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Child and Man

MIDSUMMER 1955

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CHILD AND MAN

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No News Is Good News.

At the time of writing we are still without our daily newspaper. By circumstances beyond our control we have been forced to change a daily habit, which many of us have been following for years. Such an enforced change in the routine of life often provides us with a mild shock, which serves to awaken us to facts otherwise passed over or ignored. Thus, finding ourselves without our newspapers, we are presented with moments of leisure in which we naturally ponder over the place which journalism takes in our lives and the influence which it exercises over us.

Perhaps the first reflections on the situation are not pleasant ones. The changing of the habit of newspaper reading is itself painful. And so also is the thought that the way in which we used to read the paper was not always admirable; the flickering glance from headline to headline, the column half read and then abandoned, the absorption in trifling news items, devoured because easily scanned, the power of the picture or the striking advertisement, all these things we are forced to review with an uncomfortable feeling of our own shortcomings.

Then again we reflect that the power of the press has grown mainly out of the weakness of each individual reader. The development of newspapers is largely based on the increase of sales and therefore on the inclusion of those characteristics which are popular. The newspaper has now acquired an existence in its own right, obedient to laws which do not arise simply out of the desire to know what is going on. Once it is decided to produce a newspaper, it must conform to the requirements of the newspaper world. It must appear regularly and contain a standard amount of newsprint, irrespective of whether there is anything at all, or even enough, to be worth printing. The headline must attract the attention immediately, whether it announces the outbreak of war or the winner of the Grand National, the pages must be full, whether the contributors have anything to say or not. The presentation must be brief and to the point, and must present above all 'the human story', which has to be magnified and enlarged upon at the expense of all other considerations.

Now a newspaper is the creation of men, and yet it becomes the tyrant over the minds of those who helped to create it. How often have we seen this phenomenon in our society! The power which helped to create the tyrant is, as is so often the case, the power of money. In fact money and fear are the two great despoilers of human impulses in this age. The creation turns upon the creator and itself becomes the master. What we think is the most individual part of us, our views and opinions, are often on investigation only a reflection of what we read in newspapers and our very habits of thought are often directly shaped by them.

So the question arises: How far are we men and women who live out of real human and individual impulses and how far are we creatures — perhaps even the victims — of institutions which we have ourselves

created? No sharp line can be drawn between these two, of course. It is part of the fundamentally real human nature in man which leads him to live in human society and re-shape its form and patterns; but these same forms reflect back upon him, and make him the man he is. These same forms can also become the tyrannical masters instead of the servants of their creators.

Here again is a task for education. The child must become so aware of the creative spirit, that he is able to make a clear distinction between a truly human social impulse and its distorted development in modern society, that he can accept and applaud the need for the sharing of news and information, and see a truly social task in journalism, but also that he can see just as clearly where the carrying out of such a task has been prostituted by the desire for increased sales.

Here that power of discrimination or judgment to which we referred in a previous editorial, is vitally necessary. But such a judgment can arise only if the young person has, during his school days, been made vitally and directly aware of the living spirit in man and nature. This apprehension is as matter of fact and natural and as integral with every day life as the handling of a chair or table, but without it the young person is not able easily to distinguish the genuine from the fake, the valuable from the worthless, the enduring from the transient.

We live in a society in which the true gold and the dross are inextricably blended together. The old and dying forms of a past age co-exist side by side with the first thrilling emergence of the new; the worthless, transient pastimes are given equal prominence with announcements of dramatic historical importance; the true impulses of Christianity can and do live cheek by jowl with the temptations of power and material rulership; in the confusing medley and bustle of Vanity Fair all types and conditions of men are to be found.

How important it is then that our children learn to develop a sound and healthy judgment, based on a true and direct apprehension of the spirit. A Rudolf Steiner education can help them to do this, if the teachers who teach in it and the parents who have learnt to trust it, are vigilant and aware of the tasks which have to be achieved in carrying it out.

THE EDITOR.

Worth Quoting

" 'To have a view about our function in society', Professor Castle observed, (speaking on 'The Teacher in Society' at the sixth South Hertfordshire annual divisional conference at Barnet) 'we have to have a philosophy—which I may loosely define as an outlook on life. To have a philosophy we have to give answers to the three elementary questions that lie at the root of all philosophy: What am I? Where am I? and Where ought I to be going?' He gave his own answers, as a teacher, as follows: 'I am a moral and spiritual being. I am in a world of changing and conflicting values among which I must make my choice. Where ought I to be going? Towards a kind of society that helps to make good men and towards the creation of a kind of man who helps to make a good society.' "

The Times Educational Supplement.

A Matter For National Concern.

R. Lissau

THE future of our educational system is once more in the balance. The Education Act of 1944, formulated while Mr.

R. A. Butler was President of what was then the Board of Education, was conceived in a liberal spirit and marked a great step forward. It was purposely couched in rather general terms so that, out of the experience of the working of the act, changes could easily be made without upsetting its framework. It was agreed that owing to its comprehensive nature it should only gradually come into force, and so it is still not fully implemented. It will not be long, however, before this is so and the organisation of education in this country assumes a definite form.

It seems likely that the final stage of national education under the terms of the 1944 Act will depend largely on which political party happens to be in power to pass the necessary legislation at the time. That party will have been elected for quite other reasons of a political or economic nature, and nevertheless will be given the mandate to act powerfully in the educational field.

The alternatives offered by the two main political parties are clear. Under a succession of Labour Governments we may well witness a great development of the comprehensive school and a worsening of the position of the private and independent schools, brought about by either political, or more probably, economic pressure. Under Conservative rule, on the other hand, the position of the private and independent schools is likely to be strengthened and the examination at eleven plus retained and even increased in importance.

Neither eventuality can be acceptable to anyone who has the freedom of education at heart. For the criticisms levelled at the programmes of both right and left are powerful and not easily countered. Those who criticize Labour's programme will say with abundant justification that unless men and women interested in children can freely band together to work out of their own initiative and according to their own insight and experience, then the dead hand of uniformity and bureaucratic control will make healthy progress difficult. There is also the potential danger, less actual here than in Holland and Germany, where steps have been taken to counteract it, that an educational system too rigidly under state control could lead to a quite undesirable political influence over young minds. Those who find fault with the Conservative intentions will point out with equal cogency that no school should either be run for private profit or restrict itself exclusively to the monied classes of society.

But as is so often the case, both sides have ignored a third type of school which does not fall under any of the strictures so far mentioned, either from left or right. While these schools are independent, they

have no wish at all to be exclusive, nor are they run for private profit, but are generally classified as charities or non-profit-making concerns. These schools are bent only on discovering and providing the best possible education for *all* children. They have been founded purely out of an educational impulse and generally with the desire to contribute towards a better social order. Such schools entirely escape the criticisms of both Conservative and Labour apologists and should be recognised by both as admirable institutions, typical of our own line of educational development.

The continued existence, indeed the further growth of these free schools is an urgent public concern, and a first step ought to be their official recognition under a specific title. The present titles "independent" and "private" do not describe the true situation and class these schools together on the one hand with the public school, and on the other with the small family business in education. These schools however stand in a class by themselves. They have (i) a distinct character and (ii) constitute an educational service. Point (i) distinguishes them from the council school, point (ii) establishes the fact that they are neither exclusive nor profit-making.

Under present circumstances the official recognition of their standing and importance would be meaningless, if it were not accompanied by the obligation of the community to contribute materially to this part of our educational service. Standards of equipment and accommodation are constantly rising and thereby the costs of maintaining a school. In former times educational foundations were often generously endowed. This is impossible under the present level of taxation; a fact, that hits, in the first place, the young, modern school, and makes the foundation of new educational enterprises practically an impossibility. When, however, a free school is forced to live on its fees alone, it cannot but turn itself into a class school and thus deprives the greater part of the community of its services and makes a travesty of its own social impulse.

If the community is ready to help in the maintaining of free schools either through the central government or through local authorities, it will surely have to insist on certain standards of teaching, equipment and accommodation or the door will be opened to all sorts of abuses. But this control does already exist. Every school in the country is already being inspected at regular intervals by H.M. Inspectors and their terms of reference are such that the question of educational method does not arise. Through the Inspectors the community insists that the teaching given in schools is purposeful and leads to good results. Through the same Inspectors the community will have to insist that free schools eligible for financial support purposefully occupy the child at every stage and are able to link the education of the school to the rest of the educational service of the nation, so that students leaving the school can find entry to the next higher stage of instruction. Such schools would have to fulfil a third condition, they would have to be efficient.

We should next ask what form the financial contribution of the community ought to take. The wholesale assumption of financial responsibility by the state would appear undesirable for two reasons. It could easily jeopardise the independent nature of such schools and change the present relation between the parent and the school. It might well be considered only fair that the parent who desires a special form of education for his child actively supports it. It certainly would be wrong were school fees classed as tax-free allowances. For this would again help mainly the well-to-do and leave the less fortunate parent in the same position as before. The only purely social gesture would be a direct grant to the schools concerned, proportionate to the numbers of students educated there. This per capita grant would recognise the fact that the local authority has some responsibility in meeting the cost of education of children living in its area. It would enable the school substantially to reduce its fees.

The demand for direct grants to efficient schools of a distinctive character, which provide an educational service, ought to be made not only by the schools concerned, among which incidentally the Rudolf Steiner Schools are but one type among several, but also by the general public. Three hundred years ago the question of the religion of this country was decided through the conflict of Anglicans and Presbyterians. Yet perhaps the most important feature for the future history of this country was the fact that the Independents in between were numerous enough to ensure that the issue was not resolved by total victory of the one or the other side. Thereby the spiritual progress of England was assured. The same ought to happen today in the field of education. The independent sector of the educational service of the nation must remain vigorous enough to guarantee that creative freedom without which progress in any field is impossible.

"Ten Thousand Times Ten Thousand"

"In 1945 my husband and I sent our daughter, then aged six, to a Rudolf Steiner school; two years later we sent our son at the age of five. In 1953—being so satisfied with, and impressed by, the development of the two older children—we had no hesitation in sending our youngest child. Our experience leaves us with only one regret—that we ourselves missed the opportunity of going to such a school. . . . Mankind today is split into many factions—social, economic, political and national. The education which we and our forefathers enjoyed or endured has not brought about a very happy world in which to live. *It is my sincere belief that if ten thousand schools based on Rudolf Steiner methods could soon be established throughout the world there would be greater hope for the future of humanity*".

From the Correspondence Columns of "The Nursery World"

Teaching in a Rudolf Steiner School

L. F. Edmunds

SEVERAL years ago, when Michael Hall was still in London and a much smaller school, a group of inspectors came on a friendly visit. They made many interesting observations and amongst them the following. They were familiar with every type of school in the country but, whatever the prevailing philosophy of a particular school might be, the classroom work was essentially the same in all of them. Here, for the first time in their experience, was a school in which the philosophy changed the work to such a degree that they were no longer on familiar ground. There was much they appreciated. They were impressed, not least of all, with 'the enthusiasm of the teachers'.

What they could not have realised was the degree to which this enthusiasm was itself derived from the "philosophy". It was not just an enthusiasm for ideas but a transforming force that set man and the growing child in a new light: it was a new wine for which no old bottles could possibly do.

Here then is the first point that concerns teaching in a Rudolf Steiner School. It happens from time to time that teachers hear about this form of education, feel attracted to it and write asking about the possibilities of joining such a school. How convey to them all at once that such a step involves at least the willingness to reshape and to relearn all they have previously known and done? This is as true of the arts as it is of the sciences. It is a process that cannot be hurried and one in which each must find his own way.

In most cases the old Adam dies a hard death and the new Adam passes through perilous insecurities, — though, for those who venture, the sense of growth and discovery is a powerful comforter. No one is likely to embark on such a change unless life assures him *it is the only thing*. On the other hand, no one of real intent need feel discouraged. There would be no Rudolf Steiner schools to-day (there are some sixty of them) had there not been men and women prepared to take the risk and to make the necessary sacrifices. Sacrifices there are and growing pains but also compensating joys which those who have striven longest will know best. Common securities must give way to the inner security of a right decision.

What then is the philosophy? It calls not only for thought but above all for action and it goes by the name of Anthroposophy, a word which can be rendered, "A Spiritual Knowledge of Man". Without it there can be no true entry into this education. It describes man as a being of body, soul and spirit, — a body derived by inheritance from nature, a soul that is personal and unique, and a spirit that transcends the bounds of self as well as the limits of birth and death. The child is something before birth. His passage through life is a road to self-discovery. Education helps him along this road until he is able to help himself.

The common outlook to-day is a curious mixture of materialism and for relief, some form of transcendentalism. Anthroposophy cannot brook such a mixture. It sees in material nature all the evidences of a creative spirit, and it beholds in the spirit the sure beginnings of a totally new nature. Turning to man, the shaping of the body both in the womb and after birth is a first revelation of the spirit, working as unconscious power of will; the inwardness of experience which each one gradually acquires within his bodily nature, the life of soul and feeling, is a second revelation of the spirit; the lighting up of an independent life of thought capable of ranging far beyond the personal is a third revelation of the spirit; the adult realisation of self (coming of age) as the starting point of new, responsible, original endeavour is the spirit coming into its own, bearing evolution onward. An education born of such a view recognises infancy, childhood, adolescence, as ordered stages on the way to manhood, each requiring a language and a method of its own. It is this that gives the structure to the school, the Nursery Class up to the change of teeth, the middle period with the Class teacher from six to fourteen, the Upper School extending to the eighteenth year. Such a view necessitates a school that leads the children through all three stages. Around this is built the curriculum. The curriculum, however, is not a set document. It only refers to points of development and makes suggestions. The real curriculum *happens* in the classroom as the teacher, schooled by the above "philosophy" and ready to meet the needs, faces his children.

It follows from this that in a Rudolf Steiner School each teacher as he stands before his class is the final authority for what he says and does – there can be no personal authority above him: his work is the interpretation of the wisdom he has acquired expressed through the medium of his particular subject. If there is no headmaster, it is not because the idea in itself has been rejected but because it has no place in such a school. The work finds its coherent leadership in the constant co-operation of all the teachers: this constitutes the College of Teachers. Through this co-operation, the responsibility of each teacher for each child in his care becomes the common responsibility of all the teachers for all the children. The College is then a living, growing, mobile organism – "one body" in which the individual teachers are "members in particular". It is not a case of one man, one vote, but rather of an intimate intercourse of complementary gifts so that leadership is acknowledged at whatever point and in whatever person it finds legitimate expression – it moves from situation to situation as life requires. Differences cannot divide such a College; rather do they enhance its abilities. As with all ideals, frail mortals will fall short, yet each teacher strives to honour and to serve this ideal.

In such a school, there is room for every type of teacher. Central to its whole structure is the group of Class Teachers who with their respective classes may be said to carry the "heart" of the school.

The upper school has its community of subject specialists whose primary concern is with the development of thought and judgement; their success or failure depends very largely on the work of the Class Teachers before them. The Nursery Class stands as a world apart, yet in other respects the teachers there carry the profoundest task of all; theirs is an education of "limb" and will; their influence makes itself felt through all the succeeding years. Weaving through the whole school and maintaining its total circulation is the work of the remaining teachers in arts and crafts, eurhythmy, gymnastics, music, languages, and so on. Here is a community of gifts, drawn from all facets of life, and the uniting force, "the idea of men" that permeates them all.

A further reflection that concerns teaching in a Rudolf Steiner school. There is a law which Rudolf Steiner upholds for human life, namely, that the first shall be last and the last shall be first. That which affects the child in his earliest years will appear transformed in the last years of life. He who has learnt to pray as a little child, he says, will know how to bless in his old age. To this may be added that the gifts acquired with the Class Teacher will appear in greatest strength in the forties and fifties, and those of the adolescent years in the late twenties and thirties. Speaking generally, it is in the twenties and thirties that a man finds his own position in life; in the forties and fifties his responsibilities may rightly extend to others, he may claim to be an "authority" for others; beyond the sixties, he grows ripe in wisdom, he becomes a "sage". Despite the many contradictions to this in modern times, the truth may still be recognised.

It is not surprising that benevolent grey hairs are so fitting in the nursery class; that those are best able to be class teachers who have a sufficient breadth of life experience to support the "authority" on which they mainly build; that young teachers with the eager quality and enthusiasm of their years find their most natural place with the oldest children. This does not alter the fact that there is room for younger helpers in the nursery class and that there is need for wise counsel and maturity in the upper school. It explains, however, why it is not unusual in a Steiner school to find young specialists in the upper classes waiting to qualify as Class Teachers, and women who have been Class Teachers moving on into the Nursery Class.

Finally, the best of us is a more or less sorry product of this desiccating age and needs to bring his soul life into a better flow. There is no teacher in a Steiner school who does not feel the need to work at himself, and the best means is certainly through the arts, through eurhythmy, speech, modelling, painting, and the rest. And there are other means also for quickening the force of imagination and for enlivening the powers of perception. In short, self-education in a Rudolf Steiner school is the rule and can never cease; one is a novice always, even after twenty years. This is a good thing and a great educative force as between adult and child. In the end, the value of a teacher is best measured by what he wills to become rather

than by what he has accomplished already. It may truly be said that teacher in a Rudolf Steiner school is an adventure for the adventurous – it is least of all a *job*.

Speaking of Education

(Contributions to this feature are welcomed)

"Strawberry, caramel, cherry, banana and orange-flavoured tablets will replace school milk in the diet of Ilkeston and district children during the next few weeks A dispute between Derbyshire Education Committee and the county's milkman is responsible The official order is that the tablets are to be chewed during break-time, but some of the younger children find that it takes them ten minutes to eat each one".

Ilkeston Pioneer.

* * *

"The first Charity Dance to be held in Maritzburg this year is being organised for children in need of special care. Silver slippers have been presented to the dance committee by a Maritzburg dress salon and the girls at the ball will take turns to try on one of them. The first girl whom the shoes fit will be "Cinderella for the evening".

Natal Mercury.

* * *

"Dr. Harold Urey, Nobel Prize-winning physicist, said in Pasadena, California, that there was a chance of Americans becoming illiterate from too much reading of comics and sports pages and not enough books".

Belfast Telegraph.

* * *

"Although everyone thinks he knows a good teacher when he sees one the structure of a good teacher remains one of the unsolved educational mysteries"

Times Educational Supplement.

* * *

"The primary school schedule now in force"—in Ireland—"leaves the teacher free for one half-day per week to teach, if he so wishes, any subject not in the curriculum for which he has an aptitude".

Bulletin of the International Bureau of Education.

* * *

"In order to solve the conflicts arising between parents and their children, the Parents' Council of a dozen secondary schools in Philadelphia have drawn up a draft convention, which deals amongst other things with the coming home time-limit, meetings between young people, receptions at home, the use and upkeep of the family motor, drink and the family life. The Parents' Council believes that the convention will have the best hopes of success in those families where it is adopted by the mutual consent of parents and children.

Bulletin of International Bureau of Education.

The Recovery of the Word.

H. L. Hetherington

THE story of Parsifal and his achievement of the Holy Grail was first told by a Provençal writer, Chrétien de Troyes, and then a few years later by a German poet, Wolfram von Eschenbach. In these stories we hear of the Grail Sword which was presented by the wounded Grail King, Amfortas, to Parsifal. This sword had wondrous properties. Whoever used it would be victorious in his first encounter, but on the second occasion it was used, it would break. When this occurred the sword had to be taken to a mysterious spring and there dipped in the waters as they bubbled up from the earth and before the light of day fell upon them. Then the sword would be renewed and could be used again in battle. This sword is the sword of the Word. The Word is unconquerable when springing direct from the spirit, it will break when it is merely based on convention and tradition.

This beautiful picture of the word and its source of power and strength can illumine much in our studies of language, its historical development and its future. For indeed we find in primitive times that the relationship of man to language and the source of his inspiration were very different from what they are today. In very ancient times thinking, feeling and speaking were one and the same thing. Our remote forefathers could not experience a thought without its immediately being expressed in speech. If they wished to ponder over a matter, they spoke inwardly. In this way they always experienced an artistic, non-intellectual element in their deliberations, which in turn had its effect on society in general.

Equally were our ancestors unable to feel without immediately finding expression for their feeling in language. This feeling above all found its reflection on those non-intellectual elements in language, which make for poetry. Rhythm, alliteration and assonance, the steady beat of the epic poem in Germanic culture, the magnificently controlled music of the hexameter, these things worked directly and powerfully into the whole being of those listening.

Because of this close and immediate relationship of man to language in ancient times, the power and even compelling force of incantations and charms were deeply felt. In countless fairy stories do we find the charm, the spoken or sung word, exercising a coercive influence over men. The power of liturgical forms certainly is connected with a more ancient understanding for language, and the force and majesty of the Mass is doubtless partially based on the kind of language used in it.

In ancient times the connection of language with the fountain-head of the spiritual inspiration was indeed close, one cannot but be amazed at the vitality of the older languages and their impressive verbal subtlety. But as language developed it became separated

from thinking and feeling and then the necessity arose of having to *interpret* thoughts and feelings by language and the consequent frustration which poets find today in trying to find adequate words for what they experience.

Language today is the broken Grail Sword, which has not yet been renewed at the fountainhead of spiritual experience. It has been conventionalised and traditionalised and is looked upon increasingly as a mere means of communication, a mere set of conventional signs, which serve to communicate a content which is essentially non-linguistic. Small wonder, then, that the attempts to form a universal language such as Basic English or Esperanto, arise out of the purely rationalistic conception that such a language must be easy to learn and economical in vocabulary.

Such a study as this has great importance for education. For the growing child in his relationship to language recapitulates the history of the human race. The little child has not yet separated thinking and feeling from language, and indeed learns to think through the use of language he imitates from adults. The little child, when asking: What is that? is quite content with a single word in answer; for him a single word is ample explanation and he will repeat it again and again in evident satisfaction.

It is of paramount importance therefore for the healthy growth of thinking in little children that we form our sentences logically and correctly and that we do not allow slipshod non sequiturs to occur in the construction of our sentences. Illogicalities of this kind will lead inevitably to slipshod habits of thought for the child in later life. By the same token the warmth or coldness of the speech around him will have great influence on the growth of his life of feeling.

During the years from the change of teeth to puberty, the child advances in his relation to language from the experience of primitive times to the experience of our own day. But in allowing the child to pass through these changes the class teacher has to do all in his or her power to retain as much as possible of the freshness and directness of the relationship between experience and language which the ancients possessed. One is constantly amazed at the power of simple yet forceful expression possessed by a nine or ten year-old, and the task before the teacher is to retain this directness for as long as possible.

In the upper school, when the children reach the tenth class it is possible to approach in a more conscious way the whole art of language in speaking and writing. The aesthetics main lesson in Class X is devoted to the art of language and much can be done here to bring to the young people of sixteen the real values of language and the real sources of inspiration in composition.

In our day the Grail Sword of the Word is broken and we have only the fragments of convention and tradition to use. Such a weapon is without force or power. Yet we hear in the legend that this Sword can be renewed, made whole once more, and as teachers of the word, we must take most seriously and earnestly the task of

renewing it. Now there is no teacher worth his salt who does not know the difference between teaching a subject after having discovered something fresh and wonderful connected with it and giving the "same old lesson" for the twentieth time. The words flow differently; the children react differently; in the first instance, the power of enthusiasm gives wings to his utterance, in the second, the lame and dessicated thoughts fall like stones into the children's hearts.

The renewal of the word lies somewhere in this secret and mysterious communication between soul and soul. When spiritual experience is fresh and new, and filled with the warm enthusiasm of the heart, then the words expressing it express also in some measure the Word itself; when the teacher learns to trust to the grace of the inspiration of the moment, provided he has prepared himself aright and does not only keep to the set line of thought he has often trodden, then that intangible quality can enter into his lesson, which all good teachers know and value as the most precious experiences of their career.

A more thoroughgoing examination of the problems of writing in an ageing language might well form the subject of a general article in CHILD AND MAN, but here we are concerned more especially with its implication for education. These implications are twofold. On the one hand we have to care for the successive changes in the relationship to language which the growing child undergoes, on the other hand we, as teachers and parents, are deeply concerned with the way we ourselves handle language in our speaking with children. The measure by which we are able to revivify the power and strength of our own words is precisely the extent to which we are able to strengthen and purify our own experience, to make it immediate and not secondhand, actual and not traditional, original and not conventional. How often in England, at least, do we say something because it is "done" to say so, not because we believe it sincerely or know it experientially.

This second implication is really our own personal quest for the renewal of the Grail Sword of the Word. When it is renewed it will be an invincible weapon in the service of Christianity.

Vocabulary

Young children have a wonderful facility with words. They can both invent words, and press others into service, which it wouldn't occur to us to use—until they've used them. There was the little boy, for instance, who, after he had covered the piece of paper on which he was drawing, said: "Please can I have some more *empty* paper". And the little girl who was describing her first dip in the sea: "Once I drank a whole *swallow* of it".

From Sowing To Baking.

A. H. Roe

AT about the age of nine, the curriculum indicates the necessity for "the children to learn to connect themselves consciously with their surroundings", and amongst other things, suggests that they learn about tilling the soil, to distinguish the different kinds of corn, and the relationships between plant and animal and man. The following description is of the lessons in one class in this study. It is given in some detail in response to a request.

In the early spring, about a year ago, a group of boys and girls set out eagerly for the school garden for an entirely new kind of lesson, a lesson which gave the opportunity of going out of the class-room into the open air. Up to this time they had heard descriptions of farm life, the changing seasons, plant and animal life and the effects of weather and had made farming books. Now they were going to practise being "young farmers".

After the winter the school garden was rather a wilderness of weeds, and these had first to be pulled or dug up from three small, plots, previously-selected, measuring about 25 to 30 sq. yds., each, in the garden of about half an acre. The older classes doing regular gardening had already used one of the single-wheeled push-hoes, to which several attachments can be fixed for the different garden operations: raking, hoeing, cultivating etc. A single plough share was also available. This tool was found very useful by the "young farmers" in preparing the land.

By fixing a rope to the appliance and fitting the single plough attachment a good plough was made, capable of cutting the soil to a depth of about four inches and really turning the sod and making a good furrow. Two or four children served as good horses for pulling, while one or two behind took turns in guiding the plough and keeping the share down. In this way they learnt something of the technique of ploughing, and to appreciate the skill a ploughman must use when manipulating a large farm plough drawn by two horses on heavy land.

In the eleventh lecture of *The Practical Course for Teachers* Dr. Steiner describes the value of such an experience for a young child. Although the children of this age could quite easily manage such a tool by working together, it must not be thought of as a toy; such appliances are in widespread use today in large gardens with or without mechanical means of propulsion.

After the plots were ploughed up and down, it was necessary to go across the headlands and finish each "field" neatly. At about this time "visitors" began to arrive and perched on the trees; the most inquisitive of all being the redbreasts who, apparently undisturbed by the noise of the children, began hopping about among their feet, until the children began feeding them with the long tender

morsels for which they were so eagerly searching. The time of the main lesson passed very quickly, and after clearing up and cleaning the tools the adventure of farming was left until the next day, when cultivators were fixed to the push hoe and work was resumed, cleaning and breaking up the soil. Finally rakes were used to achieve a fine tilth on the surface. The favourite way of carrying out this operation was to sit astride the handle, and pull the rake behind while running across the plot. Children of this age are realists above all, and there would have been little purpose in leaving the experience of farming at this stage - of preparing the ground. They want to know above all. What is it for? What use is it? Consequently our adventure of farming grew from this stage of preparation to that of consumption.

Seed was purchased from the corn merchant; and because of the small amount required, specially prepared and treated seed as used on farms was not available, so it was necessary to use the kind sold as animal food. four lbs. each of barley, wheat and oats was bought, and the exciting business of sowing began. The plots of prepared land were in no case wider than six yds, and the seed could not therefore be flung broadcast as over a field. Instead, a few children, standing a pace apart, walked across the plots throwing handfuls of seed high into the air. This was greeted with a joyful shout from someone: "Look it makes a fountain". In the morning sunlight shining on the grain as it fell, there was indeed a golden cascade. The really surprising thing about this method of sowing was the evenness with which the seed was distributed on the ground. Only a few patches remained to be covered. As no roller was to be had all the children stood in a line and together and stamped across, burying as much as possible. Rakers then began busily covering as much of what remained as they could. Some of course could still be seen on the surface despite all the efforts of stampers and rakers, and it was decided to leave that for the birds.

The class had now learnt something by actual experience of tilling the soil, preparing the land, sowing and covering. Now we had to await results.

In the following weeks the opportunity was taken from time to time to visit the garden. Within two to three weeks the thin green blades were just visible. The interest shown at this stage of growth was intense, and any slight difference in the three crops was instantly seen. Along with this keen observation of growth and germination, much attention was also given to the weather. In a rather wet summer the wish, "O, I hope it won't rain", or "Can we go to the garden if it is fine", became more and more often repeated, accompanied by anxious looks at the sky and clouds, or "What if it does rain, we don't mind," from those of a different temperament. The enthusiasm and interest of the whole class were very much helped by the comments of other teachers and children. Ploughing songs, sowing songs and verses all became part of the day's activity.

By the end of the summer term the wheat looked the strongest and most flourishing, standing about two feet high. At this time the oats were small by comparison. Now came the summer holidays, and all had to be left with the great question, "How high will it be when we come back?" "Will it be ripe?" After the holidays, with fairly constant rain, "the farm" presented a very different picture. Now the oats were the strongest and tallest and becoming ripe, while the wheat was blown and beaten down by the rain, and the barley looked rather weak and short. It was easy to see that this soil grows one crop better than another, and some crops suffer more in bad weather. We were becoming weatherwise "young farmers"!

By Michaelmas Day the oats seemed ready to cut, and it was decided to leave the wheat and barley on the ground. There are always some disappointments for farmers, as well as joy in a fairly good crop. Sickles were now used to cut the oats, and then it was tied in bundles or sheaves. The sight of the jolly farmers bearing sheaves of oats back through the streets to school, with each one munching apples from well filled pockets at the same time, caused much comment and amusement in the town. Had the weather been kinder a stook would have been made where the crop had grown; but to save the crop and dry it quickly it was taken back to be dried in a warm room. Much mess was made of course, which all had to be diligently cleared up to save extra work for the caretaker.

As soon as it was sufficiently dry, busy fingers began plucking or cutting the ears from the stalks, the straw being saved in sacks, and the grain kept to mature in a box. Here it remained maturing for six months; In the meanwhile, to conclude the farming period in Class III, a visit was made to two neighbouring farms. The way the children could learn on the farm to approach animals in the right way, with the help of a wise and friendly farmer, would form an interesting chapter in itself; but is beyond the scope of the present description. Those children who were naturally rather timid gained confidence, while those who showed no fear, but were inclined to be too boisterous learned to be gentle and avoid arousing fear in the animals.

At the end of the first local geography period in Class IV, just a year from the time of preparing the land for sowing, work was begun once more on the harvest store of oats.

Now we wished to grind and separate the oatmeal from the husk. As the quantity was small, a coffee hand-mill proved not only most useful but quite satisfactory. Each child took turns in grinding some of the oats; and the meal was then passed through a fine sieve. This separated the meal very well, and although the amount seemed small in comparison with the armfuls of oats we had brought back, it was sufficient for us to proceed to the next and final stage of baking.

Now the classroom had to be transformed into a kitchen; hands were washed and cloths spread over the desks and tables. The ladies in the school kitchen helped by providing scales, bowls, rolling pin and all the ingredients and utensils for cooking Oatmeal Biscuits,

which were made according to a well-known recipe. When all was mixed, kneaded and rolled, the biscuits were cut out and carried to the oven in prepared trays.

The delight with which the dish of golden brown oatmeal biscuits, straight from the oven was greeted was worth all the preparations involved.

The class had produced food by their own hands and done all the work from the sowing to the baking! Perhaps the real value of this experience lay in the final sense of achievement in which each member of the class could feel and share. Some of course could not resist eating at once, others wished to take their prizes home.

To have the experience of following through from beginning to end, and becoming acquainted with all the living processes, gave them the satisfaction of fulfilment: "The proof of the sowing was in the baking".

A noticeable result of such practical activities is the awakening effect it has on those whose powers are slower in coming to expression. This awakening and the resulting confidence gained therefrom, enabled them to achieve more in other lessons and activities.

Explanation

In the last number we published an article about the Handwork lesson in Classes VII and VIII, entitled, "A Song of a Shirt". It has been pointed out to us since that the article may have given the impression that this was the first occasion on which boys in our schools did that kind of Handwork. That is unfortunate. The fundamental principle in a Steiner School is that boys and girls are educated *together*; and the Handwork lessons, as later the woodwork and modelling and gardening lessons are all taken together. Those who have been in the school from the first class will, of course, have had considerable experience with needle and thread, knitting pins, crochet hooks and the like—as later they will have of hammers and chisels and spades and forks. But as there is, from Class VI onwards, a big influx of new children, this work is still for many of the boys a new experience.

A New Hostel

News of new developments is always encouraging and stimulating. Those who have watched the growth of the Rudolf Steiner school in Leeds, Michael Lodge, which was started some years ago, will be pleased to hear that accommodation has now been obtained for boarders. A hostel has been opened for this purpose, which, we are told, is a large house situated only two or three minutes walk away from the school. We wish this new venture every success.

Taste

Child at lunch table, viewing the grated carrot: "Wasn't it kind of Miss—to chew all this carrot for us".

Questions and Answers : 12.

How do the examination results in your schools compare with those of other schools?

The operative word here is, of course, 'compare'. If it means: What percentage of passes do your schools get in comparison with any equivalent number of other schools? then the answer would have to be, Better or worse according to the schools chosen for comparison. Schools vary in the importance they attach to the percentage of their examination successes, and also in how far they let doubtful entrants—who usually make all the difference to the percentage—"take a chance". If it means, What percentage of passes do your schools get in comparison with that of all other schools in the country as a whole? then that again varies, although usually it tends to be somewhat higher. But then it must be remembered that the total number of children from all our schools (there are only seven of them in Great Britain), who take this examination, is a very, very small number compared with the total throughout the country; and where the number of cases is small, a variation of one either way, makes a far bigger difference to the percentage than where the number is larger. To give the extreme example: If one child from one school takes the examination, then the school's result is either 100% Pass, or 100% Failure. But, in any case, children are not just digits in a statistical analysis; and the whole idea of regarding them as such is really something repugnant.

If, therefore, the question means: When a child is entered for an examination from your schools, is there as good a chance of his passing as there would be in another? then the answer is confidently: Yes. We have the equipment, the staff and often the advantage of smaller classes; and the only condition we make is that, in our opinion, the child shall have the ability and the temperament (the one is often as important as the other) for that special kind of task.

How much temperament is a determining factor in examinations, is shown by the effect of our methods on children who come to us after having failed their scholarship examination at eleven—for, let us be quite frank, the intake into our schools invariably shows a sharp rise then. These children are often gifted and intelligent; but they have failed their examination because of its extremely competitive nature, and often because the tension of preparation has weakened their morale and sapped their vitality—and the subsequent failure, even more so. A few years in our schools, where no differentiation is made between children on a basis of examinations and marks, but where the emphasis is always on the general and cultural factors involved, often puts these children in good shape for taking the G.C.E. later with us.

It is extremely difficult to make comparisons in such matters; and anyone who insists on comparison by percentages, by counting

passes and failures, is no more likely to solve the probability of pass or failure of a particular child. The important point is that our schools are not there primarily to prepare children for examinations. Examination success is no criterion of education. It is simply a demand—and probably a fair demand from the point of view of those who make it, but none the less a demand—imposed upon schools by outside bodies. They need to recruit young people for specialised tasks in industry or the professions, and are not satisfied with the teachers' ability to help them. Children who want to take up those tasks, or their parents who want it for them, have to meet that demand. If we think they can, then we prepare them for it; and, everything else being equal, they have as good, if not a better, chance with us than elsewhere.

A. H.

"Neither A Borrower nor a Lender Be"

When you buy your copy of the 'Child and Man' publication: RUDOLF STEINER EDUCATION by L. Francis Edmunds, it would be very good to buy another at the same time. Not only will this help the sale of the book—and it would be hypocritical of us if we didn't make it quite clear, that our chief interest is to sell as many as we can—but after you've read it, you're sure to want to lend it to someone, or someone will want to borrow it. And we all know what usually happens to books then! And in saying that we are neither condoning the practice, nor assuming that the majority of mankind are more dishonest than they would seem. We simply face the facts; and our experience is that when once books depart from their original owners, they rarely get back to them. The fault is often our own; we forget from whom we have borrowed it, or to whom it has been lent. Even when we know who has it, there is a certain diffidence about asking for its return. So, in the case of RUDOLF STEINER EDUCATION, why not avoid all these problems, and buy a second copy, so that you can make a present of it. After all, it's only 3/6d.

A Request

Elsewhere in this magazine, mention is made of an attempt to publish the as-yet unpublished—and in many cases untranslated—lectures of Rudolf Steiner on Education. It is known that many people are working on these translations for their own and others use. It may be, therefore, that many lectures are being translated several times over. We know of cases where people have worked for a long time on a translation, only to discover that it exists already completed by someone working unknown to them.

To avoid any unnecessary duplication of labour—without, of course, implying that there need be only *one* translation of any given lecture—Child and Man would like to help, by compiling a record of such translations as already exist—completed, or in process of completion. Would anyone, therefore, who possesses, or is even aware of, translations of as-yet unpublished work please send the details to us (Name of lecture—in German; course; date; where given etc). Then we can prepare an index which anyone contemplating fresh work will be able to consult, before they begin any new work.

"The Most Exciting Thing".

The members of the Rudolf Steiner Educational Association were very pleased to welcome their chairman, Mr. L. Francis Edmunds, back from his eight-month stay in America. They listened with great interest to the two talks he gave on his experiences.

MR. EDMUNDS characterised New York as a city where "there is no night". He described vividly the noise and bustle of this town, already familiar to Europeans from the films; but he said that even long after midnight it went on, and you could see people in the cafes at 2.0 and 3.0 a.m. and going to the cinemas at midnight to watch performances which continued till four in the morning. Not all lived like that, of course, but repose was rare and relaxation difficult – there was hurry-scurry in the air and a sense of racing nowhere. People raced through books just as they raced along the highways and the result was frequent congestion and frustration leading to even greater excesses.

It was not surprising that he found the children nervous, over-talkative and tending to tire quickly by the over-stimulation of the senses: they were precocious in one sense and too childish in another. Symptoms noted with concern in Europe were here more sharply expressed – young bodies that matured quickly in an external way, while the inward powers of thought and imagination had more difficulty in coming through. Modern life, here more than elsewhere, was directly opposed to the true needs of childhood – growing up too quickly means never growing up at all.

He realised the need for special help with the development of the rhythmic system, and when he was asked to take English Literature main-lesson first with Classes VII and VIII and then with Class VI, he made this his starting point. He began and continued daily without interruption a course of rhythmic exercises demanding increasing concentration and co-ordination of sense and limb. This he led over into rhythms of poetry and later into recitation itself, calling for clear, strong well-formed speech, for contrasting mood and the maximum range of interpretative quality possible to children of this age. This again led to exercises in written work where some dominant, emotional experience was to form the style down to the right use of words and punctuation. All were delighted at the response of the children who were themselves delighted at their own progress. At a Parents' Day (a day when the school is open to the parents who come and sit in the classes while the work is going on) some of the parents were deeply moved at the individual expression and the variety of feeling that these young children in Classes VII and VIII could put into the lines of Shakespeare they were studying – for some of the children it amounted to a discovery of Shakespeare and their enthusiasm carried over into later work.

Not only the form, but also the content of these literature lessons was intended to catch the imagination and to stir the feelings of the children. Mr. Edmunds was struck by the way some children who had found great difficulties in expressing themselves either in speaking or in writing and who might have been judged well behind for their age, nevertheless came to life in their appreciation of subtleties in a way that surpassed anything he had experienced previously as a teacher – there were latent powers that quite contradicted outer appearance. In Class VI where he deliberately chose as his main theme the nature of the hero as it is worked out in the Arthurian Legends, there were parents who reported notable changes of attitude in their children. It was clear that in imagination they identified themselves with qualities described, and developed judgment out of the nature of the stories. This was evident also in their bearing in class. There was the case of a boy who appeared to be markedly selfish and unsociable and who, without making any comment about it, became more considerate and helpful in his daily life at home.* During this time outbreaks between him and others in the class seemed to cease.

After this experience, and as long as he remained with the school, Mr. Edmunds asked for one lesson a week with the children, in which the theme of human destiny might be imaginatively dealt with in a mood of inner stillness and calm, so that the effect of such work might contribute to the healing process of education, so necessary for all children today and particularly for those brought up in the turmoil of large towns.

Last but not least, Mr. Edmunds stated that he owed his second visit to America in the first place to the teachers of the Rudolf Steiner School in New York, in whom he found stalwart colleagues, primed to meet and to overcome difficulties. They were very wise to invite him without any set programme; that allowed life to declare itself in totally unexpected ways. It was with great happiness that he could report the crowning event of his visit, the signing of a contract for a second building within a stone's throw of the present one. This meant that, after a quarter of a century as a kindergarten and elementary school only, this mother school in America would be able to launch a High School in the coming autumn. The purchase has yet to be completed, but help has come from many sources and will no doubt continue to do so proving that the venture has the support of a wide circle of "men of good will". The completion of this High School in New York City will be an event of great importance for the whole of our educational movement.

But apart from his work in this school and his visits to the other Rudolf Steiner Schools in their various stages of development, Mr. Edmunds was able to lecture in a number of important centres of

*This is all the more to be appreciated when one thinks of it in connection with the convention drawn up by the Philadelphia Parents Council, to solve the conflict between parents and secondary school children—Ed.

America and Canada. He was impressed by the willing and encouraging response he received from representatives of various branches of the educational world, who not only attended, but in some cases were responsible for organising the lectures. This was notably the case in Ottawa.

One of his happiest encounters was with a group of young parents at Ann Arbor. The question they put was: "What can parents do who cannot send their children to a Rudolf Steiner School?" They were ready to see that, the child being most impressionable in his youngest and least conscious years, the greatest responsibility still rested with the parents, and they were deeply concerned to understand and to do what was right. They wished to be taught, showing a natural disposition to receive spiritual ideas factually as "daily bread",—evidence of a side of American life of which few Europeans have even an inkling. Where the mind is free from prejudice and open to life, the next step following on materialism can only be a rediscovery of the spirit. For those who have the courage to think, the weight of material enterprise poses an inescapable challenge to the human spirit, with a starkness which we over here can hardly realise.

Most encouraging was the response and this very sense of challenge which he found amongst the young people. In this most modern, go-ahead country, where so many young people tended to live through the whole range of human emotion and experience in a few years, he was astonished to see how many of them came through unscathed, untouched inwardly; and how they were still asking of life, not in a trivial, smart-Alec sort of way, but out of a deep need of the soul: What next? What do we do now? With a very significant phrase, he spoke of some of them as people who walked about among their fellows as "spirits of light", fully in the world but not of it. In them lived powers which needed only to be fanned to consciousness.

As a result of a tentatively arranged youth conference, some forty of them assembled for a weekend; they brought their opinions, their doubts, their challenges, their demands. By not remaining fixed to any set programme, nor attempting to give a ready-made answer, Mr. Edmunds turned their questions back upon themselves, and led them to see the additional implications involved, and the further aspects which they had overlooked but which had not been considered.

The upshot of this week end was a wish to go further. This resulted in regular weekly meetings in New York for those who could attend, in a second weekly course dealing specifically with a spiritual-scientific study of man, in a further crowded week end of question and answer and in a series of personal interviews. It became increasingly clear that, whilst life itself provoked the questions, one could only *grow* to the answers by individual deeds of inner initiative. Some fell back; others pressed forward. In the end some twelve of them expressed a strong wish for systematic work in which they themselves could engage. "What shall we do?" was now the

question. The period of discussion and airing of views was over. The next step must be consistent work. And so these twelve, with others joining them as they came along, and, by a process of differentiation, one or two more dropping out, they launched into an unaided study of Steiner's *Philosophy of Spiritual Activity*. Just before Mr. Edmunds left to come home, they had about completed their first reading and they decided to start the second time. As one of them remarked, "This is the most exciting thing I've ever done" One of the original members of this group was expecting to start a second group some thirty miles away for similar work, the two groups planning to combine forces once a month.

Only one who can imagine the situation Mr. Edmunds described, and who has tried to develop the inner discipline that that book demands, can appreciate the inner reality of the above quoted remark. Steiner wrote that book as a young man. From the age of fifteen he was pre-occupied with the thoughts that those pages develop; but not until he had lived it through in the fullest concentration and clarity did he attempt to publish it, or to carry his work further. Over and over again he referred to this book during his life. A year before his death, in a lecture at Dornach, he said that anyone who allowed the thoughts it contained to work on him, would find it is: "permeated with an inner Christianity". When he revised the book in 1918 it was but to make alterations in the style, not to touch the content. What he thought and felt when he first wrote it, he thought and felt still. But none the less Steiner *was* a young man when he wrote it—and today these young American citizens declare of it, "This is the most exciting thing we have ever done".

Is it possible that we have here the clue which will enable us to understand the question of young people today? May they not find in Steiner's inner struggles as a young man with the discipline of 'thinking about Thought', something that confirms and encourages their own? It is something for us, who are trying to catch the inner meaning of these young people's questions, to ponder over.

Training Course for Teachers

The Rudolf Steiner Schools Fellowship (in Great Britain) is pleased to announce that there will be a new course for the training of teachers, beginning in the Autumn of 1955, and ending in the summer of 1956. The course will be under the general direction of L. Francis Edmunds, and will be centred at Michael Hall, Forest Row.

Appreciation

A little child to her teacher, after listening to a poem: "There's singing in your saying when you say poetry".

A Rigid Calendar

From our Special Correspondent

A proposal will shortly come before the Assembly of UNO, sponsored by the Indian Delegation, to make a fixed and uniform calendar for the entire world. The difficulty of our present calendar is that we have inherited the tradition of a seven day week and the number seven does not divide into the approximate 365 days of the solar year, let alone into the still approximate but more exact 365 $\frac{1}{4}$ days to which we adjust our calendar by the insertion of leap years. The present proposal is to insert a day at the end of every year which will not bear any of the usual names, but will be a general holiday under the name of World's Day. Thus if the last day of the year is a Saturday, the next will be World's Day and the one following Sunday. On leap years a further World's Day will be inserted at the end of June. The result would be an extraordinarily tidy calendar. All the four quarters of the year would have exactly the same number of week-days and Sundays. Every date would always be on the same day, so that if a child were born on a Monday his birthday would be on a Monday for the rest of his life. Each quarter of the year would be made to begin on a Sunday and, as it happens that next year begins with a Sunday, the attempt is being made to get the reform accepted at once. The fixing of Easter does not seem to be mentioned in the present proposals, but it is hardly to be doubted that it would soon be included in the general tidy-up of the solar year.

The advantages for statistical and business purposes are obvious. The Publishers of diaries and calendars would suffer because they could be used again and again. But from the practical point of view it would seem that everyone else would benefit. Are there then any objections to the reform?

The idea of making the calendar more convenient for human use is by no means a new one. The earlier French Revolutionaries introduced a year of ten months and a week of ten days - which squares the calendar with the whole decimal system and has probably many practical conveniences. If a proposal were now made to introduce a five day or a six day week, or to alter the number of months in the year, it would almost certainly meet with general rejection, because people would feel that it would be too great a departure from old traditions, however great the practical conveniences might be. If, however, we believe at all in the value of ancient traditions we ought to examine very carefully any departure from them. For once we have conceded so important a thing to the Planners as a departure from a seven day rhythm, which has been maintained ever since the days of Babylon and Chaldaea, and all in the name of practical convenience, we shall have no let to stand on in resisting any other reform which may offer practical advantages.

It might well be that a different rhythm of the week, with a day's holiday more shortly spaced, or a two or three days, holiday more widely spaced would later commend itself for many practical reasons. And if our calendar is to be a practical one, why not?

Our present calendar has its origin in a time when men were practical in quite another way than they are to-day, when they believed that the right practice in life was make their work on earth harmonise with the movements of the heavenly bodies which they regarded as sending their influences down upon all the kindoms of nature including man himself. Now it is a remarkable fact that in the interplay of the heavenly bodies there is never any repetition. The sun and the planets and the fixed stars never repeat their relationship to each other: every year is different in the timing of the universe. This qualitative difference is reflected in our present calendar by the changing relation of the seven planetary days to the solar year. It is a perpetual reminder to man that he is a citizen of the universe - of the heavens - and not merely of the earth. It happens that to-day mankind is passing through a phase in which earthly phenomena have almost entirely engaged his attention, and he interprets all that he observes in the universe in terms of earthly forces and materials. But are we perfectly satisfied that this interpretation is right? Did some perception of reality lie behind the planetary sequence of the days which eludes the modern form of consciousness? Are we acting like schoolboys tearing the wisdom of their fathers to pieces, if with our adolescent scientific consciousness we dismiss the traditions of thousands of years in the name of convenience?

Perhaps when people look back on the present epoch of history they will say that one of its greatest diseases was the disease of uniformity. Machinery, alas, demands uniformity: it makes its products (and shall we add its producers?) the same. But it is the "machinery" of the heavenly bodies which makes our year, and this celestial machinery makes every year different. Let us make at least one stand against uniformity. Let each year continue to have its own character - let us continue to feel (for we can still feel if we have the will) how different it is to celebrate the birth of Christ on the day of the Moon or of Mercury or of the Sun himself. Let us still know the difference between an Easter when the trees are still etched bare across the sky, and another when they wear their first mist of green. Let us say to the planners: we will have a rigid year when you have made a rigid universe. And, until then, answer them in the words of the Book of Job: Shall a man be wiser than God?

Questions and Answers

"What is the subject of this sentence: 'The man fell into the water'?"
"Splash!"

"Thou Shalt Not . . ."

It is the opinion of many people nowadays, that the world is in a very sorry state. Quite a number of them are seeking a way out, not only for the world but because of the feeling of frustration and despair with which it fills them personally. Some of them are finding a satisfaction in a return to religion, and are "putting themselves right with God". A smaller number—and notably those with the ability to do so—are writing books about their experience. *SMOKE ON THE MOUNTAIN—An interpretation of the Ten Commandments in terms of today*; by Joy Davidman; (Hodder and Stoughton, 7/6d.), is one of them—and a remarkably challenging and forthright book, too. Taking each of the commandments in turn, Miss Davidman analyses the weaknesses and frailties of our modern civilisation, and asserts that our lack of belief in God, and our unwillingness to call sin by its proper name—and therefore face it—are the cause of all our trouble.

They are the best sermons, clerical or lay, that we have read; but they are sermons. If we put God first—or, at least, recognised that we were worshipping idols of our own creation: the State, Science, Progress, Sport etc.—we should be much better off. We have heard that before, though not—in recent years—so convincingly as Miss Davidman expounds it. But why don't we, or—for this question usually arises in the God-fearing in respect to the godless—why don't other people put God first. That is a question which is not satisfactorily answered. What is this fundamental "cussedness" in people which enables them to see what is wrong, and yet deprive themselves of the joy—for Miss Davidman makes joy the essential experience of the religious life—of doing anything about it. She tends to think fear is the cause. If her own analysis is anything to go by, it would seem to be rather lethargy—lethargy and stupidity. And how one shall tackle that is another problem.

Nothing is really quite so stimulating, and nothing so disappointingly ineffective, as appeals to people's better nature, or threats of impending doom. The great Hebrew prophets were unable to avert the Captivity for all their divinely eloquent fulminations. Even the Christ himself had to lament over the impending fate of Jerusalem, which he would fain have avoided—"and ye would not" (Are there, in any language, four more poignant words?).

Only facts, events, teach—and they but slowly; only knowledge—and that necessarily implies and includes spiritual knowledge—arising from a man's needs will satisfy him. It is not so much the commandments, as moral maxims, that fashioned a race and gave significance to an age, but it is what gave rise to them that is the essential, spiritual fact. The commandments as precepts remain as a monument to that spiritual fact and experience. What worked then, works now. How it works today, in what form it shall appear and be clothed, is something for each and every man to find.

* * *

NOEL AND THE EAGLES: *Michel-Aime Baudouy, translated from the French by Audrey Clark*; J. M. Dent and Sons; 8/6d.). This book is literally a "bird's eye view" of the French Pyrenees. It tells the story of a boy who trained eagles to take him flying with them; and although the result of his experiments was the inevitable, though not fatal, accident, the author weaves around them not only a fascinating story, but beautiful and inspiring descriptions of the countryside. The time of the story is before the modern practical application of flying, of course; but it must be remembered that men, let alone children, have for ages past given great thought to the flight of birds and pondered how they could imitate them. That a child should have this wish therefore, and that he should join forces with a companion who was already making experiments in this direction, stamps the story with that "quite natural" atmosphere which is necessary for the details to unfold. With a truly wonderful and devoted attention to life among these "kings of the air" the author develops his plot and holds the reader's attention. Not all children may enjoy

this book—especially those whose taste is vitiated with impossible space-travel fantasies; but for those who study the individuality of children, they will often be able to recommend it to those for whom it is "just the book". It has—from our experience of children—one drawback. The hero is introduced into the story as a foundling who is laid one Christmas Eve on the doorstep of the village inn. There is no clue to his identity except a brooch he wears, embodying a design of three eagles. This mystery is never cleared up. We feel children would be uneasy about that. They do like everything in a story to be nicely rounded off.

* * *

DRY RIVER FARM: *W. M. Levick*; J. M. Dent and Sons; 8/6d. This is a day to day picture of life on a South African fruit farm, told from the point of view of the lively happy children who are its chief characters. The author, the daughter of a missionary who was brought up in the scenes she describes, happily combines thrilling adventures, involving floods, being chased by an ostrich, and even—film-making, with exact details of life and conditions which are cleverly woven into the dialogue. Her characters are real children, with whom the young reader will find no difficulty in identifying himself as he reads; and their adventures are such as might happen—or as one might wish to happen—to anyone. When a film company decide to make a picture of Boer life, the children, as they naturally would, dress up and ride off on their ponies to become film-extras for a while. *Dry River Farm* will appeal primarily to 10-11 year olds, but older children who get hold of it will not readily put it down until they have finished it.

* * *

DAS SCHÖNE DEUTSCHLAND: *Erster Teil*; *Walter E. Anderson*; Harrap; 6/6d. This is a combined German Reader and Grammar for adults, designed not only for language study in general, but especially as a preparation for all—irrespective of the extent of their knowledge of the language—who are contemplating a trip to Germany. Each chapter deals with a special aspect of travel abroad, "Im Zuge", "Im Hotel" etc. The chapters contain a short reading passage, then a vocabulary of the words and idioms used, a section on the special points of grammar involved, a short and quite natural conversation piece and various exercises. Every few chapters is followed by one revising what has already been done. It is a compact, wholly practical and very well planned book—not forgetting the excellent photographic reproductions of German scenes which appear here and there. The author has reduced his use of English to a minimum, and only the explanation of the points of grammar prevent it from being wholly in German. We note that this is the 'Erster Teil'—we are already looking forward to the "Zweiter Teil".

* * *

DEUTSCHLERNEN IST EIN SPIEL: *J. J. Harold*; Harrap; 5/- This book of some forty short, compact chapters deals with various aspects and objects related to daily life, e.g. Weather, Newspapers, Fish etc. (though we think a special section on "Tod", death, even though it is combined with "Verwandte", relatives, is being somewhat too realistic). It gives a very thorough vocabulary chapter by chapter, combined with exercises of a 'Quiz' kind, involving idiomatic German phrases. The author says in the Preface: "This book will owe much of its success to the co-operation of the class-teacher"; and it is indeed in his hands that its chief value will be found. Some excellent and lively suggestions for conversational games are given in an appendix.

An Important Announcement
to all
Teachers and Students
of
Rudolf Steiners Work for Education

Not all people realise how much work Rudolf Steiner accomplished before his death in 1925. What writings and lectures of his are available at the present time in print, are but a part of it. The shorthand reports of many lectures, lecture-courses and addresses still remain in manuscript, and are unavailable except to those who read German, and have access to the sources where they are to be found.

No small part of this work is on Education. Some of it has already been translated and published. The rest – and this the greater part of it – remains as yet either untranslated or unpublished – or both.

It was the unanimous decision of the recent conference of the Rudolf Steiner Educational Association to have all this translated and made available in print; and 'Child and Man' Publications was asked to put the work in hand.

This is, however, no light undertaking; and the success of it *depends entirely* on how many people want these publications. That demand, however, is something which it is impossible to estimate to that degree of accuracy necessary for completing the arrangements. None the less, the importance of the work is such, that we have decided to make a beginning, and to obtain that all-important information in the following way:

One lecture will be printed and published on 1st July, 1955. It is the first, and introductory, lecture of a course given in Berne, April, 1924 (*Anthroposophische Pädagogik und ihre Voraussetzungen*). This has been chosen because, if there is insufficient demand and the work cannot be continued, at least this lecture will be available. If the demand is satisfactory, then the remaining four can be the next to follow at suitable intervals.

Everything, however, depends on the demand.

This lecture will be published in the same form and size of type as 'Child and Man'. Moreover, this will be the standard format of any subsequent lectures, which will also be published singly at intervals. The advantage of this is that the price of single lectures occurring at intervals comes more easily within the reach of all, while those subscribers who prefer bound volumes may still have this done later if they wish.

The price of this first lecture will be 3/6d. This may seem expensive for twelve pages or so of printed matter. Viewed in that

light, it is; but the price has had to be fixed at this figure to guarantee against losses if the demand is low. If the demand is high, not only will any surplus be used for further publications, but this price will be revised, and reduced accordingly.

This first publication will be obtainable **ONLY** from:

The Secretary:
'CHILD AND MAN' PUBLICATIONS,
Michael House,
Ilkeston, Derbys.

Please do not delay in ordering your copy now, and in making this service known among all English-speaking students of Rudolf Steiner's work, wherever they may be. Copies of this article are available at the above address, and will be gladly sent on request.

Rudolf Steiner School Art Exhibition at Geneva
arranged by
Unesco and International Bureau of Education

In the Autumn of 1954 an exhibition was held at the Goetheanum at Dornach, Basel, of the art work of the children attending Rudolf Steiner schools in the various countries of the world. It attracted widespread interest and attention. At the International Conference on Public Education, convened jointly each year by Unesco and the International Bureau of Education, which will take place this year at Geneva in the Salle Odier, Theatre de la Cour St. Pierre, one of the two topics on its agenda for general discussion is the teaching of art at primary and secondary level. The conference will take place 4–12 July. The delegations to this conference (coming from over 60 countries, including the U.S.S.R.) will comprise, in addition to Ministers and other leading officials in the Ministries of Education, the various countries respective specialists on the teaching of art. The exhibition will also be open to the general public; and as, since these arrangements were made, it has become probable that the Four-Power Conference will also be held in Geneva at the same time, it is likely that many people will become acquainted with the work in the schools. We hope, in our next issue, to publish a descriptive article on this exhibition, by one of the organisers of it, who will be on the spot while it is open.

Since writing the above, news has just been received that Ernest Ansermet, the famous international conductor, founder of the Geneva Orchestra and the author of many works on music, has agreed to be patron of the Rudolf Steiner Schools' Exhibition at Geneva.

RUDOLF STEINER EDUCATION

A BRIEF EXPOSITION

by

L. Francis Edmunds

"The need has often been expressed for a brief statement of the aims and methods of a Rudolf Steiner School. Sometimes the question is put: 'Can you give me in a nutshell what distinguishes this form of education from others?' It is hoped that the following pages may provide the reader with a helpful introduction . . ."

These words, taken from the Introduction of Mr. Edmunds' forthcoming book: RUDOLF STEINER EDUCATION (shortly to be published by 'Child and Man'), tell in the most direct way the intention behind it. The book is written for those who wish to have a short but comprehensive statement of the education, either for their own use or to put in the hands of interested enquirers. It is a complete rewriting and enlargement of an earlier pamphlet by the same author which, published some years ago, is now out of print.

The contents of RUDOLF STEINER EDUCATION will include:

The Kindergarten and Pre-school Years
The Years with the Class Teacher
Adolescence
Questions—general and particular
The Form and Organisation of a Rudolf Steiner School
The Range of Rudolf Steiner's work for Children
The Rudolf Steiner School Movement

Mr. Edmunds' long and varied experience as a teacher at Michael Hall, together with his work as a lecturer on education in England and America, make him eminently suitable to be the author of such a book. The Editor of 'Child and Man' in a Foreword to it says:

"It is an authoritative and satisfactory answer to the question, What is a Rudolf Steiner School? As such it can be read with confidence and profit by those who have never heard Steiners name before; and those who are already familiar with his ideas, may rediscover them in the words of a teacher who has had so much experience in working them out."

RUDOLF STEINER EDUCATION

will be published on 15th June, 1955 at 3/6d. (by post, 3/8d.)

and will be obtainable from:

Rudolf Steiner Bookshop,
 35, Park Road,
 Baker Street,
 London, N.W.1.

Rudolf Steiner Book Centre,
 54, Bloomsbury Street,
 London, W.C.1.

or from the publishers

"Child and Man" Publications, Michael House, Ilkeston, Derbys.

STILL AVAILABLE

ARTICLES ON EDUCATION do not easily 'date'. Containing as they do, the fruit of many years of experience and study, they remain fresh and apt for a long time. We have been looking through some of the articles that have appeared in "Child and Man" during the last few years, and have prepared the following list for the benefit of more recent subscribers. Back numbers containing these articles are still available, and may be obtained for 1/- each from Secretary. The figures in brackets after the title of the article refer to the Volume and Number in which they are to be found, and they need only be quoted when ordering.

GENERAL ARTICLES.

The Story of Caspar Hauser (1/1)	Margaret Bennell
Education in Hostel Life (1/6)	Helen Fox.
Discipline in a Rudolf Steiner School (1/6)	Eileen Hutchins
Rudolf Steiner's Educational Work in England (111/4)	E. G. Wilson and H. Fox.
Books as Rich Gifts (111/7)	G. H. Sargeant.
Eight Years with the same Class Teacher (11/6)	L. F. Edmunds

ARTICLES ON SPECIAL ASPECTS OF EDUCATION.

Feeling and Will	L. F. Edmunds.
The Education of the Will (1/7)	
Feeling in the Growing Child (111/3)	
Study of Man, four articles (1/2, 3, 4 and 5)	A. C. Harwood
The Four Festivals	H. L. Hetherington and J. Darrell
Christmas (111/3) Easter (111/4)	Michaelmas (111/6)
The Ages of Childhood	
The Twelve Year Old Child (111/6)	Eileen Hutchins.
Science at the Age of Fourteen (111/7)	K. M. Jones
Eighteen—The School Leaving Age (111/8)	L. F. Edmunds

ARTICLES ON THE CURRICULUM.

A New Approach to GYMNASIICS (1/1)	Olive Whicher
GREEK HISTORY (1/1 and 2)	R. Lissau
CLAY MODELLING (1/3)	E. Elwell
EURYTHMY in a Rudolf Steiner School (1/3)	Elizabeth C. Jacobs
GERMAN lessons with the younger children (1/4)	Bronja Huttner
SCIENCE teaching in a Rudolf Steiner School (1/7)	Ernst Lehrs
Number work and ARITHMETIC in the first two classes (1/7)	A. Renwick Sheen
The first approach to PHYSICS (11/1)	L. F. Edmunds
Teaching Adolescents SHADING-DRAWING (11/1)	Valerie Jacobs
PAINTING and DRAWING (11/3)	Eileen Hutchins
The teaching of RELIGION (11/4)	L. F. Edmunds
Introducing CHEMISTRY to fifteen year olds (11/7)	H. Friedeberg
Preparing children for the KNOWLEDGE of their NATIVE LAND (1/2)	R. Wilkinson
Learning to WRITE (1/4)	R. Wilkinson

ORIGINAL WORK FOR USE WITH CHILDREN.

POEMS:	
Kindling Song for a St. John's Fire (1/1)	A. C. H.
Michaelmas Song (1/1)	A. C. H.
PLAYS:	
David and Goliath—a play for nine year olds (1/8)	J. Darrell
Rumpelstiltskin—a play for six year olds (11/1)	Joyce Russell
A German Fairy Tale for 10 year olds; with songs and music (11/1)	Bronja Huttner
The Wise Men's Well—a Christmas play (111/7)	Dr. P. S. Moffat
STORIES:	
The Youngest Servant—a fairy tale (1/2)	B. Mansfield

The Training Course For Teachers

THE Prospectus for the Training Course which is conducted at Michael Hall on behalf of the Rudolf Steiner Schools Fellowship is now available for the year 1955-56. The intention of the course is to train teachers in the sense of the article by Mr. Edmunds which appears in this number.

The year, as usual, is divided into three terms. The plan for the coming year will be as follows :—

First term : Basic courses in the study of man, child development, curriculum, etc., Practice in speech, eurhythmy, gymnastics and the other arts.

Second term : Students will be distributed among the seven Rudolf Steiner Schools in this country for class room experience : each student will be under the personal tutelage of a practising teacher.

Third term : Review of the basic courses in the light of the second term's experiences.
Courses in specialist subjects drawn from the humanities and the sciences.
Continued practice in the arts as in the first term.

Prospectuses and other particulars may be obtained from :—

The Secretary of the Training Course.

Michael Hall,
Forest Row,
Sussex.

Miss Elizabeth Stuttaford

Miss Elizabeth Stuttaford died on March 22nd, 1955, aged nearly 87 years. She was actively connected with the foundation of the Rudolf Steiner Movement in Great Britain. Miss Helen Fox writes :

"At the summer conference at Ilkley in 1923, Miss Stuttaford was present to hear Dr. Steiner's course of lectures on Education, and on this occasion she heard that a group of teachers had decided to try and start a school, and that Dr. Steiner had given his consent and support. After a personal talk with Dr. Steiner, Miss Stuttaford resolved to give all the help she could to this new venture. Together with Mr. Christopher Gill and Mr. Edward Melland she laid down the money for a school house, and during those first struggling years she helped us over and over again with her warm interest and support".

THE BASIS OF RUDOLF STEINER EDUCATION
is to be found in the many lecture courses and books to be bought at the

RUDOLF STEINER BOOKSHOPS

If you wish to be informed about the practicable application of

ANTHROPOSOPHY

in this, or other activities, write for catalogue.

The Bookshops can supply all the printed works by Rudolf Steiner, and other anthroposophical authors both in English and in the original language. Write or call.

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