

RUDOLF STEINER LIBRARY



VYDZ030056

Child and Man

VOLUME IV
NEW SERIES
NUMBER 1

PUBLISHED BY
THE RUDOLF STEINER EDUCATIONAL ASSOCIATION
MICHAEL HOUSE, ILKESTON, DERBYS.

PRICE
1/6d.

MIDSUMMER 1954

Founded on the principles of
RUDOLF STEINER

All these schools are co-educational, and—except where otherwise stated—residential as well as day schools. Further particulars may be obtained in each case by writing to the Secretary of the school concerned.

* * * *

Forest Row, Sussex. Tel. Forest Row, 275
Recognised by the Ministry of Education as an
efficient primary and secondary school.

Ilkeston, Derbyshire. Tel. **Ilkeston 779**
 Boarders accommodated privately at St. George's
 House, High Street, Ilkeston.

Whaddon, near Gloucester. Tel Gloucester 22475
Recognised by the Ministry of Education as an
efficient primary and secondary school.

King's Langley, Herts. Tel. King's Langley 2505

38, Colinton Rd. Edinburgh, 10 Tel. Edinburgh 62148
Day School.

Love Lane, Stourbridge. Tel. Stourbridge 576331

100, Cardigan Road, Leeds, 6. Tel Leeds 55007
Day School

Published by
The Rudolf Steiner Educational Association

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

Michael House, Ilkeston, Derbys.

CHILD AND MAN is a magazine for the education founded by Rudolf Steiner. It seeks to form a link with all those who are interested in this education, on the basis of an up-to-date and authoritative commentary on the development of the work in the schools.

SUBSCRIPTIONS (6/6d. per annum) should be sent to: Rudolf Steiner Bookshop, 35, Park Road, London, N.W. 1., or Rudolf Steiner Book Centre, 52, Bloomsbury Street, London, W.C. 1.

VOLUME IV (New Series) *Midsummer* 1954 Number 1

The Editor does not Regret	-	-	-	-	-	-	-	EDITOR
Has Europe no more to say?	-	-	-	-	-	H. L.	HETHERINGTON	
The Norse Myths	-	-	-	-	-	-	BENEDICT WOOD	
The Gymnastics Lesson	-	-	-	-	-	-	KNUT CLUNIES-ROSS	
Questions and Answers : 8								
Springtime is Conference Time								
Some impressions of the Rudolf Steiner Educational Association Conference.								
Geography and Social Responsibility—a report.								
Letters to the Editor								
An Alliteration from Norse Mythology	-	-				ROY	WILKINSON	
Book Reviews :								
On the Threshold of Life	-	-	-	-	-	M.	BENNELL	
A Holliday with a Difference								
The Cathedral	-	-	-	-	-	-	A. H. ROE	

THE EDITOR DOES NOT REGRET

Some months ago we wrote the following paragraph in our editorial comment :

"Now it is our endeavour that nothing shall appear in this magazine as an expression of educational thought, which might be interpreted as dogma or theory; but what is said is intended, rather, to be a stimulus to a further observation of the facts themselves. And though this may raise manifold questions and problems of a far-reaching nature in other fields of enquiry, we endeavour to present nothing which cannot be confirmed by the careful observation of the reader, and nothing which we ourselves have not found abundantly justified and corroborated by our own."

We have ventured to quote ourselves, because this passage expresses the firm policy of the magazine, from which we are unwilling to depart. But we wish to enlarge a little on this statement. We have said that our views are not to be interpreted as dogmatic pronouncements on our part, but as stimuli for further observation. We have *not* said that our statements will always make comfortable reading or even be immediately comprehensible; we have *not* said that our readers will not sometimes be shocked or even incensed by what is written. We have only invited them to observe for themselves and to ponder what they have read, to re-examine their experience in the light of the thoughts put forward. We do not even fear looking foolish; we would only invite an unprejudiced judgment, a dispassionate resolve to ponder again.

There will be much in these pages that will run counter to current notions and current habits of thought; and therefore the reader must be prepared for shocks. We should be dishonest if we concealed or watered down the description of those fundamental principles on which the Rudolf Steiner education rests. In fact it is our bounden duty to point them out.

Any statement of a fundamental nature must, and indeed should, provoke the desire for its justification or 'proof'. "How can you know, for example", some readers will ask, "that the child exists before conception, and that his individuality gradually incarnates into his physical body during the years of childhood?" Indeed, this question was put scornfully, and with some emotion, in a recent review in the "Nursing Mirror", of Dr. Glas' book entitled "Early Childhood". The question is only admissible, however, if it is an unreserved request for further information; but if it implies, as it so often does, "I don't believe you yourself really know", then it is not a question at all, but an attack on the other's intellectual integrity masquerading as a question. In such a case the questioner is much

more concerned with substantiating his own ignorance, than with the acquisition of further knowledge. He has already not only repudiated the other's statement, but also, whatever means the other may have taken to arrive at it. How utterly unscientific - and, indeed, immoral - such an attitude is, can only be fully appreciated when one realizes that in history, time and again, statements have been made, and violently attacked, which later were proved to be quite true. *At the time*, however, the discoverer was unable to support or prove his statement in any fashion which would satisfy his inquisitors. But the truth of the statement was not one whit impaired by the fact that at the time of its first enunciation it was unprovable. Galileo was forced to deny his discovery of the earth's motion round the sun, because it was not admissible according to the theological views of his time. "But it still moves", he muttered, as he was led away.

If a statement is false, experience will prove it to be so sooner or later; if it is true, experience will equally surely confirm it. The question need not be: "How do you know?" but "How can this initially surprising and unusual thought illuminate the experience I have of life?" The only 'proof' worth having is the one we make for ourselves; and, paradoxically enough, the burden of proving the truth of another's statement lies with us, and not with him who makes the assertion. A statement is a challenge. It can cause anger discomfort and derision on the one hand; enthusiasm and enlightenment on the other; but it is not compulsory, and should never be viewed as such. A statement only becomes dogma if it is coupled with a demand for unquestioning belief. Such a demand will never be made in these pages.

* * * *

As this is the beginning of a new year for the magazine, we would make another editorial plea. It is this. The editors of CHILD AND MAN wish to serve its ever-growing circle of readers, but they can only do this if they hear from time to time of the impression the magazine makes. They invite correspondence, comments, questions, suggestions, objections, criticisms - and even praise. When innovations are made, they would like to know how they are received. What do you think for instance, of the new front cover, designed by Knut Clunies-Ross, an art teacher at Michael Hall? Is there any part of the magazine to which you turn first? Have you noticed that the numbers now follow a regular plan? Are there other sections you would like to see established? What do your friends think of the magazine? Do you show it to teachers in other schools? There are so many questions to which we would like to know the answer. Please write to us, saying at the same time whether you would consent to your letter being published, if we wished to do so.

THE EDITOR.

Has Europe no More to Say?

H. L. Hetherington

EVEN a cursory glance over the history of civilisation shows us that every great development in the spiritual advance of man has been centred in a definite locality or area on the globe. The Nile Delta was the scene of the immensely impressive culture of the Pharaohs, the Greek Islands provided the milieu for the many-sided genius of Hellas, which then became the mentor of the sterner and graver culture of the Roman *civitas* in Italy. For the past 1500 years or so the centre of gravity, as it were, of human culture has gradually moved north across the Alps into an area bounded by France in the west, England in the north, and Poland and Austria in the east. How rich and varied has been the achievement there! From the mysterious womb of the so-called 'dark ages' there sprang medieval scholasticism, with its rigorous training in intellectual processes, medieval architecture and its ancillary arts, the lofty ideals of medieval chivalry. Then, just as these great achievements began to sit strangely and awkwardly on the human spirit, like clothes outgrown, there burst forth the joyous rediscovery of classical culture, the Renaissance, first in Italy, then in England and France.

This impulse, which marks the beginning of our modern age, gave birth to modern scientific method and that reliance on self rather than authority, which has been the hall-mark of our own recent history. It found a culmination in those magnificent years immediately following 1770 in a Europe acknowledging Goethe as its leader and speaking with a voice that echoed and re-echoed through the succeeding decades of the nineteenth century. Following this development in broad outline we are struck by the way in which it gives expression to the three great activities of the human spirit: the religious, the artistic, the scientific. It would surely be wrong to ascribe the last only to more recent centuries. Scientific *methods* have changed, but scientific enquiry and investigation, the restless questioning of the mind of man has always been there. It is important to take into consideration the threefold character of cultural life, to recognise the necessity of a true balance between the three sides and to judge the achievements of an age in the light of this. Europe - up to the nineteenth century - can be proud of the wholeness of her culture, she can show great works of art in every sphere, her scientific discoveries have done more to change the living conditions of man than in any other age, her religious achievements have not lagged behind, at least the religious questions of the day have occupied an important place in the minds and hearts of her sons.

Since the end of the first world war, in 1918 the spiritual and cultural leadership of Europe, based as it is on this magnificent heritage, has been seriously challenged by both east and west. The view has rapidly gained ground, and indeed is shared by a considerable number of

Europeans themselves, that Europe is effete and played out and that the pacemakers of our modern age are America and Russia. This view is based understandably enough on the facts of economic and military power. The entire world is rapidly becoming dominated by the United States of America on the one hand and the U.S.S.R. on the other. They have closed a tight circle round the North Pole and face each other across the desolate wastes, which provide the shortest air route to each other's cities. They are still battling for mastery of the Far East and for the neutral areas of Burma and India; the centre of that struggle is now Indo-China, and whenever the unhappy war there threatens to become less static, there are grave consultations among allied powers.

In such a mighty clash of giants, Europe seems insignificant. She is divided into two and the main contestants face each other across a defeated Germany and Austria. Europe is unable to be herself, unable to build further, by free intercourse between her various members, upon the rich heritage, which has still to be worked upon and developed. What might be the contribution of Europe, if every University were quite free to pursue its studies unhindered and unquestioned, if there were no iron curtain and the Russian genius were able once again to be fructified by the best which Europe could give, inspiring new Tolstois, new Dostoevskys to write their magnificent novels? What would flow westwards to the young universities of the New World, to be taken up enthusiastically with all the dynamic force capable of being exercised in that continent? But military necessity and the hideous fear of the opponent's strength have torn Europe into two and all that intercourse, which could have been so fruitful and beneficial, has been forcibly suppressed. Russian is kept from Hanoverian, Czech from Yugoslav, Pole from Rhinelander and the immeasurable benefits of an exchange of ideas are denied them.

Europe labours under difficulties, she is dependent on one or the other of the two great powers for her defence, she faces the possibility of having to fight her own kith and kin in another war, she is either recovering from the effects of past tyrannies brought about by her own short-sightedness, or suffering new tyranny worse even than the old, because inflicted by a foreign power. Little wonder, then, that her voice is hardly heard as a leader of human spiritual development. She is regarded now as a back number.

But is this so? Let us look again at the history of the past two centuries, and ask ourselves whether in fact the great ideas and ideals of the Goethean age, for example, have been allowed to come to full and worthy fruition. Has Europe no more to say? Or is America or Russia capable of saying it more clearly, having imbibed all that Europe can give, and ready to develop the impulse further?

The gravest danger to our present civilisation is not of its imminent destruction, but that in the welter of material achievement or social and economic organisation man will no longer be able to be fully himself. His mode of living will be unworthy of him and he *will not care*. Unconscious of his European heritage, sublimely

unconcerned as to whether a Goethe, Schiller, Hugo, Dostoevsky or Novalis has ever lived or not, he will accept conditions for living which will deny all that the giants of former centuries ever strove for. Europe will have failed. The battle for the spirit of man will have been lost.

This supreme danger can only be averted, so it seems to at least one European, if Europe can speak strongly enough out of her cultural heritage. But she cannot speak strongly enough, if she merely repeats without digestion or development, the ideas of her great men of a hundred or two hundred years ago. She must wrestle with, and develop these ideas. She must allow them to grow organically in the atmosphere of the twentieth century. But she must be steadily conscious of what has been achieved. Great was the promise of those incredible years from 1770 to 1870, so great that it has not yet been fully accomplished, or yet even fully understood.

Of all the attempts to build on these years, so that they can blossom into our time, that of Rudolf Steiner is surely the most noteworthy. Basing his work on the magnificent foundations laid by Goethe, but also deeply versed in the works of the great European thinkers of the nineteenth century, he was able to present a modern development of the European heritage. Only such a development can be a real and powerful European inspiration to the West and an achievement capable of arousing the veneration of the East.

If Rudolf Steiner's work, the reader will ask, is all this, why is it so little known and why has it had as yet so little repercussion on the world? The basis of Rudolf Steiner's work is to be found in the careful, systematic and painstaking extension of the field of human investigation into regions hitherto regarded by modern scientific research as inadmissible. Since this extension is considered to be inadmissible, it follows naturally that all the results gained by it are deemed worthless, illusory and fantastic. A certain recognition has been accorded to his work in some practical spheres, notably education, but beyond this, little or no impact can be observed.

If Europe is to play her proper part in the world history of the twentieth century, taking up a powerful middle position between East and West, then it seems that two things must happen. Firstly the older schoolchild must become far more conscious than at present of the true nature and scope of the European heritage, and above all those years immediately following 1770, and secondly Europe herself must come to terms with the 'spiritual science' founded by Rudolf Steiner. Only in this way will it be possible to preserve and develop the picture of man in his full spiritual stature, which is threatened by extinction in the face of the one-sided tendencies of East and West.

A CONFERENCE FOR YOUNG PEOPLE on "What should be the basis of human co-operation in modern life?" is to be held at Wynstones' Hostel, Brookthorpe, near Gloucester, from July 24th till August 2nd. Application and enquiries should be made to the Youth Conference Secretary at the above address.

The Norse Myths

Benedict Wood

"HURRAH"! exclaimed a ten year old boy in my class, after I had announced what we were going to do next, "It's Norsithology". He had been comparing notes with a friend in the class above, and had been eagerly awaiting the period, whose doors promised to open at this magic word. And what a world it is that lies behind these doors! The children, who in a Rudolf Steiner School hear these stories in the Fourth Class, invariably greet them with the greatest enthusiasm, and one can feel how right the stories are for their age. They have emerged from the wonderland of the Fairy Tales. Strong shadows begin to fall across their path. In the imaginations of these tales they meet with a poignant dramatic quality that grips them. In the Third Class they became familiar with the words "In the beginning God created the heaven and the earth. And the earth was without form and void, and darkness was upon the face of the deep". Now they hear how in the beginnings of time when the world-giant Ymir lived —

"then was sand nor sea
nor cooling wave,
nor was Earth found ever,
nor Heaven on high
but the Yawning of Deeps -
Ginnungagap".

It was over this vast abyss that Odin hung for nine days and nine nights in compassionate contemplation of the darkness and the depths. Then there is the great World-Ash-Tree, Yggdrasil, holding in its midst Asgard and Midgard, the home of Gods and men, and having three roots set wide apart; one beneath Jotunheim, the frozen land of the giants, reaching to the Well of Knowledge, guarded by Mimir the Wise; another deep down in Niflheim, - and at this root the Serpent, Nidhoggr, gnaws day and night; and the third, which reaches high into heaven to the Fountain of Time, watered by the Three Sister Fates, the Nornir, Urd, Verdandi, and Skuld. Reaching up to this fountain lies the great rainbow bridge, Bifrost, up which the gods, the Aesir, ride to drink the sacred waters. In the topmost branches perches an eagle, with a hawk between his eyes.

Such pictures, which are so full of colour, and at the same time contain deep truths, impress themselves deeply on children of this age. They enjoy too the lively manner in which the Aesir are characterised, often with humour, - the care and wisdom of Odin, the might of Thor, with his battle-hammer, Mjolnir, the cleverness of Loki. Stories of the last two are perhaps the chief favourites, as they are so full of incident and humour. Loki is a riddle to them. They are fascinated by the astuteness with which he outwits his enemies, but are angered by his treachery, and are glad when in the

end he is given his due reward. Thor is admired unstintingly, especially by the boys, but also by the girls. One of the most popular stories tells of the stealing of Mjolnir by the giant, Thrym, and of its recovery by Thor, who goes in the guise of Freyja, as Thrym's promised bride, accompanied by Loki, as his tire-woman, and for this purpose allows himself most reluctantly to be dressed as a woman and veiled as a bride, while the other Aesir suppress their smiles. The dramatic denouement, which reminds one of Red Riding Hood and the wolf, with Thor playing the part of the wolf, in which Thrym expresses his innocent astonishment at the vast appetite of his bride and the fiery eyes glaring at him through the veil, and is reassured by the specious replies of Loki, culminating in the moment when Thor snatches the Hammer from the table, and lays the giants out, this gives universal satisfaction. At the same time the brooding sadness of some of the stories, Freyja's loss of Odr, the death of Baldur the Beautiful, the impending doom of Ragnarok, is an element which touches the more melancholic children, and also appeals to the sense that all children of this age have, as mentioned above, of having taken the first steps into the world of shadows.

One other thing impresses itself upon the children is that everything has a name. And what names! Breisingamen, the necklace made by the Swart-elves for Freyja; Draupnir, the gold arm-ring of Odin, that every ninth night dropped eight rings like itself. Sleipnir, Odin's eight-legged horse; Valhalla, the feasting hall of Odin with its five hundred and forty doors; the Fimbul Winter, the terrible three-year winter that preceded Ragnarok, the day of doom. In that day the Fenris-wolf and Garm, the Hound of Hel, broke their bonds, and the wolves, Hati, Skoll, and Managarm leapt forth from Jarnvid, the Iron wood, to hunt and devour the Sun and the Moon; Jormungand, the Midgard Serpent, reared its great bulk out of the waters of the ocean; Fjalar, the fire-red cock of Asgard began to crow, and was echoed by Gollin-kambi in Asgard and the Soot-red cock in Niflheim; Heimdal, the Watcher, seized his Gjallar-horn, and blew a blast that was heard throughout the world, and the last great battle began, in which Surtur, towering over the earth with his flaming sword, enveloped the whole world in flames. Only to recite these names stirs the imagination. The giving of names is an art. To give the right name to a thing is to reveal something of its inmost nature, and the Norse names are full of this magic.

During this period the children made some exceptionally lively models in plasticene. This is quite to be expected, and I have noticed it in other classes at this stage. Indeed the first time that I ever saw an exhibition of work from a Rudolf Steiner School many years ago, I was struck not only by the imagination and movement of the pictures but also by the exceptional vigour of some models done in beeswax; I remember in particular a group of wolves in full pursuit. Although I did not ask, I am quite sure they were Hati, Skoll and Managarm, in pursuit of the Sun and the Moon, and these models were a reflection of the deep impression made upon the children by the Norse stories.

The Gymnastics Lesson

Knut Clunies-Ross

CHILDREN and movement belong together, for it is in movement that the baby first learns to know his body, crawling round his cot, or hauling himself on to his legs by holding on to the bars. By the time the child has come to school, he has of course very considerable control over his movements, but he has still much to learn, much to discover; he has still some considerable way to go yet in uniting his individuality fully with the body he has inherited and into which he is gradually incarnating. It is through his bodily movements, too, that he learns to experience space around him, and so gain a right and healthy relationship to the physical world he has entered.

Small wonder, then, that when the nine and ten year olds come into the gymnasium, they enter with joy and anticipation, eagerly awaiting that sense of exhilaration which all young people feel when active physically. "What are we going to do today?" - "Can we have all the ropes and things down?" These are the questions which assail the gymnastics teacher as the youngest classes meet him for their lesson. Inherent in these eager demands is their deep and as yet unconscious desire to experience *space* through their bodies, their sinews, muscles and bones, to experience the inner mechanics inherent in their relationship to the objects surrounding them. The gymnasium gives them the opportunity of doing this. This meeting and fulfilling of a strongly felt need is the basis of the gymnastics lesson.

Space, and all the mysteries inherent in space, with which all gymnastics are concerned, the younger children experience through imaginative games. Their movements must be part of some imagined situation: they chop down a tree, cross a stream balancing on a fallen log, climb a rock, jump a wall. These actions are carried out to the rhythmic measure of a spoken verse, strongly accented; often they involve not only a single individual, but a whole group, so that a social sense is aroused too. If the lesson is to go with a swing, these situations must be strongly imagined and infinitely varied.

At this age children are generally fearless and confident. Of course there are those who are hindered by timidity or lack of strength but very often they are helped by special practice and tactful encouragement. It is interesting to see that at this age there are certain children for whom it becomes a necessity to get as far off the ground as possible, even beyond the limits set by the top of the rope-ladder! These children climb still higher on to the roof beams and are irked by not being able to penetrate through the tiles and climb on to the roof itself. These children are often greatly calmed by being allowed to do this - indeed calmness and care are very necessary when negotiating these heights - and when they descend again, all their former unruliness and distraction have disappeared.

As the children grow older, more carefully formed exercises and greater exactitude are asked of them: they learn to take their place exactly in relation to the other members of the class, to form straight lines, to move carefully to right or left, forwards or backwards. The exercises become more self-contained; the movements and rhythms - the combination of time and space - become more important. This development culminates in class VI (composed of twelve year olds), when the exercises have a strongly geometrical character, even to the point of using a copper rod as a measure. This is the moment when the child feels his skeleton strongly for the first time and a similar change can be observed in his other lessons.

In class VIII, when at fourteen the children are experiencing the onset of puberty, their bodies become heavy and clumsy, they are conscious of weight and sometimes outgrow their strength. In body as well as soul they experience the fall of man. Exercises are given at this stage which help to deepen and overcome this experience, to regain the balance and posture of their bodies, which they have temporarily lost. Through the exercises dealing with space and dimensions the children are reunited in experience with the forces that build man.

These exercises are continued through the upper school. The children are led to an experience of spatial forms and their metamorphosis. This is a repetition in a more conscious way of what they experienced unconsciously and imaginatively in the lower classes. A child in the upper school was once asked what she felt to be the aim of the exercises she was taught. She answered: "To enable us to become aware of space around us". It is hardly necessary to add that this had never been spoken of in the gymnasium. There is truth and beauty in the exercises developed by von Bothmer, which are used in the Rudolf Steiner schools, and so satisfying are they, that the teacher never finds their use exhausted and the children seek to bring them to an ever greater perfection.

The upper school apparatus work is much the same as in any other school, but the standard of attainment is kept carefully within limits, which ensure the children are not harmed or over-strained. The aim is to teach children to gain self-confidence, courage and style in their apparatus work, and to move correctly and confidently in negotiating obstacles.

At the end of the lesson the children should feel a sense of achievement and the teacher should insist on a moment of quiet and calm before they depart. This can often be brought about by making the class stand still in a certain order and shake hands individually with the teacher before leaving the gymnasium.

STUDY DAYS for teachers in Rudolf Steiner schools have been arranged as usual this year at the Goetheanum, Dornach, by the Pedagogic Section of the General Anthroposophical Society. They will take place on August 6-9. It is hoped to make a report on their work in the September issue of CHILD AND MAN. An exhibition of work from Rudolf Steiner schools is also being made at the Goetheanum during the Summer Conference.

Questions and Answers : 8

Why do the boys of a Rudolf Steiner school not call their male teachers, 'Sir', when they will often have to address their seniors in this way out of school hours, and above all when they have gone out into life?

This is an interesting question, because it probes into several matters connected with the Rudolf Steiner education: the relationship of teacher and child; boys in a co-educational school; the very young children and older ones being in the same school; and, lastly, the training of children to be well-mannered.

In more conventional schools boys address their masters as 'Sir'; in very 'progressive' schools they address them by their Christian names; in Rudolf Steiner schools it is customary to say Mr., Mrs. or Miss So-and-So. The relationship between teacher and child is that of friendly respect; and this relationship, so carefully fostered, makes 'Sir' too frigid and formal and the Christian name too familiar. The title 'Sir' precludes friendship, the Christian name implies equality, and neither custom fits the atmosphere of a Rudolf Steiner school.

Apart from the fundamental reason for the choice of title, there are two quite practical considerations which would make the more formal style of address awkward and unnatural. Firstly the girls could clearly not call the male teachers 'Sir', and it would be awkward for the boys to do so and not the girls. Secondly the education begins in the seventh year and such young boys should not be using this form of address to anyone, and certainly not their teachers. If they begin by not using the title 'Sir', it would be difficult to start doing so later on. But it should be stressed that these two reasons are subsidiary to the main one, which is that the relationship between teacher and child in a Rudolf Steiner school makes the formal mode of address quite impossible.

Does this practice in a Rudolf Steiner school make it difficult outside the school for boys to address their elders as 'Sir', when it is clearly expected of them? If a boy goes into business, into a factory or into the services, he will obviously have to address his seniors as 'Sir'. The fact that he has not been accustomed to addressing his teachers in this way at school has surely little or no bearing on the matter. The relationship between a private soldier and his company commander, or a junior clerk and his managing director is obviously quite different from that of child and teacher. This difference is immediately recognisable, so long as the true respect for an older person has been naturally aroused while the youngster was at school.

H. L. H.

ANNOUNCEMENT

The Editors of CHILD AND MAN are pleased to announce that they have secured the services of Dr. H. HEITLER of Bristol University, who will contribute an article in the next (September) issue on modern science and technology and its repercussions on modern life. Dr. Heitler is engaged in the study of cosmic radiation, and is at present working at the solution of technical problems involving, among other things, the making of special balloons to carry photographic and other equipment into the stratosphere. He was a member of the recent international expedition to Sardinia for the investigation of cosmic radiation in which over twelve universities participated.

This announcement is in line with a recent decision to invite as 'guest' writers from time to time, men and women who, while they may not be directly engaged in education, are experts in their own particular field; and who combine with it an intimate knowledge of the work of Rudolf Steiner. By this means we hope to bring to our readers something of the wider implications of the spiritual scientific thought which lies at the basis of our education.

Springtime is Conference Time

Some Impressions of the

Rudolf Steiner Educational Association's Annual Conference.

EVERY year at Easter time the teachers of the Rudolf Steiner schools in Great Britain gather together at Michael Hall for their annual conference. Every day from 9 o'clock in the morning till 10 o'clock at night (and sometimes even longer!) the sessions follow close upon one another - with interruptions only for meals. This year we set ourselves two tasks: To enquire into the nature of sense-activity, particularly as it affects our children today; and the fundamental concepts in the teaching of mathematics. To help us with the former task we had invited Herr Aeppli, a teacher from the Basle Rudolf Steiner School who has made a special study of the twelve senses; and Dr. Georg Unger, a teacher of mathematics from Zurich, and Mr. George Adams and other members of the Goethean Science Foundation from Stourbridge came to help us with the mathematics. Let us say a word or two about Herr Aeppli's contribution first.

Five or Twelve?

To many people it may still come as a surprise to hear that they have any more than the traditional number of senses - five; although psychologists have for many years now extended this list. Dr. Steiner spoke most concretely of twelve, which he enumerated and grouped as follows: Four senses of a predominantly will nature - movement, balance, touch and life; four of a feeling nature - taste, sight, smell and warmth; and four senses of cognition or knowledge - sound or hearing, speech, thought and the sense for the Ego of another person.

It would take far longer than this article allows to go into a more detailed description of these twelve senses, and the reasons for their grouping in this - perhaps to some - apparently arbitrary manner. It is the intention of the editors of this journal to develop this subject further in future issues; and they can always be studied in the works of Dr. Steiner himself. Meanwhile certain observations arising from Herr Aeppli's own study of this subject can be made.

After devoting some time to describing the nature and function of the senses, Herr Aeppli regrouped them into what he called the Higher Senses - Ego, thought, speech, sound, warmth and sight; and the Lower Senses - Hearing or sound, taste, smell, movement, balance and life. He pointed out that while it was customary nowadays to ascribe the greater reality to the lower senses, no spiritual culture can be developed in the future without the development of the Higher Senses, too. But if the higher senses are to be brought to full maturity in later life, a foundation must be laid in childhood in the right training of the lower senses. Children today, for instance are surrounded by the movements of machines and, imitating these movements as they do in their own bodies, they become over-stimu-

lated in their sense of movement. Complaints of unruliness in children are not, as it is sometimes feared, due to moral degeneration, but to the over-stimulus of the whole sensory system; and one of the most important tasks of education today is to bring this system into order. We have to nurture and heal the lower sense organs of the children. For example, the sense of movement so active in children is best helped with rhythm and purpose-filled movement; and in this connection Eurythmy is a "queen of subjects" in that it works into both the higher and lower senses. Both the sense of movement and the sense of balance come into activity when one hears poetry and music, and children should listen to as well as play music. All artistic subjects vitalize and free the senses; intellectual activity tends to limit and confine their activity.

'Simple' Arithmetic!

The sessions devoted to the teaching of Mathematics were provocative of every kind of mood from awe to hilarity: awe, because both Dr. Unger and Mr. Adams made no secret of the fact that behind the simplest arithmetic processes we have to teach the children, lies a profundity of mathematical thought that is today the principal factor in the development of atomic science, with all it portends for the future; hilarity - well, when we got on to the best way of presenting this or that process, the discussion became so enlivened that in the end, the chairman called on the various protagonists to demonstrate their methods, choosing the necessary 'pupils' from the members present.

Mr. Adams referred constantly to the need for understanding modern projective geometry; and showed how already in the very lowest classes, when the child is first introduced in the simplest possible way to geometrical forms, they can be presented in such a way that the experience will help him later on to understand deep mathematical laws. He cited a recent conference of mathematicians at Freiburg that called for a way of transition in the schools from ordinary geometry to the new geometry, so that children might develop 'spatial imagination'. The late Professor Baker, too, whose school text books have a world wide reputation had spoken of the need for development in geometrical teaching. Projective, or synthetic, geometry if pursued in the right way could lead man to a higher consciousness which, in view of all that is involved in modern atomic development, could help him to penetrate the hitherto hidden mysteries of higher mathematical thought. The too-frequent amusement when higher mathematics is mentioned, and the too-frequent confession of, "Well, you see I'm no good at maths" are symptoms of the subconscious fear of this subject and what it implies, which can and must be eradicated.

Dr. Unger not only underlined the wider implications of all that Mr. Adams had said, but he carried his observations directly into the sphere of class teaching, and showed, for instance, what really was implied fundamentally in such a simple process as, say, taking

5 from 8. There is, he said, a real magic in number ; and the way we present the amazing facts that are revealed in the simplest calculation, will make a very great difference to the way the child adapts himself in later life to what is fast becoming the essential reality of our civilisation - mathematical thought. He condemned strongly the use of such terms as "tricks" in mathematics ; for while one can speak of inexplicable coincidences, and also point to hidden meanings which can only be revealed later, one should never underestimate the wonder and even awe which a child can experience in mathematics by speaking of "tricks".

Altogether a lot of hard thinking, immediately concerned with the practice of teaching and most pressing problems of our day was done during the conference ; and no one could have gone away without being impressed by what is involved in the teacher's task.

Great thanks are due to the College of Teachers of Michael Hall for once again putting their school and its superbly lovely grounds at our disposal, to their staff for their very efficient attention to our needs (nor would we overlook in this connection the delightful hand drawn cards of welcome on the doors of our rooms), and to Mr. and Mrs. Edmunds who, the one as chairman of the conference, the other as hostess, superintended all arrangements. Nor shall we forget one of the loveliest performances of Eurythmy - on the Sunday afternoon - that it has ever been our good fortune to witness ; and the delightful chamber music provided on the last evening by a string quartet under the leadership of Mrs. Frommer.

A Reminiscence.

On the last evening Herr Aeppli spoke of his memories of Rudolf Steiner ; and we would like to add this one for it is for us, who never knew him, a corroboration from life of what we have found to be the whole spirit of Steiner's work. As a young student Herr Aeppli went once to a lecture by Dr. Steiner. He knew nothing of the lecturer or his subject ; but what intrigued him about this first meeting was the way Steiner spoke. Herr Aeppli had heard many lectures, sermons, addresses and the like from politicians, reformers, evangelists and such, all of whom, as he put it, wanted him to do or be something as the result of their speaking. "But this man" he said at the time, "wants nothing from me. Why then is he speaking at all?" And gradually he realised that Steiner was speaking solely because he had something, some knowledge, to give to the men and women of his day ; "but" Herr Aeppli concluded, "he left it entirely to my own personal freedom whether I did anything about it or not".

And ; finally, we must add this -

Less Times Less is More.

An animated discussion was going on as to the best way of showing the children in Algebra that a minus quantity multiplied by a minus quantity gives a plus quantity. When the discussion was at its height, Mr. Darrell happening to catch the chairman's eye, related

the following : "I told the children about a boatload of shipwrecked sailors trying to find their way to land. They only had one tin of biscuits between them, and every day the captain rationed them out - three biscuits to each man. So every day there were three biscuits less per man in the tin. But one night two sailors who thought they were close to land slipped overboard and swam for shore. The next day when the captain came to share out the biscuits, every man of course had three, and so there were again - 3 biscuits per man in the tin. But that day they were also - 2 sailors. Hence, - 3 biscuits per sailor, multiplied by - 2 sailors meant that that day they were 6 biscuits to the good ! Quod erat demonstrandum.

A. H.

Geography and Social Responsibility

RUDOLF STEINER TEACHERS' CONFERENCE
AT STUTTGART - 1954

R. M. Querido

THIS year's annual Easter Conference, held at the Waldorfschule, Stuttgart, was devoted to a study of Geography in the curriculum of a Rudolf Steiner School.

Over one hundred and fifty representatives from about thirty Rudolf Steiner Schools, in Germany, Holland and England, specialists in the field of Geography and also class teachers met in the spacious theatre of the School's new building.

From the outset, the importance in our time of a comprehensive teaching of Geography in the Lower and Upper Schools was apparent. Dr. Steiner has often spoken of how this subject, perhaps above all others, is capable of developing a sense of social responsibility and brotherliness in the children. As the Rudolf Steiner School Movement now enters its thirty-fifth year it is particularly appropriate that "Geography in relation to present day problems" should have formed the centre of this year's considerations.

In the last three decades humanity has experienced many social upheavals from which it seems to recover incredibly quickly in material reconstruction and undreamt of technical progress, but the corresponding spiritual and social wounds remain unhealed.

The young men and women who leave our schools should be aware of these problems ; what is more, they should know that attempts towards a solution for the future of mankind depend, essentially, on what they themselves are willing to give in their own strength and sacrifice. Thus Geography, in studying the earth in its manifold aspects leads man to a sense of individual responsibility.

The cancellation of a lecture at short notice, enabled a Eurythmy performance by Class XII of the Freiburg Waldorfschule to take place ; this was indeed an experience not to be forgotten.

It is usual in our schools for children of Class XII to perform a

play of their choice as a leaving gift to parents and teachers (the German school year finishes at Easter). On this occasion the children decided to give a full length performance of Eurythmy.

The programme included serious and humorous poems, musical items and a delightful selection of "Kinderlieder". It was astonishing to see how, as item followed item, this enthusiastic group captured the large audience (used to seeing the best professional Eurythmists) by their freshness, sustained control and expressiveness of movement. This was indeed a performance where Eurythmy as an Art came fully and most convincingly into its own. The success of these enterprising boys and girls and their teacher, in Freiburg (where they gave a public performance) and Stuttgart have doubtless sown the seeds of further initiative in this direction.

Letters to The Editor

THE VALUE OF AUTHORITY

Sir, In several articles in the Easter edition of "CHILD AND MAN" reference is made to the necessity of the child recognising the teacher's authority at a certain period of its life; and if this is so in the school, one must suppose it is also true that the authority of the parent in the home should be recognised.

I have recently had to do with the case of a girl of 10 years, who was on the verge of being put into a mental home for treatment because she was ungovernable, both at home and at school. In the home, an unconscious cunning had enabled her to drive a wedge between her parents, who had adopted her 8 years previously; and a well-established policy of "Divide and Rule" enabled her to break her parental control continually. This freedom, of course, was of no use to her for she found herself in a kind of "No-man's land" without support; and a 'scene' was generally followed by abject obedience for a time, until confidence returned and fresh outbursts could occur.

The problem was gradually to substitute an increased reasonable element for the emotional side of her character. "Now where", one might ask, "can one get a true pattern of how the child should behave?" Obviously the pattern should lie in the parents, and in the elders who give example to the child. In the parents' personalities lie the determining factors; and it is in these spiritual formations, not outside or alongside them that the child gradually matures. The child grows as far as its mind is concerned, *within* the mind of the elders around it, and it should never break from this control arbitrarily, until it can properly receive its freedom. 'Out of sight' should not mean 'Out of mind' as far as spiritual control is concerned, for in this case physical limitations do not apply.

We do not normally pay attention to the fact that this principle of being within the mind of a higher and greater being or entity holds good throughout life. Adults are independent and free in some respects to make their own decisions, but if they belong, say, to a church or a society, they tend to accept and acknowledge doctrines as their own, long before they are able to have independent knowledge on the matter. So in insisting on the authority of parents and teachers, we are within the natural order of the world, and on sound ground. There is, in short, a time for dependence and for independence; and though they merge as age and responsibility increase, they should not be confused.

In the case in point therefore the first thing was to ensure a unity of policy in the minds of the parents which would not be broken under strain; thus giving the child one single authority in the home. A second task was to

absorb the excess energy of the child in outdoor exercise; but perhaps most important of all was to provide her with friends. She had no friends, and could not make any; for any encounter soon ended up with a physical and verbal attack, and complete isolation. The problem was solved by degrees by the use of pen-friends, and soon a first rate correspondence developed an aura of well-being round the child when letters arrived. Gradually she was taken cycling and walking with older girls, and so the pressure on the home diminished; and, responding to the development of a life built round her requirements her studies, too, benefited enormously. For in this and in many other cases of the same sort, the astonishing thing about them is the suffering inflicted on a child *simply because it doesn't know a normal way of living.*

Gerald Hall, Union Society, Oxford.

Sir, In "Child and Man" for Easter 1954, the Editor speaks of the four great Christian Festivals. I am familiar with Christmas and Easter, but do we as Christians take notice of Midsummer and Michaelmas? I, for one, should like to know more of this, and why a Rudolf Steiner school takes notice and not others.

Loughborough.

(Mrs.) G. W. Stapleton.

(Rhythm and reverence are essential factors in the education of the child. From time immemorial, and also in early Christian times, the rhythm of the seasons has been closely linked with religious observance. That it may not be so much so today is, from one point of view, a subject we are hardly entitled to develop; but from the point of view of the child, the necessity of drawing his attention to the rhythm of the world in a way which calls forth reverence is, for us, of primary importance. In Vol. III, Nos. 1, 2, 3 and 4 of Child and Man articles by H. L. Hetherington appeared, which dealt with the four festivals respectively. Further articles by J. Darrell in Nos. 5 and 6 on the Midsummer and Michaelmas festivals have also appeared. Rudolf Steiner's own work, "The Festivals of the Seasons" is, of course, invaluable on this point.—ED.)

A Request—And a Service FOR THE USE OF TEACHERS.

It frequently happens that when teachers get together and talk about their work, they enquire of one another what book or source they found most useful in teaching a certain subject. Sometimes they are looking for a particular kind of poem, or short play to take with the children of a certain age, in connection with their work; and it is reason for great joy when they hear someone say, "Oh, I know just the thing for you; have you tried . . ."

Of course, it might not be 'just the thing'. No two teachers tackle things in the same way; but at least it could give one something concrete to work on, with the added knowledge that somebody else has found it useful.

Now an attempt is to be made to consolidate and extend this useful service by collecting all such recommendations, and classifying them according to Subject and Class, and later publishing a list of what has been thus gathered together. A kind of Teacher's Dictionary of References, in fact, and it should and could be a most valuable and illuminating publication.

The work indeed has already begun, and is being undertaken by "Child and Man"; and it is hoped to bring out the first edition of such a list in the Spring of 1955. Meanwhile, however, it has been pointed out that there are many readers who were teachers once, though perhaps not now, who would be willing and able to help. If so, may we explain what we would like you to do:

All that is required is to put down on a slip of paper the NAME (AUTHOR, PUBLISHER and PRICE too, if possible) of any book, magazine etc., that you have found to be either wholly or in part of use in the subject/s you taught. But it must be something you actually found useful; not what you think might be so. Add any detail which may help in the classification, particularly the

Subject for, and the Class in which it was used; and send it along to the Secretary, "CHILD AND MAN", Michael House, Ilkeston, Derbys. Library books - for children's and teachers' libraries; reproductions of pictures etc; details of any original material - plays, poems, songs etc., that you would be willing to share with others; and - of course - references to Dr. Steiner's works, are also grist to the mill. Do not withhold your contribution because the sources you consulted are so well-known that you think everyone will have heard of them. We want to make this list as comprehensive as possible - not only for the present but for future teachers, too. Once prepared it can last indefinitely - with revisions from time to time.

Please help us to make this a success.

Speaking of Education

"Mr. Hurr told a reporter that a little girl mentioned in the petition as having been placed in a dustbin was his daughter Lesley. He said the bin was quite clean, being used only for paper, but as a parent he objected to that form of 'mental punishment'. Mr. Hurr added that for a considerable period he had been aware of complaints about the type of punishment at the school, and decided that something should be done about it".

Times Educational Supplement.

* * * *

The Council of Ministers of the Hungarian People's Republic have decided to award the titles of "Eminent Primary Teacher" and "Eminent Secondary Teacher" each year, . . . to teachers who have done outstanding work during the year. Moreover, in addition to various governmental decorations, the best primary and secondary school teachers will be honoured with the titles of "Excellent Public Instruction Worker" and "Excellent Higher Education Worker".—

Bulletin of the International Bureau of Education

* * * *

"I am an untrained teacher", gently affirmed Dr. Eric James, High Master of Manchester Grammar School . . . Dr. James said that he had noted that the general secretary of his union looked forward to the day when there would be an embargo on the employment of untrained teachers. He was encouraged, however, that that would mean, too, an embargo on Socrates and Dr. Arnold . . . "I would like to see a demand", said Dr. James, 'not for trained teachers but for educated teachers.'"

Times Educational Supplement

An Alliteration from Norse Mythology

Roy Wilkinson

(In the course of teaching it is often difficult to find the exact thing one wants, and a teacher must often fall back on his own invention. Alliterations which have the right character and thought content for ten year olds - an age for which they are particularly suitable - are not abundant. During the fourth class (age 10) the teacher is working through Norse mythology. The following verse is based on the Edda, but certain liberties have been taken to improve the alliterative quality. It has been valuable both in recitation and curythy.)

Thor's Journey to Giantland

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.

"Loki", said he, "my hammer is gone
Without my weapon my works are weak.
Find thou Freya and dress in her feathers,
That which is stolen, I beseech thee to seek".

The feather-dress whirled and Loki flew fleetly
Leaving Thor, the Thunderer, to fume and fret.
To the realm of the giants he rode and soon reached it.
There Trym, on a mound, the master, he met.

Trym saw him and said, "I see thy deception,
What leads thee Loki, alone to this land?"
And Loki told of the trouble in Asgard,
Thor's howl when the hammer was gone from his hand.

Trym looked at Loki and loudly he laughed, -
"Down deep in the depths of a dark mountain side,
Thor's hammer is hidden. That hole is its home,
Till beautiful Freya you bring for my bride".

Up Loki soared and to Asgard sped swiftly;
In a second Thor saw him and stood by his side.
"Thor, thy hammer is hidden, the Giant king keeps it,
Unless beautiful Freya we bring for his bride".

Quickly the gods all gathered together
To talk of the tidings Loki had told;
But Freya grew fierce and scaldingly snorted:
"I will not travel north, I will never be sold".

Thus spake she and suddenly silence descended.
No murmur or mutter was made by the throng,
Till Heimdal, the hero, at last his voice lifted:
"Thor himself shall ride out and shall right us this wrong".

The bridal veil let brave Thor bear
And down to his knees let us drape a maid's dress;
On his breast precious stones and fine silver shall sparkle,
And a pretty pink cap on his head let us press".

Thor arose in a rage and wrathfully roared :
 "Would you make me a maid, me, Thunderer Thor ?"
 But Loki was crafty, and cunningly cried :
 "'Gainst the frost giants fearful, we can fight nevermore".

Thor gasped and gazed on the garden of Asgard,
 "I must have my hammer to defend our home, -
 I bid you, my brothers, the bridal veil bind, -
 To the cold giant country let me quickly begone".

Then forth Loki stood and now sweetly he spoke,
 "As thy maid servant, Thor, go I thither with thee.
 I will dress as a girl and together we'll go,
 What a beautiful maid for the bride I shall be".

In the palace of Trym a proud feast was prepared
 To welcome the wanderers and wish them well.
 For the maidens a dish of fine dainties was set,
 But Thor ate an ox his craving to quell.

Then he seized and swallowed eight fat salmon,
 And he drank to the bottom three barrels of beer.
 Trym waited and watched, and in wonder he cried, -
 "This maiden bites hard and heftily here".

Close by there sat the serving maid still,
 And the words of the giant well answered she ;
 "From food has Freya eight nights fasted,
 So lively her longing to look at thee".

Trym crossed to kiss the beautiful bride,
 For his heart was in haste, so hot his desire ;
 But on lifting the veil, a length back he leapt, -
 "This maid gives a glance like a furnace on fire".

Close by there sat the serving maid still,
 And the words of the giant well answered she,
 "No sleep has Freya for eight nights found,
 So lively her longing to look at thee".

Then laughing and loud spake the giant's leader,
 "Bring here now the hammer to hallow the bride,
 On the knees of the maiden lay Mjolnir the mighty,
 And myself then softly will sit by her side".

Thor seized his hammer and swung it swiftly
 Above his body, around in a ring,
 With a rushing of air and a roar of rage,
 It crashed through the crown of the giant king.

He stood and swung it a second time,
 And down the giants dropped all dead.
 A third time the Thunderer heaved his hammer ;
 A castle crumbled ! Ruin stood there instead.

At last stood Loki and Thor alone,
 And so his hammer saved Odin's son.

Book Reviews

The Wizard of the Wood by ELLESTON TREVOR. Illustrated by
 by LESLIE ATKINSON. *The Falcon Press.* 6/-.

THAT books for children have to be for children, and more especially for the entertainment of children, goes without saying ; as does the fact that publishers are also men to whom producing children's books - with all the wealth of colour printing they involve - calls for a realistic approach to these facts. But there is another aspect of the matter, too. What children read is also of significance for them educationally, and has a lot to do with the future of culture generally ; and the question as to how far this should be the criterion of children's fiction is one to which teachers must give serious and prolonged thought. We have recently received a well-printed and delightfully illustrated example of children's fiction about a group of animal characters, who went sailing off into space in a "Flying-Device" of their own invention. Animal characters endowed with human qualities have been a time-honoured and unfailing source of appeal to children since Aesop - and before, no doubt. To involve them in the mysteries of aeronautics - albeit so whimsically and "scientifically ridiculous" as Mr. Trevor does - seems to us neither to help the children understand the animals, nor to bring them properly to appreciate the age in which they live. But perhaps Mr. Trevor didn't intend that, and we are appearing pedantic in desiring it. So may we ask : Are the simpler themes of children's fiction exhausted nowadays, or our modern children become so blasé to them ? Our experience of the modern child, and its response to the simpler themes, prompts us to answer our own question - By no means !

Understanding One's Fellow Men : The Judgment of Character
 Through Trained observation. *Knud Asbjorn Lund.* 10/-
 New Knowledge Books.

This is a book on the four temperaments which the author claims to be "based on the work of Rudolf Steiner". Whatever reason the author may have had in making this claim, it is remarkable that having made it there is no other reference in the book whatsoever either to Steiner or his work. It is even more remarkable when one recalls - in a book which the author must have read* - that Steiner himself says, "Insight into the peculiar colouring of a character can only arise in us when we are familiar with the teachings of spiritual science". Not the slightest indication is given, however, in "Understanding One's Fellow Men" that such a science even exists.

The author attempts to describe the four temperaments the melancholic, phlegmatic, sanguine and choleric - as they unfold in three phases of life : youth, middle age and old age. He draws freely

**The Four Temperaments by Rudolf Steiner.*

on what he calls "case histories"; and though he frequently points out how necessary it is to distinguish between the temperament at its normal and abnormal levels one is not convinced that he has paid attention to his own warning. For example the following is given as a "case history" of a typical phlegmatic: "Suppose one asks a phlegmatic to tidy up the coal cellar. He agrees willingly enough and sets to work. Hour after hour passes and he does not return to the light of day. At length he goes down to him to find out what has happened. One half expects to find him on the floor in a coma. But no. He is still pottering about - and the whole place has been swept and scrubbed till it almost resembles a dairy, for it has not occurred to him that it is only going to be used for coal!"

To those who wish to make a serious study of the four temperaments "based on the work of Rudolf Steiner", or to understand their fellow men this book is unlikely to be of much value. Moreover, in omitting to indicate in the text where he refers to Steiner's work, and where to his own, the author has unnecessarily exposed the former to the same doubtful judgment as must be given to the latter.

A. H.

On the Threshold of Life

A NEW APPROACH TO ADULT EDUCATION

M. Bennell

IN the first centuries after the coming of Christ the inhabitants of Rome who sought the new way took refuge in the catacombs - a strangely small and impotent body, one would have said, to carry out the task of planting a new culture in Europe and the world, which must supersede the decadent, yet still mighty, pagan Empire of Rome. It may well have seemed a hopeless task even to make any impression on Rome! Yet, in the following centuries, in spite of human frailty and wickedness, Europe received the new impulse and was transformed. The Christian spirit lived in the efforts gradually made to better the lot of all men, even when carried out by those who called themselves agnostics.

But in the last century an entirely different spirit has arisen, the nature of which is at least partially recognised by a few sensitive minds. Professor Butterfield, Professor of Modern History at the University of Cambridge, writes: "Our fight is against some devilry that lies in the very process of things, against something which we might even call the daemonic forces existing in the air. The forces get men into their grip, so that the men themselves are victims, in a sense, even if it is by some fault in their own nature - they are victims of a sort of possession".

Not many thinkers can diagnose so clearly the malady of our age, but it is becoming a commonplace to read in newspapers and magazines that civilisation can only be saved by a new spiritual impulse.

Indeed, a new spirit is already abroad, quite simply recalling people to their God. And for this we may be deeply grateful.

Yet mankind has now come of age, and the devilry of which Professor Butterfield speaks is of superlative intelligence. It must be met by minds trained to be conscious and awake to reality. Those who will to serve the powers that would guide the world constructively into the future, must be not less well equipped than the materialistic scientist who expects to devote years of intense study to fitting himself to carry out his lifework.

It is becoming patent to many that a training solely of the intellect leaves men open to attack from forces which lead men towards chaos and destruction. A new impulse of the spirit is needed in the realm of knowledge, which engages the whole man, which recognises that the living quality of true art can help to fructify his intelligence and enable him to develop powers of mind and heart which can pass beyond a mastery of the material world to an awareness of the spirit that lies behind. But the path of spiritual knowledge must be trodden with as much hard thinking, enthusiasm and devoted work as is given by orthodox scientists to their training. To be dilettante in this realm is to fail the world in its hour of need.

Those who follow the teaching and impulse of Rudolf Steiner know him as the teacher for this age, as one who, having penetrated and expounded the significance of the coming of Christ, sees this fact as a living reality today and recognises that the impulse of Christ must now live within Science, Art and the Social activities of men. At present those who are working out of this impulse seem small and insignificant as those early Christians, and as powerless against the great forces of decadence and destruction that are abroad. Yet we believe the impulse will grow - is growing - and will gradually revolutionise civilisation, helping to usher in an age when the power of the spirit will be as great as the forces of matter now appear.

Already the new life which inspired Rudolf Steiner's work is dropping like dew upon many hearts that are open to receive it, and we may look forward with some confidence and hope to the future, even if it has to be reached by strange paths.

But men and women equal to the new demands of that future must be trained in a new way. For this reason our Rudolf Steiner Schools, established in England, on the Continent and in America are of the greatest possible importance, and this Magazine exists to help parents and others to realise the value and significance of what is done for the children. But to stop the training at eighteen is as though the young people of a country were denied the possibility of continuing intensive study at the University. There must one day be universities scattered over the world where a spiritual science is taught and developed through studies as earnest and as thorough as those undertaken at orthodox centres of learning. (Such studies

must not, of course, take the place of those which prepare young people for their careers in life. They must infuse and fructify the knowledge so gained).

In England one small beginning exists, the seed of what may one day become a university for Spiritual Science. At Hawkwood College the students, young and old, are gathered from different nations, some having the background of a Rudolf Steiner School, some with no previous approach to such knowledge. At present they only stay for one year's Course, but during that year those responsible try to direct the studies in accordance with the earnestly expressed wish of Rudolf Steiner. Speaking during the first world war he said : *"The quality which Spiritual Science must above all possess is that of immediate relation to real life. A living grasp of our several callings, a recognition of human life in its significance, can be brought home to us most intensely by our spiritual studies. For it is the task of our Spiritual Scientific movement not only to provide pleasant sounding theories, but to bring to our souls that which will tend to place us rightly in life according to the Spirit of our Time - each in his place. Therefore our truths must be strong enough for life itself to be judged and understood by them"*. This living and practical way of approach is akin to the English genius.

Hawkwood College invites outstanding lecturers to give courses on the line of study which they have made especially their own. Studies concerning the being of man and his relation to the world from the background of spiritual science seem to the student startlingly new, yet profoundly satisfying - for they explain his own being and the modern world in terms which help to give him courage and confidence for life. A quiet, continuous study of Rudolf Steiner's world outlook brings him a new approach to man, the world of nature and world affairs. He also realises that time devoted to the different branches of art gradually awakens in him a living quality of mind that he had all but lost. He finds that beauty in the home and in the surroundings gives him healing and serenity, through which strength can be gathered for the future ; and that living and taking part in the work of a community gives him some opportunity to live what he has learned. Above all, he comes to understand the living Christ in relation to the problems of our time and the future, in a way that can be grasped by heart and mind in full and harmonious understanding.

On the first day of the holidays the teacher is in town to have his hair cut. While he is being attended to, a boy of eleven, one of his school, enters without noticing him, and is involved in a conversation with a stranger.

"Hey, sonny, playing truant today?"

"No", in broad dialect, "it is the first day of the holidays".

"Good for you. And do you like school?"

"No, I don't like school, but I like the school".

A Holiday with a Difference

A year ago a party of children from one of our schools, varying in age from twelve to eighteen, went for three weeks during their summer holidays to "Musikfreunde" in Avrona, Switzerland. Every year during the past seven years a similar party of children has gone from another of our schools during the Christmas holidays to the same place. And still another of our schools is contemplating forming such a party for some future date.

The goal of these journeys, "Musikfreunde" Avrona, is a large mountain chalet, situated in the lovely country of East Switzerland, the Unterengadin, which - if you wish to look it up on the map - is very near to the town of Schuls, or Scuol. But "Musikfreunde" is not only the name of a chalet, it is also the name of a small group of professional and business men and women who, on the initiative and enthusiasm of a teacher in the Basle Rudolf Steiner School, Herr Willi Overhage, acquired this property and equipped it as a holiday centre for children.

But a word about the phrase 'holiday centre' is necessary before we go any further.

People have very different ideas about holidays ; but all of them find a common denominator in the fact that they mean something entirely different from the ordinary run of life. At Avrona there is all that and more - particularly for our English children. But it is also an educational holiday centre - and that perhaps needs some explaining, too.

It is the intention of the friends at Avrona that children who come there shall learn something about the country, its customs and way of life ; something, too, about the mountains, more than just looking at them, so that they may realize what a part they play in the Swiss national character ; and - what is perhaps more important - something about each other. They want them to have not only an enjoyable time together ; but to carry away an impression of the country, and a feeling for what can be achieved in living with others of a different nationality, that may work back with quickening power into the social life of the future. To this end excursions are arranged, mountains are explored, indoor activities of an artistic nature are carried on, talks are given, impromptu concerts are organised, and even the domestic tasks are arranged so that everyone may take part in them in one way or another. It is not a place where children go and find everything laid on as in a hotel, and where their only occupation is to amuse themselves as their fancy or their means leads them. It is a place where they live *together*, where they enjoy themselves *together*, and where they act *together* in sharing the manifold experiences that this place offers. There are no amusements in the conventional modern sense in the mountains. The children are strongly discouraged from bringing more than a stipulated minimum of pocket money - for they won't need it. All they need is there at Avrona, and the food is simple, nourishing and plentiful.

Of course, not everything is exactly to every single child's liking. How could it be ? And even if it could what value would there be in moving a party of children half way across Europe so that they might indulge their personal and national tastes in a new setting ? That can be done so much more cheaply at home. It is rather just the fact that the children have to experience different customs, to try and understand different ways and prejudices, and even to eat different foods that makes the experience so valuable for them.

And there need be no misgiving about how the children respond. The centre has been established for some years now. Parties of children go there throughout the year, and many of the children go back a second and a third time. Some even go back as helpers after they have left school ; and at one school the children book up to go, long before they reach the required age.

It is possible for such a party to spend three weeks at Avrona at an inclusive cost from London and back of £25 - £30 each ; "How", you may be asking, "in view of modern prices is this possible?" First of all, "Musikfreunde" neither *seeks* nor *makes* any private profit. The sole aim is to give the children

the kind of experience that has been described, at a figure that will cover the costs. Secondly, it only accommodates large parties - and that makes for reductions in expenses and concessions in travelling. And lastly, there are those who, having been inspired by what *has* been done and can be done in the future, contribute gifts to the further extension of the work. (Incidentally, if there are any reading these lines, who would like to follow their example, the editor will be glad to put them in touch with the Secretary, Musikfreunde).

The chalet itself has dormitory accommodation for a party of sixty children, with a large dining room where all meals are taken together. It is equipped with a modern kitchen, hot and cold water, bathing and washing facilities and recreation rooms. A teacher who has been taking parties there for many years now, writes, "It is impossible not to be deeply impressed by the devoted and responsible work which is done at Avrona. One of its most important features is the fine blending of physical, social and artistic activities which together make life there a balanced and harmonious whole. This has been made possible by the great experience which Herr Overhage, Frau Wirz and the other helpers at Avrona have accumulated over the years, in which they built up the place from a ramshackle, fourth-rate little restaurant into the fine and well-equipped establishment. For Avrona through its latest improvement acquired a modern workshop and rooms for artwork and talks.

"Apart from sailing, there are no better ways of taking your physical exercise than tramping, mountaineering and ski-ing all of which can be ideally pursued at Avrona. These sports train not only the whole body, build up stamina, skill and endurance, but present at the same time an infinite series of aesthetic impressions and scientific facts; and, above all, produce the social virtues of comradeship, reliability and independence".

Altogether this is something which can be made available not only to children in Rudolf Steiner schools, but to those of any readers of Child and Man also. It is sometimes difficult for one school alone to make up a party large enough to make the journey economical; but it is often possible to add to an existing party. In future, news of all parties in preparation will be announced well in advance in this magazine, together with the number of vacancies available. Readers and teachers who wish children to join will then be put in touch with the party leader. Unfortunately there is no party going this summer as it is booked up throughout the holidays. The next party is a winter party, travelling probably on December 28th and returning on January 14th, 1955.

If you are interested in the possibilities of this, for your children either in the near or remote future, please communicate with us. According to the response received, we will see what arrangements can be made, and let you know in due course. Write - "Musikfreunde" Child and Man, Michael House, Ilkeston, Derbys; and state the age of the child, whether a boy or a girl, whether he or she attends a Rudolf Steiner School (this, incidentally, is not a condition of going, but is required simply to facilitate arrangements where several children may be going from one school) and, if so, which school.

MUSIKFREUNDE, Avrona, Switzerland: a holiday home for children (parties up to 50) in the Unterengadin; write: "Musikfreunde" c/o "Child and Man" Michael House, Ilkeston, Derbyshire.

The Cathedral

A. H. Roe

The children look forward eagerly to the plasticene modelling lesson each week. They are encouraged to work freely out of their own rich imagination, and in the first year at school are happy in bringing to living movement and gesture much that they hear in their stories, the scene changing from week to week, as one group of figures is transformed into another. Quite instinctively as the oldest of them approached the age of nine, the beginnings of buildings could be seen arising. These took many different forms: farm buildings with stables for the animals they had made, then farm houses, pig sties, bridges, garages - even villages at last emerged.

One day, James, a boy of nine, came to school with shining eyes. He knew now what he was going to build - a church; and not just a church - a cathedral. He enlisted the help of another boy named Mark, and they began making the bricks and laying the foundations of the walls. Slowly the walls went up brick by brick, and the window and door spaces were left open in the approved style. But the problems began to grow, too. What kind of windows should a cathedral have? There was only one answer - coloured ones.

At home small pieces of glass were found, and finally one window was made and triumphantly brought to school next day. "This took me all the evening to make", he said. "The colours wouldn't stay on at first; but I found a way". and a very impressive window, coloured with many shades of house paint was exhibited for approval. At last with one big window in the end wall and three small ones along each side, the body of the Cathedral began to take shape. One could look through the open door and see light through the coloured windows.

Now the question was - Should a spire or tower be built? After some discussion between them a tower was decided upon. Many times the roof fell in until a solution to this problem was found in placing a stick as a cross beam to support the weight of plasticene tiles. At last the building was completed. A flag was flown from the mast; furnishings installed; and candles set in place.

When all was done, a sudden inspiration set the younger boy to work with paper and pencil.

"How do you spell 'cathedral'?" he asked presently.

Being given the information he resumed his writing. When it was finished, he read out aloud with due seriousness what he had written: "The cathedral of St. James and St. Mark".

HAWKWOOD COLLEGE STROUD, GLOUCESTERSHIRE

(A Rudolf Steiner Centre for Adult Education)

The College Course extends over three terms - from October to the following July.

The College is co-educational and open to students of all nationalities between the ages of eighteen and eighty.

Friends are welcome to attend short Courses on subjects that are of special interest to them.

Terms very moderate and inclusive.

For particulars apply to :

The Warden,
Hawkwood College, Stroud, Glos.
Telephone : Stroud 607

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.

Small Advertisements 1/- per line

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, Michael House, Ilkeston, Derbys.

FOR GOOD PRINTING

Tel. 65256-7

WRITE OR
TELEPHONE

MANDLEY & UNETT LTD
HIGH STREET NEWCASTLE Staffs

AHERLOW HOUSE

Holiday Home for Children and Adults in need of rest and care. Moderate Terms. Situated in beautiful woodland surroundings. Kindergarten and private lessons given on the principles of Rudolf Steiner. Excursions organized to historical monuments. Special Holiday Weeks arranged with lectures on Celtic and Irish History.

For Full Particulars apply to :

I. W. Muller,
Aherlow House,
Glen of Aherlow,
Co. Tipperary,
Eire.

ANTHROPOLOGY

A Short Introductory Course in Anthroposophy :

Six lectures given to Students at Christiania. I On the Reality of Higher Worlds. II Paths to Knowledge of Higher Worlds. III Foundations of Anthroposophy. III On the Necessity for a Renewal of Culture.

In four pamphlets 10s. 6d. postage 6d.

Select list of books on Education.

EDUCATION AND MODERN SPIRITUAL LIFE

Thirteen lectures given at Ilkley, Yorkshire in 1923. Newly re-issued. This important series of lectures is now in its third printing. Revision for this edition is by Jesse Darrell with an additions lecture :

Three Epochs in the Religious Education of Man, translated by George Adams. price 12s. 6d. post 10d.

Education, Art and the Moral Life		2d. postage 2d.
Education of the Child		2s. 0d. postage 2d.
Essentials of Education		5s. 6d. postage 4d.
Lectures to Teachers		5s. 6d. postage 4d.
The Spiritual Ground of Education		12s. 6d. postage 7d.
Study of Man		12s. 6d. postage 7d.
Childhood by Caroline von Heydebrand		3s. 6d. postage 3d.
The Way of a Child by A. C. Harwood		3s. 6d. postage 3d.
The Key of the Kingdom. Stories and Poems for Children collected by Elisabeth Gmeyner and Joyce Russell with illustrations by Margaret Rowe		15s. 0d. postage 10d.

Catalogue of all the published works by Rudolf Steiner in English translation and other writers on request from :

RUDOLF STEINER BOOKSHOP,
35, PARK ROAD, LONDON, N.W.1.

RUDOLF STEINER BOOK CENTRE,
54, BLOOMSBURY STREET, LONDON, W.C.1.



**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.

★ "The Weleda News"—issued twice yearly—
will be sent on application to :

The Chantry,
Fladbury, Pershore, Worcs.