalists, faced during and before the last two wars the problem of how to achieve success against 'historical necessity' and built their hopes on a surprise decision, on an historical fluke, as it were.

If we now want to go one step further and ask what this substratum is we enter very controversial ground. Various answers have been given, many in a rather dogmatic way. As a teacher of a twelfth class it seems to me not so important to define exactly what this substratum is as to awaken an awareness of its existence. And therefore I prefer to approach this problem not with any intellectual concepts, but with ideas of pure and metamorphosing form. Such concepts are familiar to the artist, and in no other branch have they been so finely developed as in music. Instead of asking what the meaning of history is or which factors determine its course, we simply ask ourselves whether, without pressing matters, an artistic pattern can be found

in history. It may sound surprising, but I do believe that British history up to 1900 can be described as the first two movements of a symphony. For my present purpose I shall confine myself to the first of these movements.

I may perhaps briefly remind readers that first movements generally are in sonata form (so-called), a form which falls into four parts. In the first, the exposition, we are introduced to two contrasting groups of themes, in the second, the development, these themes, one, some or all, begin to grow, change and interweave; then the two themes are heard once more, but this time the contrast between them has disappeared, recapitulation is the technical name, and finally in the coda the varied strains are united and simplified, and brought to a definite conclusion. The whole movement may begin with an introduction, which then will lead on to the exposition.

Our historical symphony begins (i) with an introduction, vague and indistinct, broken in line, but conveying a definite feeling of great profundity and intensity. (ii) The first subject enters strongly; it has great richness of melody, and is further characterised by strength and brilliance. This brilliance is lacking in (iii), the second subject, which is still strong, but possesses instead of the rich melody a very marked and rather uniform rhythm. The development section is based largely on the first subject (ii). It enters now in a new guise (iv), much harsher, even dissonant and cruel. But soon it begins to shew new aspects and assumes a definitely lyrical character. If we listen more acutely we shall notice two distinct parts (v) and (vi). In the former the first subject (ii) is metamorphosed with the help of the introduction (i), a brilliant stroke of genius on the part of the composer, we are tempted to say, and in the latter it is moulded by and interweaves with the second subject (iii). The recapitulation (vii) is built on orthodox lines. The first subject (ii) and then the second (iii) make their appearance, but this time they sound forth in the same key. We now reach the coda (viii) in which we may occasionally still hear echoes of former struggles, but gradually the musical line becomes simpler and stronger, and we reach the end, broad, strong and purposeful. Let us go now once more over this analysis, but add to it the historical correspondences.

In actual history (i) was the pre-historic time of the British Isles, the time of the Iberian peoples, the Hibernian mysteries, etc., a time of which we now know but little. (ii) The Celts enter from the East, the first of the self-assertive warrior peoples who supersede the ancient hierarchic communities. Brilliant, melodramatic, flamboyant, brave, rash and undisciplined, they carry with them a new feeling of individuality. They are followed, coming from the South, by (iii) the disciplined Romans with their gift of administration. Again a self-assertive warrior people enters from the East or North East (iv), the English. They settle down, begin to clear the forests and are converted to Christianity partly by the Celtic churches (v),

partly by the Church of Rome (vi). Once more the conflict is renewed and the pattern repeated (vii). First come the Vikings from the North East, then the Normans from the South, bringing another dose of aggressive individualism and of Roman administration in turn. But the tension between them has lessened. Ultimately they are the same people, they are 'in the same key', as it were. After the Conquest the two opposites, self-assertive individualism and strong administration produce the very things from which the stuff of English history is made: the Common Law, the great charter and parliament.

It has been my experience that by avoiding haste and pressure, and allowing time for experiencing fully this rhythmical pattern of a chapter of history a certain fundamental discovery can be made and a feeling of awe awakened for this pattern that underlies the flow of history. If we reach so far we might be satisfied, and not want to go further. Yet in our intellectual age we cannot avoid the question: what then is this pattern, really? We can point out going back to the beginning of this discussion that men have not yet developed sufficiently to fathom such delicate processes, and that they simply try to rationalise this fundamental rhythm, and thus we are led to the discussion of a number of philosophies of history. In this essay we need only give an outline of what can be done in class. Among others we speak about St. Augustine and John the Scot, the Renaissance outlook—still the most widely accepted—and about Rousseau, its great opponent. Usually I devote more time to the Romantic view as expressed for instance by Burke or Herder, because this largely coincides with the way in which in previous years the pupils have been encouraged to look at history. We then discuss the systems of Hegel, Marx, Gobineau, Spengler and Toynbee, and in this connection we also mention certain features of the historical outlook which can be acquired by a study of Rudolf Steiner's work. To end up this part of the period we learn how historical ideas have in turn changed history. What Marx taught, Lenin put into practice, while Hitler's policies were largely the outcome of the historical views put forward by the Comte de Gobineau and H. St. Chamberlain.

This essay then is a report of an attempt to awaken in young people an awareness of the reality of history, its great rhythms and polarities.

"MAPPING OUT" A GEOGRAPHY PERIOD

A. Howard

A map is a most peculiar, fascinating, indispensable thing, as the fact that maps have existed from earliest times most abundantly testifies. A university professor of geography once declared them to be more fascinating than pictures; and confided to his students one day that if he had his way he would hang his walls at home with maps in preference to pictures!

This would obviously not suit all tastes; but there is a group of children who have a map hanging in their classroom which gives them great joy continually—for they made it themselves, altogether. It is a map of the British Isles; about as big as the classroom blackboard, done in colour, with the appropriate legend and mapping conventions for railways, shipping lanes etc.

It happened this way.

Sooner or later in the teaching of geography a map has to be used; but a map to young children (about 10—11 years of age) just beginning to learn something of formal geography can be a complicated, rather bewildering thing. The developments in modern cartography combined with the advances in printing permit so many things to be shown on even the smallest map nowadays. So it was decided, by way of introducing the children easily but realistically into this mystery, to let them make their own map. They had already, in their lessons on local geography, made some efforts in doing hand-maps or charts of the way to and from school, and in plotting the streets and buildings around their school; but this was something much more ambitious.

First of all, the teacher shewed them an outline map of the British Isles drawn on the blackboard (after an appropriate introduction, of course), and then marked off the rectangle enclosing it into as many equal rectangles as there were children in the class. Fortunately there was an even number of children. Then the rectangles were numbered, and each child was allotted one of these numbers. Next, they were each given a piece of good quality painting paper, big enough, when a margin the width of their rulers had been drawn all round the edge, to contain one of the smaller blackboard rectangles exactly. Then they laid their separate pieces of paper on the table in an order which corresponded exactly with the order of the rectangles on the blackboard map. The next job involved each child in making a careful note of the number of the rectangle coming next their own at the top, bottom, left and right. (Some of course only had two edges to look after). To make quite sure that there should be no mistake, they put the number of the rectangle next their own on any side, together with the initials of the child responsible for it, in their own appropriate margin.

By this time they were getting quite excited, and were all agog for the next move. After the teacher had checked that all these preliminaries were correct, the children took their sections away again and returned to their desks.

Now came the big moment.

They were told that they had to draw only that section of the coast line that came within the limits of their own particular rectangle. BUT they must make quite sure that the point at which their bit of coast line began or ended corresponded exactly with that of the section adjacent to it. (This was certainly not easy—for there are some tricky bits of coastline around the British Isles, as a glance

at the map will shew. But it brought about the most wonderful corporate activity of everyone consulting and arguing with everyone else, involving constant checking and re-checking between 'geographical' neighbours to the N. S. E and W). Moreover, they were warned that their first attempts at drawing the coast line must be done in the finest possible pencil line—as there were sure to be some erasures before it was quite correct; hence, too, the use of the best quality paper.

At last it was done—after one of the busiest, most industrious hours the classroom had ever witnessed; and the teacher went round and checked them all to make sure they were correct. Then—and not till then—they were told they could go over the line again, this time somewhat more heavily so that it would shew quite distinctly.

By now everyone could see what was taking shape; and it was a really wonderful moment when they all gathered round the table again to put all their completed sections in proper order side by side for the first 'try-out'. And the joy when, the fitting completed, they looked upon an outline map of the British Isles as big as the blackboard one, which had come into being by their careful individual work on their separate sections.

The next stage also demanded great care, for they had now—each still working on his own section—to paint the sea parts blue and the land parts a light green (contour differences were avoided except in the case of mountains which were added later), taking care that islands like MAN and ANGLESEY were not inundated by a tidal wave from a brush of blue paint too enthusiastically flowing hither and thither, and that lakes like the Scottish lochs were not filled up with earth by a similar cataclysm. Pots of paint of the same consistency had previously been prepared to ensure uniformity, but it was surprising how even then differences appeared in the final result—showing no doubt, that even with the same kind of brush, paint and paper, temperament will out.

After the sections had dried, it was once again 'tried out' on the table so that they could see which margins would have to be cut off, and which retained in order to paste the sections together so that no gap or overlapping occurred. When this had been decided and the appropriate edges trimmed, they next pasted the margins in order and stuck them together—every one contributing to support and steady the map as it grew more and more unwieldy—until the last section was pressed home.

When it was quite finished and dry, they got two broomsticks (which some of the class had already provided) cut to a length sufficient to have about an inch projecting over the total width of the assembled map, and put a screw-eye in both ends of one of them through which to thread a cord for hanging purposes. Then, laying some bookbinder's tape on the top and bottom edges of the map for protection, they tacked it to the rollers, slipping in a piece of extra

tape crosswise on the top, for tying purposes when the map was rolled up.

Then they began their more formal geography with a vengeance—finding out about mountains, rivers, places where people worked, the kind of things they did and why, where the important railway routes were, the ports—and which ones served America, N. Europe and the East, the fishing ports, lighthouses round the coast—and as they learned something so they put it all in on their map, until—reluctantly—the geography period came to an end; and the map—every bit of which represented a real experience to the children—took up its place of honour on the wall where all could see it.

By this time, the underlying purpose in all this, to get the children interested and appreciative of all that goes to make a modern map, had been achieved. Several children had already persuaded their parents to buy them an atlas, and were full of questions and information as the result of their own researches. A map made two or three hundred years ago of their own county was found in the school, and exhibited to the children's great interest as they studied the more naive and picturesque methods then employed. The geography teacher in the upper school lent the class some sheets of a 1" Ordnance map of the district, and what thrilled them more than anything was the fact that they could all find their own street or road on these—and in some cases their own house. And they were impressed to a point of awe when they realized that if they had *all* the sheets of the British Isles and laid them out in order, there wasn't a room in the school big enough to contain them all. That really caught their imagination, in a way which should make good jumping-off ground later on when they come to learn about areas and scales.

LOYALTY

an impression of the
Thirty Seventh Annual Conference of Educational Associations

THE Conference of Educational Associations—of which the Rudolf Steiner Educational Association is a member—was held this year at the College for the Distributive Trades in Charing Cross Road, London. Not only were there adequate facilities for exhibitions and lectures, but the Charing Cross Road being the very busy and central thoroughfare it is ensured a steady flow of people in and out of the building—many of whom found their way to the second floor where the Rudolf Steiner exhibition was set up.

This exhibition—for which, we believe, Wynstone's school was almost entirely responsible—gave an adequate and well-arranged visual picture of the work the children do in our schools. It was colourful without being overpoweringly so (for in such schools as ours where painting is a weekly main lesson subject throughout the school,

there is a tendency for paintings to dominate exhibitions—and the public are not wholly to blame if they carry away the impression that we are chiefly engaged in teaching 'art'. The difference between art as a *method*, and art as an end in itself in a specialised sense is a difference we can never be too frequently emphasizing). It was very representative, comprising examples of Nursery work and all the classes to the last stages of the upper school. It was, within the space at our disposal, simply and artistically arranged, so that by just following the most obvious path round the room one passed in review the work of a school. Teachers were constantly in attendance to deal with enquiries and comments, and to elaborate the indications given by various notices and typescript 'handouts'. A small table at the entrance contained copies of educational books, prospectuses of the schools, 'Child and Man' etc.; and a map of the British Isles giving the situation of all the schools, together with summarized statistical information about them, ensured that no visitor need leave the exhibition without the opportunity for obtaining the fullest information.

Great credit and thanks are due to Mr. A. Leaver, the secretary of Wynstone's School, who took in hand the organisation of this exhibition on behalf of the Rudolf Steiner Educational Association.

On three successive evenings during the early days of the Conference lectures were given by teachers, developing the theme of 'Loyalties'—which was the theme of the whole conference—in line with Rudolf Steiner's work on education. These lectures were held in lecture rooms in the same building, and although at times other lectures were running concurrently, they all attracted large and attentive audiences.

On the first evening Mr. Howard of Michael House spoke on "Education for Loyalty to One's Self". He said that above the morality of constraint (of law and order), and the morality of consent (behaviour by mutual agreement) there was a sphere of 'creative morality' in which the individual could freely find the highest expression of himself. At this level one could speak quite concretely of a spiritual reality, of the Human Spirit—which was at one and the same time the source of the highest individuality and the highest social impulses. It was to awaken the individual to the reality of the Human Spirit so that he might find himself in loyalty to it that was the task of education in the sense of Rudolf Steiner.

The next evening Mr. A. R. Sheen of Michael Hall spoke on "Education for Loyalty to one's Fellow-men". He traced the conception of loyalty through three stages: that of the blood, or family; that of the group, or nation; and that in which it found its fullest expression, that of Humanity. Then he linked up the three spheres of Infancy, Childhood and Youth with the desire of the growing child to find the world Good, Beautiful and True; and drew abundantly on his experience as a teacher and his knowledge of Rudolf Steiner's method of education to show how these impulses may be developed in the child at the right time. If we could do this

he concluded, the child would be able ultimately to find itself truly, in the Pauline sense, as a member of a whole.

On the third and last evening Mr. L. F. Edmunds (who had been chairman at the other two lectures, but had Mr O. Barfield for his own chairman) spoke on "Education for Loyalty to the Earth". He drew attention at the start to the unusual conception embodied in his subject; but in sketching quickly some of the current problems and questions with regard to the nature of the universe and their effect on men and women, he soon showed how this was a very real and relevant subject. He said that beyond our mere perception of things—of the world around us, and the thoughts which we develop, there was the will by which we take hold in thinking of these same thoughts. It was essential to develop thoughts that, arising out of true and faithful observation, so fired the imagination that they became impulses for this will. With such a thought he concluded by drawing on his own teaching experience to show how in giving a child a conception of man on the earth, we could show how his position there corresponds with some point in the starry heavens—but a point which, as an individual, he shares with no other being; also, how on the periphery of the earth he develops his activity in social union with his fellow men; but—it is in the earth itself that all men find their common centre.

Altogether the Conference was very successful. It gave us an opportunity to put the aims and achievements of our education before a discerning public, who showed great interest in all that was exhibited and spoken. This will and must become an annual event of great importance for our work; and the Rudolf Steiner Educational Association will be grateful for suggestions that may extend its scope. We pass on here one that was made to us during the Conference: Why not have a lecture-demonstration of Eurhythmics? We think it an excellent idea. This could be something embodying adult as well as children's eurhythmics—for, as we discovered, "educational association" is a widely interpreted concept, and there is no reason why a 'school' of Eurhythmics such as already exists here in England should not be a member of such a body.

The sincere and growing interest which exists in our work calls upon our own loyalty in what we know to be true, to take every opportunity to show how that work is developed, and to point ever and again to its foundation and origin in a new conception of man and the world.

QUESTIONS AND ANSWERS.

7. What part does punishment play in a Rudolf Steiner School?

WHEN educational reformers first began their experiments in this country soon after the end of the first world war (although some experiments go back to about the turn of the century), one of the most radical changes made was in the administration of

discipline and in the attitude towards punishment. Naturally the reaction to the stern discipline of the conventional English education of those years was often violent and extreme and any so-called 'modern' school came to be regarded as a place where 'children do as they like'. The Rudolf Steiner school has often been classed in this category, however much the children who attend it may repudiate the charge!

The problem which immediately presented itself to those who were prepared to approach the matter freshly and without preconceptions was the following: children bitterly resent strict discipline and often suffer under it; school rules in the main are made entirely for the convenience of grown-ups, and the children's point of view is not considered at all. It is easy to see why many experiments were extreme.

The solution lies, as always, in a clear and unprejudiced understanding of the changing nature and needs of the child as he grows up from the earliest years onwards. Such an understanding is not at all easy to attain and our attempt to arrive at it in a Rudolf Steiner School are greatly helped by the detailed and living picture of the developing child that we have been given in Dr. Steiner's work.

During the class teacher period (ages 6 to 14) the *authority* of the teacher as teacher is the fountainhead of discipline. In the upper school (ages 14 to 18) this gives way to the ideals inherent in the actual teaching, which call for enthusiastic effort on the part of the young people. But naturally misdemeanours occur; bad manners, wanton destruction, laziness, breaking of those few rules it is necessary to impose, all these must be met fairly and squarely as and when they happen. No kind of set or automatic punishment is possible, for a set system of punishment relates only to the convenience of the teachers, not to the character of the 'crime'. The guiding rule here is that the punishment must fit the crime, and the teacher has to develop a flair for knowing what punishment is best suited to what misdemeanour. The child has to be shown that some damage has been done and that it has to be put right. If possible the child must *want* to put it right and undergo the punishment gladly. This is of course not always possible but the ideal to be aimed at. It is of the utmost importance, however, that the child learns that wrongs must be put right; the punishment should always be in the direction of this putting right and is practically useless pedagogically if unrelated to the 'crime'. This is the most serious objection to a set system of punishment (black marks, lines, detention, caning etc.) as this is far too rigid a system to meet the infinite variety of misdemeanours which children are capable of devising!

H. L. H.

MOTHER AND CHILD—Conclusion

MY sister once asked Dr. Steiner, "When should children learn to obey?" Dr. Steiner: "A verbal command?" "Well, if one says, do this or that". Dr. Steiner said, "Not before the seventh year. If the child learns to obey not through imitation, which is the right way up to the seventh year, but through verbal command, it will only develop into a hypocrite and sneak or will become scared and apprehensive".

In talking to little children, one should not imitate their childish, incorrect speech. (Dr. Steiner called this untruthful). This causes digestive trouble in later life.

Concerning minor misdemeanours, for example spitting, stamping, facepulling and the like, which only grow worse if an attempt is made to correct them and which are so embarrassing in front of strangers, Dr. Steiner said: "These things are not faults of character. Do not make heavy weather of them, he certainly won't be doing them at thirty!"

It is right to have little children kneel at prayer time, this is the outer gesture for true inner devotion.

One should say the prayer to the baby (see below) in a sing-song fashion. It is good, if the child falls asleep during it.

Prayer for babies and very little children, spoken by an adult:

May light stream into thee, grasping and holding thee,
And with it may my warm love flow.
I contemplate in joyful meditation
The beat of thy heart.
May my thoughts strengthen and purify and bear
thee up,
May they be gathered into thy steps through life,
That they may be joined with thy living will,
So that, self-based and strong, it may be realised in
the world.

BOOK REVIEWS

Early Childhood by NORBERT GLAS L.R.C.P., M.R.C.S.

HOW many children today are outcasts in an alien world? Excepting possibly the time when the children slaved in the factories, there has perhaps never before been an age in which so many children have been debarred from that golden world that is the true birthright of every child, and a sad counterpart to this is the terrible spread of juvenile delinquency and youth gangsterism prevalent in our times. It is a blight that all we who live in this age must have on our consciences.

How often we see the sorry spectacle of small children being dragged around the streets by mothers who seem to have lost all

sense how to treat or even speak to a child, scolding in sharp, nagging tones, threatening, or bribing with false promises. These mothers have either long forgotten, or perhaps themselves never known what it means to be a child.

On the other hand we have a system of infant welfare which has probably never before existed. The most detailed advice is made available to all who desire it, in clinics and in a thousand handbooks. But the medical science which informs them has little or no conception of the child except as a young human animal.

We have the paradoxical situation that many people have a genuine love for children and for that true essence of childhood which is so well expressed in the words, "of such is the kingdom of heaven", while at the same time unwittingly attacking and systematically destroying that which they love. In our western world at least we have lost the natural, instinctive art of tending children, and our science, generally speaking, has as yet nothing but a "dusty answer" to offer to those who turn to it for guidance in this important question.

How welcome then is this small handbook by Dr. Glas, wherein he gives practical and detailed advice on the care of children from conception to the seventh year, laying stress on the fostering of just those elements which lie at the core of a child's nature, spiritually as well as physically, and upon which the well-being of the grown man ultimately depends.

In this book Dr. Glas has drawn together, and elaborated and supplemented from his own medical experience, the many indications that Rudolf Steiner gave of what life means to a small child. At the outset of the opening chapters on Conception, Pregnancy, and Birth appears the fundamental point of departure from generally accepted ideas, which is a key to much that follows, the idea that the child exists before birth as an individual and spiritual being in a spiritual world. The art of a parent then is the art of welcoming this visitor to the earth. Every mother should again become a Mary, and cultivate the mood of tranquillity and inwardness, and the same tranquillity should surround the child in the early months.

Gradually the life of the will and the life of the senses begin to unfold and to interact. There are excellent chapters in the book on the Gateway of the Will and the Gateway of the Senses. The challenging point is made that children are fed not only through their mouths, but just as much through their eyes and ears, and the rest of the twelve senses mentioned by Rudolf Steiner, of which a brief account is given. Amongst other things an illuminating counter-interpretation of thumb-sucking is offered in place of Freud's. Later chapters treat of the development of feeling and the awakening of the Ego. Everything is shown as having its right rhythm and right time.

The plea of convenience and expediency is rightly given short shrift, when the whole future life is at stake, and many cherished practices are here roundly condemned, such as manipulating the

date of birth, segregating babies in hospitals, baby gymnastics, the indiscriminate use of codliver-oil, baby talk, sitting babies up, coaxing them to walk, the play-pen and the reins, vaccination and inoculation, the use of wireless, television, and cinema for children. These and many others are crimes which are committed daily against children, usually with the best intentions.

But how do we help children to develop in the right way? First and foremost by a right understanding of the child's world, by respect for Nature's pace, by beauty and order in the home, by clear and well-formed speech, by right feeding, by the right music, the right toys, the right use of fairy tales. On all of these and many others Dr. Glas has useful advice to give.

This little book has long been needed. If it were in the hands of all parents, and they could bring themselves to acknowledge the truth of its spiritual standpoint, and to follow its comparatively simple directions, the next generation would grow up happier, healthier and more harmonious.

B. W.

"How to Look at Illness" by NORBERT GLAS, L.R.C.P., M.R.C.S.

"Feeding of Children" by DR. ILSE KNAUER.

"Understanding your Child" by LIONEL STEBBING.

"Destiny and Freedom" by HERMANN POPPELBAUM, PH.D.

THESE four books, all published by New Knowledge Books, 28, Dean Road, London, N.W.2., each contribute in their own way to the better understanding of child and man. Dr. Glas's book, actually published in 1951, is admittedly only a first introduction to a completely new attitude to illness. But he says enough (and supports what he says by actual examples) to awaken the interest of an unprejudiced reader and the desire to investigate this possible point of view further.

Dr. Glas's treatment of destiny in relation to illness finds support and further elucidation in the admirably clear and characteristically careful study entitled *Destiny and Freedom* by Dr. Poppelbaum. It can serve also as an introduction to the subject and reference is often made in footnotes to books by Dr. Steiner which deal more fully with it.

New Knowledge Books has reprinted the interesting pamphlet on diet by Dr. Knauer. English parents will find some difficulty, however, in obtaining some of the ingredients mentioned in the sample menus, but in the main the book is a useful general guide.

Lionel Stebbing, by means of ample quotation from various pamphlets and books, written in the main by teachers and doctors connected with Rudolf Steiner Schools, has collected together a useful compendium of educational do's and don'ts and his booklet throws light on some important problems of childhood. While frankly only a first introduction, necessitating sometimes the barest mention of important topics, it nevertheless opens up many questions which the books listed in the bibliography at the end will go far to answer.

H. L. H.

ERRATA

We apologise for the misprints which occurred in Mr. Wilkinson's article on Eurythmy in the last number of *CHILD AND MAN*.

Page 24, line 24 : for 'it furtners the understanding and even physical illnesses' read : 'it furthers the understanding and appreciation of these'.

Page 24, line 42 : for 'rhythmic system is essential . . . ' read : 'a healthy rhythmic system is essential . . . '

Page 25, line 17 : for 'it can have an even direct part . . . ' read : 'it can have an even more direct part . . . '

Overheard by their class teacher during a Eurythmy performance :—
1st boy (aged 10) : I say, this is jolly good isn't it, but will there be any funny poems?

2nd boy (aged 11) : Sure to be, you wait.

The next number was announced : 'Sicilienne, by Bach'.

2nd boy (excitedly) : Did you hear? What did I tell you? The next one's "The Silly Hen"!

(The New School, Kings Langley).

"If he doesn't let us go out to play in the snow, I shall not laugh at his jokes any more".

A little boy in Class Two was drawing some grapes which had featured in an exercise in the German lesson. After working industriously for awhile, he presently paused and asked : "What colour are grapes in German?"

The son and heir, aged five, was being encouraged to hand round cakes at a tea-party. He did it very conscientiously, but so slowly that by the time he got halfway round one of the guests he had served had finished what he offered him. The father thinking that this guest had been overlooked, pointed it out to his boy. The boy looked round puzzled. "But I've already done him", he said.

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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.

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