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CHILD AND MAN

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Ends and Means

IN times of crisis desperate measures often have to be used. One doesn't stop to ponder on the best way of doing it, when one has to pull a child away from imminent danger of fire or accident. One just pulls. If the child is hurt by our rough treatment, we console ourselves, even if we can't him, by thinking of the far greater injury he might have suffered without our rough intervention. In such a crisis anything will do.

Many today look with alarm at the increasing ignorance of young people concerning the Bible. A document, which for nearly two thousand years has been the basis of our culture, the arbiter of our morality and the interpreter of the universe, is rapidly disappearing in our times as a cultural influence. A generation has grown up which has ceased to consider knowledge of the Bible essential, and a further generation, lacking any stimulus from its immediate forebears, will hardly know whether Moses is an Old Testament prophet or a character from Shakespeare's plays.

For many educators this situation is analogous to the desperate plight of the child described in the first paragraph, who must be pulled willy-nilly and, if need be, roughly, from imminent peril. Among their number we must surely count the Rev. Marcus Morris, an Anglican priest associated with the Hulton Press, who is responsible for the foundation of several modern comics. He has serialized Biblical stories in 'comic' form. He says: "I have no sympathy for the view that comics are unsuitable for Bible stories. Anything is suitable which succeeds in putting the Bible across".

Mr. Morris evidently believes that the end of Biblical knowledge justifies the means of making the Bible more superficially attractive. This he does by presenting lurid and melodramatic versions of incidents to be found there, and even inventing extra details to suit his purpose. We are not concerned here with passing judgment on Mr. Morris's aims and methods, we are concerned rather with a wider issue. It is this: how can we ensure that we do not utterly vitiate the aims we are striving for by the very means we use in attempting to reach our goal?

The story of the business man who has striven hard all his life to win sufficient wealth to lead a life of culture, only to find that in the process he has stamped out every spark of culture he has ever possessed, is familiar to us. All there is left for him to do, is to return to his business and the routine of making more and more money. So it can be with educational methods, so it can be with drugs, social panaceas and the like; the ultimate aims, often over abstract and falsely conceived, are made utterly impossible of achievement by the very means used to attain them.

One thing alone can be the safeguard. That is a conception of man, his nature, his origin and his destiny, which can give rise to surety and confidence as to what his proper setting and activity

should be. Because the conception of man is so uncertain and feeble in human understanding, we find ourselves ever and again agreeing to courses of action which are utterly inimical to man's true nature and cannot achieve the goals which are striven for.

A thoroughgoing and comprehensive conception of man and mankind is one of the most vital possessions of the teachers in a Rudolf Steiner School. It may be controversial, it may to many people seem to make too many unwarranted assumptions, but at least it is a sure bulwark against the kind of assumptions made by the Rev. Marcus Morris. The ends do not justify the means, they *create* the means; wrongly or narrowly conceived ends surely produce questionable means. The only way, therefore, to avoid the pitfalls and dangers in devising new educational methods, is to conceive the ends as broadly and comprehensively as possible. Once a comparatively narrow end, although possibly quite unexceptionable *in itself*, is allowed to create the means of attaining it, then the dangers and mistakes arise. Only when the *whole* picture of childhood, which involves the *whole* picture of man, is taken into account, will the ends, and arising from them, the means, be in true accordance with the proper needs of childhood.

Any view is insufficient which does not include the whole history of the individual, stretching far beyond the gates of birth and death. Any view is myopic, which does not concern itself with the history of ages long past and the great events of the distant future. Any view, which does not see the necessity of protecting the subtle and marvellous instrument of the living physical organism, which does not understand the inviolable sanctity of the individual soul and spirit growing up in freedom, falls short and must be rejected.

Limited ends run the danger of producing limited means, which may well work harmfully in other directions, even if they go some way towards attaining their immediate objective.

THE EDITOR.

Einstein on Education

The Neue Zürcher Zeitung, mentioned on 24th April, 1955, a donation which Albert Einstein had made to the Swiss canton of Aargau, where he had been at school. He said in the letter:

"This experience of my youth has shown me clearly, that an absence of centralisation in education together with a far-reaching freedom of the teacher to choose his subject matter and his method, can lead teacher and pupil to responsible and joyful work to a degree which the cleverest regulations cannot achieve. For man is no machine, and withers away if he is denied the chance to shape matters according to his own creative ability and to judge freely".

Apprenticeship.

K. M. Jones

TWO problems run together in apprentice training ; education and the social life in a factory. Add to this the pressure of technical development calling for young specialists and the absence of clear spiritual goals for education and development and you have the situation through which a considerable proportion of young men reach adult life and work.

First about the term apprenticeship. There still lingers in the word the memory of the mediaeval craftsman and his pupil. The boy then lived with the man in and about the place of work. A craft was a way of life and everything belonging to it must be learnt. The boy assimilated this life and was wedded to his craft in mind and soul. Then when he became a master he was received into the fraternity of the trade ; he was rightly born into the economic life of his age.

Let us discard the notion that this is still so. Man and boy together passed through the industrial revolution with its division of labour and disintegration of the working society. The man's relationship to his craft and to society was destroyed in the process. Learnership became wage-earnship.

Apprenticeship today, shorn of the mental evasions which still continue in discussions of this topic, is one side of the major effort of large concerns to develop a range of technical and practical faculties stretching continuously from the fitting bench to the administration of a producing unit or a research laboratory.

A large firm may have various grades of apprentices ; Craft apprentices recruited at 16, Student apprentices at 18, Graduate apprentices after the university. There may be many streams of training within the firm but they are becoming less dependent on the type of entry. Internal education and selection takes place and promising young men pass from one grade to another.

There is severe competition for apprenticeship in industrial areas. Firms with developed training facilities and with world renowned names are in a position to select each apprentice from eight to ten applicants. These are drawn at 16 years of age from Grammar, Technical and Secondary Modern Schools. The science graduates at the other end of the scale are sought after, before they leave the universities by teams from the staff management departments. What do they seek ? For research and development the man with a first or good second-class honours is sought for direct employment in the field of his specialisation. He may receive half-a-dozen offers from which to choose. But the man sought for graduate apprenticeship or supervisor training may not need the first class degree. A lively personality, a decided mind and a good record

of extra curricula activities is sought. Here again the man who clearly possesses outstanding personal qualifications may choose. The remainder, including many arts men, find themselves offered more limited or specialised work until they overlap by a wide margin the apprentices whose education has taken place wholly within the firm. At present there seem to be good openings for sixth form leavers with three advanced level passes in Science. They are for those who prefer to take their degree or gain professional engineering qualifications by means of a sandwich course. Six months in any year are spent at work or under training in the factory and six months at a technical college.

Thus at the time of selection the apprentice supervisor has before him the needs of the firm for many types of individual ; the craftsman who will continue in a skilled manual trade, content to repeat the same type of work year in year out, renouncing high income. The technician who will work up a special field of knowledge and technique and gain a semi-professional qualification. The engineer who will gain a part-time degree at the associateship of one of the senior engineering institutions. The potential manager. He will be as satisfied when he finds a man with real practical ability but no ambition as when he discovers a person with a clear bent for engineering and the hope of character development later on.

Industry could be personified as an active self-seeking dwarf, all head and stunted limbs. This represents the over-riding prominence accorded to the management function. The promising individual is often given remarkable opportunities for experience and responsibility in progressive and rapidly developing industry. The income scale rises sharply, doubling, trebling and more, the income of an adult worker. I doubt whether there is any other field of activity, other than the armed forces in wartime, where men of 35 are not infrequently found directing an undertaking of 2,000 persons and spending annually many millions of pounds. The outstanding manager selects himself. Others quite obviously reach ceilings at different administrative and technical levels and at earlier ages. (Viewed from the outside this appears related to education in that the man who works up through the firm was shown through a recent survey to reach his ceiling earlier in life). Nevertheless it should be stressed that the co-operative force of a group is more important than individual talent for the activity of the firm as a whole. This attunement to joint activity with others is a major requirement of men at all levels. At the level of shop floor activity it becomes the most important factor. It is so for the craft apprentice.

The present training given to apprentices pays special regard to adequate technical instruction. No longer does the boy learn direct from the man on the job. He learns from a skilled instructor in a training workshop and only later passes into the skilled department. Considerable saving of learning time and the inculcation of good methods are thus achieved. No longer does the apprentice in the large

firm study at nights ; one day of the five day working week is spent at a technical college. Through good results in each school the apprentice may pass to a higher course of instruction.

Yet two major factors are lacking. The education is not directed to the development of the whole individual – this is left to chance. And the condition of adult work in an engineering or manufacturing workshop – no matter how fine the amenities and working conditions – does not realise the enterprising and socially constructive powers of which men are capable. The workshop with its involved and expensive capital equipment and services is not embraced and directed as in the mediaeval workshop by the craftsmen themselves but by management. The man at work is limited to the performance of the task for which he is employed and paid. Decisions lie elsewhere. The apprentice learns co-operation under these limitations. He too is forced to find his satisfactions outside work. The dwarf, previously referred to, has rudimentary limbs.

Even with these great limitations it is remarkable how many apprentices – provided they are supported by a strong and harmonious home life and early schooling – prove themselves superior to a sector of university graduates. The privilege of taking part in work and of experiencing the remarkable co-operation needed to get complex tasks done, is an important part of a young man's education. The boy who passes from school to university loses the chance of knowing the life of men who may be separated from him later on by the indefinable barrier of status. The boy is separated from a character-building experience.

The apprentice does, of course, suffer by being kept too close to the job. His viewpoint is somewhat narrow since all his views are formed from the standpoint of material production. He feels insecurity of soul and lack of adaptability because he has been deprived of artistic appreciation in his late teens. His training makes him a materialist and gives him a readiness to accept physical force as a legitimate factor in social life. Against this he has received a double discipline. He has learnt close attention and exactness in connection with his practical work. He has learnt regard for the work of others, responsibility for his own part in common tasks and practical sense.

During the last decade industry has accepted training, re-training and extensive programmes of supervisory and technical development as essential to its future. The most widespread contact is now being built up with universities and technical colleges, schools and education authorities. Large companies, industries and the nationalist industries, set up their own staff colleges and research divisions. Extensive training is carried out within the factory.

A change of considerable magnitude is thus under way. It should be compared with another very striking trend, the wholehearted adoption of university science by industry. In the last century science reached the pinnacle of esteem as a high discipline of thought and attention. Pure science attracted the finest minds and the

purest aspirations of the age. Since then we have witnessed the pouring out of the fruits of science into practical life ; lately the practice of science in all its departments has been sucked fully into industrial life. Scientific work at the universities is far more an appendage of industrial development than the other way round. The science departments of the universities prepare men directly for work in industry.

This descent of science on which so much of the productivity of industry depends is about to be followed by the descent of education. The traditional educational practices of schools and universities are being brought into the factory for the training of apprentices, technicians and supervisors in the affairs and practices of the individual firms. The new development of apprenticeship is one aspect of this. It may not be many years before every remaining facet of education is coloured by its association with industry.

At the time that this new call is being made on education, the traditional forms of liberal and humanistic education lose their appeal. The qualities which these claimed to bring forth are similar to those which industry requires of its managers. Yet on selecting trainees, men with these backgrounds are not proving themselves distinctly more suitable where character is being assessed above scientific training. More and more does it seem that men of special ability can appear outside these disciplines. Traditional education is in a fainting condition, it cannot be seen to develop the spiritual man ; it seems to offer only an adaptation to a given set of social conditions already existing. Under these conditions education cannot fail to be completely absorbed by values springing from economic interests. There follows the complete corruption of all free spiritual values by such interests.

The heart of industrial education is not individual training. It is the development of the healthy power of co-operating purposefully with others and of having initiative in so doing.

What is a true social sense ? It is a deep-seated impulse. The roots go back into childhood, in the way of life of the family circle. It is, however, especially the good fruit of the experiences gained in the classroom between 7 and 14 years. This is the class-teacher age in Rudolf Steiner Schools. In these schools and in these alone is the character of the teaching changed from year to year. The children pass through all the epochs of history and experience together anew the way men have co-operated in Egypt, India, Greece, Rome, and so on. They experience these epochs at the appropriate age when their consciousness has awakened to a degree which corresponds in some measure to the degree of consciousness prevailing in each of those times. Here is the modern situation for the development of the social sense, brought to birth progressively through educational insight.

The future of industry does not lie in remarkable progress of management development. It lies in the rising of a social instinct and a climate of co-operative action, which can turn to good effect the destructive tendencies in thrusting individualism. To this development the Rudolf Steiner education alone has the key. The danger that men may lose a vision of the spiritual origin and destiny of man, however, is faced alone by the anthroposophia of Dr. Rudolf Steiner.

A Story for the Fourth Class

In the 13th century, a German poet named Rudolf von Ems wrote a long rhymed epic poem of some 7000 lines, entitled *The Good Gerard* (*Der Gute Gerhard*). It tells the story of a German merchant who in his voyages to the East in order to sell rich merchandize, was given the opportunity to purchase a captive Christian queen and twelve knights (the victims of shipwreck) for the price of his entire cargo. Out of the goodness of his heart, and with no thought of other advantage, he did so; and later returned them to their own land – all except the young queen. She, after living with him for a long time during which every effort was made to find the prince to whom she had formerly been engaged, was about to marry Gerhard's own son when the original fiancé was found. Again the father, and this time the son as well, sacrificed individual happiness in order to ensure the happiness of the re-united pair; and later, was able to avert disorder in the land to which they belonged and to restore them to their rightful rank.

This story has been retold in simple German prose by *Dr. phil. Rudolf Treichler of Stuttgart*, and published by the *Verlag Freies Geistesleben G.M.B.H., Stuttgart O, Fraastrasse 4 (price Dm 2.50)*.

Dr. Steiner often referred to and retold this story of the good Gerard, and a reading of this version by Dr. Treichler enables one easily to see why. The intrinsic, simple goodness of this Gerard stands out in every line of the story in the most beautiful, inspiring and – there is no better word – interesting manner.

It is not a 'moral' story, that is, a story with a moral. It is first and foremost a story; but so profoundly and naturally good that one cannot but be moved by it. For those teachers – and parents – who are looking for a story for 10 year olds, we cannot do better than remind them that Dr. Steiner said the story should be told first in the fourth class, and *again and again after that*. And, incidentally, for language teachers in search of suitable German texts, this might be just the thing.

Language and Literature for the Adolescent

Eileen M. Hutchins

FROM classes eight to ten in a Rudolf Steiner School several courses in Literature are given. Children who have been through the class-teacher period are generally quick to respond to beauty in language and story; but the awakening of conscious taste and judgment is very gradual. This can no more be developed in two or three series of lessons than musical skill can be attained in a few weeks of practice on an instrument. The ability to understand and use language is a kind of musical gift which has slowly to be trained and refined during the whole of school life. Nevertheless in Class X there is a special period designed to throw light on the great themes of literature and to unite the subject matter of many earlier studies. The following is a suggestion as to how this period can be handled.

In their first introduction to History in Class V children heard the legends of past civilisations.* Through stories of ancient times they experienced the mood of the early Indian wisdom. They realised how man at that time lived in devoted reverence to divine powers but dreaded too close a contact with the earth. He regarded the world of the senses as 'maya' and prepared himself for the time when he would be free of the imprisonment of an earthly body. In succeeding epochs he became more attached to his surroundings. The Persians learned how to cultivate the earth and to transform the wild grass to wheat and the bitter crab to the sweet apple. The Egyptians and Chaldeans reared their temples and monuments and began to record their wisdom in writing.

In Class X pupils are reminded of those earlier lessons. The teacher can speak of the first poems to be found in writing. Literature means that which is expressed through letters, and the earliest letters were mighty symbols implying a whole world history in one sign. The first writings of the Egyptian period were connected with religious ritual. Many of the great verses carved in the tombs and pyramids and gathered together in the so-called 'Book of the Dead', were hymns and prayers, designed to accompany the soul on its journey into the life after death. Although translations are never entirely satisfactory, the solemnity of these poems can be felt in such lines as:

I am here, I have traversed the Tomb, I behold thee,
Thou who art strong!
I have passed through the Underworld, gazed on Osiris,
Scattered the night.
The Gate between Heaven and Earth standeth open,
Glad is my path.
Hail, every god! every soul! out of darkness
Shineth my light.

From the Book of the Dead translated by
Robert Hillyer.

*This has been well illustrated in Roy Wilkinson's article in the *Michaelmas Number of Child and Man*, 1954.

Pupils can be shown how form and content go together. The Egyptians expressed their thought in pictures and at first their drawings, such as the winged sun, the hawk or the scarab, were poems in themselves. Later the full significance of these designs faded and they came to represent sounds or syllables. But fundamentally hieroglyphics are the writings of a people who experienced words and thoughts as inner soul pictures.

The Babylonians on the other hand wrote their arrowheaded script into the clay. To them the word was not a picture but a power. They conceived of the word as a winged messenger who was able to bless or curse, to inspire or condemn. From this time onward we can trace the contrast between those forms of literature which call upon visual experience and those which express movement and the activity of the will.

In both these early cultures poems had a mantric form, expressing the most solemn truths, and the scribe who made a mistake was put to death. To allow error to enter into a religious ritual was a capital offence.

A great change came during the Greek epoch. The Greek was still aware that supersensible beings revealed themselves in thunder and lightning, in sunshine and shower; but he felt that these divinities were not very much interested in man. The human being had now to become independent and develop his own conscious powers. Except in certain mystery centres, knowledge of a life after death had almost entirely disappeared. To this period belong the great epics.

Man felt that he could still appeal to the gods for divine inspiration, but on earth he had to struggle to attain strength through passion and conflict. Hence in the opening of the Iliad Homer appeals to the heavenly goddess to sing of the wrath of Achilles. The poet was only the human instrument of the Muse. In the Iliad and the Odyssey we behold two contrasting heroes – the beautiful, fleet-footed Achilles, son of a goddess, and Odysseus, crafty in wiles, king of one of the smallest and most barren of the Greek islands. Achilles, beloved of the gods, has to die; while Odysseus through his cunning is able to bring victory to the Greeks. The children should feel the tragedy of this theme. Intercourse with the gods was fading and man had to win leadership by suffering and endurance. At the start of the period Achilles is nearly always the more admired, but gradually Odysseus, in the course of his adventures, wins sympathy and respect. Achilles is the more dazzling but Odysseus is the more human figure. Here the teacher can show that the qualities of pity and compassion could never have developed if heroes had remained like Achilles. In Class X we are as much concerned with the manner of telling the tale as we are with its content. Pupils should learn a passage to experience the wonderful sounds and rolling hexameters of the Greek epics.

They can be shown how the sixfold pulse of the line with its pause after every third beat is like the relationship of the four heart beats to the intaken and outgiven breath. As the heart and the lungs never become weary, so the hexameters are able to flow tirelessly on through endless episodes. In English poetry this effect can no longer be gained. Only a few passages from Longfellow's 'Evangeline' or Kingsley's 'Andromeda' are sufficient to show that in English the hexameter has not the same power. Different epochs require different styles. It is a good training for children to listen to a passage from Homer, first in the translation by Chapman and then by Pope. They readily detect that with Chapman the sound is far more beautiful but the story is more difficult to follow. In Pope's translation the meaning is pointedly clear. Intellectual children generally prefer Pope; the musical and imaginative ones are drawn to Chapman.

In the Greek epic there is a wonderfully harmonious interplay between the sound of the verse and the pictorial descriptions and imagery. In chosen scenes children should be trained to listen for the vivid descriptions of daily life, such as 'the passing of the bread in a basket skilfully plaited' or 'the couch of crimson mats spread with soft coverlets'. They should learn to appreciate the long epic similes where the poet is often carried into an irrelevant theme but whereby the mood of the main story is heightened. They should feel the effect of the constantly repeated epithets; fleet-footed Achilles; Hector of the glancing plume; cloud-gatherer Zeus; Odysseus fertile in devices. These should of course be given also in Greek.

Certain passages are full of fierce power, as when Achilles threatens that the dogs shall devour Hector's flesh, and Hector, dying, moans, "Truly you are implacable, your heart is of iron". But this mood is not characteristic of the epic as a whole. The Greeks loved balance and harmony and they did not allow their stories to end on a harsh note. The Iliad does not close with the death of Hector or the sack of Troy but with a truce between the warring armies so that Hector's funeral rites may be duly accomplished. At the end of the Odyssey the slaying of the suitors is followed by Odysseus' reunion with his wife and the peaceful settlement of Ithaca. Penelope expresses the Greek view that the soul of man needs to experience both sorrow and joy. Stories of struggle and hardship found their true close in rest and tranquillity.

When we turn to the Norse Sagas and Germanic epics, we find a great contrast. The themes are grim and stern. They are few descriptive settings and very little appreciation of beauty but they move us by their energy and courage. To the Greeks the outer world was joyous and beautiful; to the Norse it was fierce and antagonistic. Northern poetry chiefly expresses the assertion of man's will power against the forces of nature and destiny. In spite of their gloom, the stories are invigorating because the Norse heroes felt their strength increase with their defiant refusal to accept defeat. They were

inspired by the mood of Ragnar Lodbrok, who, when thrown by his enemies into a pit of poisonous snakes, shouted his war songs until the poison at last overpowered him.

Instead of the rolling hexameters we have in these poems the irregular but powerful alliterative verse. Children should learn a passage in order to experience the character of this style.

There are few visual pictures but the poems are full of sound and movement and we can feel in the beat of the alliteration the defiant assertion of the will.

One of the best examples of the Norse epics is the Volsunga Saga, admirably translated by William Morris. Incidentally the prose translation far better captures the mood of the original than the poetic version of Sigurd the Volsung. One episode can be used to illustrate the strength of the Norse narrative. The hero Sigmund, who is proof against poison, has married a wicked queen who, out of jealousy, has decided to slay Sigmund's son, Sinfjotli.

'At that feast, Borghild the Queen bore the drink to folk, and she came over against Sinfjotli with a great horn and said—

"Fall to now and drink, fair stepson!"

Then he took the horn to him, and looked therein, and said—

"Nay for the drink is charmed drink".

Then said Sigmund, "Give it unto me then", and therewith he took the horn and drank it off.

But the Queen said to Sinfjotli, "Why must other men needs drink thine ale for thee?" And she came again the second time with the horn, and said, "Come now and drink!" and goaded him with many words.

And he took the horn and said—

"Guile is in the drink".

And thereon Sigmund cried out—

"Give it then unto me!"

Again, the third time, she came to him and bade him drink off his drink, if he had the heart of a Volsung; then he laid hand on the horn but said—

"Venom is therein".

"Nay, let the lip strain it out then, O son", quoth Sigmund; and by then he was exceeding drunk with drink, and therefore spake he in that wise.

So Sinfjotli drank and straightway fell down dead to the ground.

Here there is no descriptive background whatever. The interest of the story lives entirely in the curt tense speeches where only essentials are uttered. The story goes step by step to its dramatic climax. First the drink is 'a charmed drink'. Then 'Guile is in the drink'. Finally 'Venom is therein'. The increasing strength of these statements prepares for the closing event which is given with stern simplicity.

'So Sinfjotli drank and straightway fell down dead to the ground'.

Some attention should be given to the wealth of meaning found in individual words in the Germanic languages. In Old English three words are used to describe the human body; *ban-hus*, *ban-vast* and

ban-cofa – the house, the vessel and the coffer of bone. *Breast-hord* the breast's treasure – is used for thoughts; *breast-wylm* – the surge of the breast – for sorrow. The language is rich in compounds. *Nyd-gestella* is a comrade in time of need. *Mere-strengh-sea* – strength – means strength in swimming. *Morgen-swæg* describes the noises that rise at dawn. It is a good exercise for children to form similar compounds, which in a very small space pack a wealth of meaning.

After studying these two contrasting styles of epic poetry we turn our attention to lyrical verse. In Greek times lyrics were songs accompanied by the lyre. They generally expressed a single situation or mood in a form which was beautifully serene and complete. A true impression can be gained only by hearing them in Greek. Byron's translation of Sappho's *Hesperus* and Shelley's of Plato's *Morning and Evening Star*, very well convey the quality of the Greek lyric but these versions are rhymed and in Greek poetry rhyme was not used. Odes were more stately, as beritting hymns to divine beings, but they too illustrate the feeling of the Greeks that any poetical theme should end on a harmonious chord.

The Greek civilisation was submerged by the Roman, and the Germanic tribes in becoming Christian lost some of their terrible strength. But in the cities of Asia Minor, founded by Alexander, the Greek culture lived on to be absorbed by the Arabians. In their History lessons in Class 7 the children heard of the wisdom and learning cultivated at the court of Haroud al Raschid at Bagdad. They learned how the countries of Western Europe, which were still half barbaric, longed for the learning of the East. Then the Moslems swept across Africa into Spain and gradually the Arabianised Greek wisdom began to flow into France and Italy. Under these influences there arose a new style in poetry, a verse form written in the vernacular and appealing to the intellect with its rhymes and refrains. Between the eleventh and the thirteenth centuries in the South of France and the Pyrenees there rose and blossomed a new form of lyric – the songs of the troubadours. These share with Greek poems a love of beauty and music but, unlike the Greek, they are intensely personal and ardently gay or wistful. They are not the expression of the heavenly Muse speaking through man, they are the utterances of the human soul itself. The poet, less able to rely upon his genius had to call forth his own frail capacities. But the Christian impulse had entered into European culture, bringing with it a faith, that the human being who sought, could be Christ-enlightened. The story of Janfre Rudel reveals the true nature of the troubadour. It expresses the yearning in the soul of man to worship and to seek, to endure joy and sorrow in the quest, but never to lose faith. The poet saw his ideal personified in a beautiful princess, but she represented no earthly woman. A few lines from his poetry illustrate their quality:

Happy and sad, I'll make my way
 When I shall see my love afar,
 And yet I know not when the day
 Will come, her country is so far;
 Full many a road leads there aright,
 The distance doth not me affright
 And unto God the way is clear.

The specialist needs to work together with the language teacher so that the pupils can learn one or two representative poems in French.

It may be felt that a great deal of time is given in this course to poetry that is not English. This is true. But the study outlined here follows the course of human development. It also gives the sources of different streams in English Literature. The Scottish ballads in their stern dramatic simplicity are the direct offspring of the Norse Sagas. The classical and romantic styles in poetry can be understood only out of a knowledge of the Northern and Southern trends in art and literature. The songs of the troubadours fired the poets of the Italian Renaissance, including Dante, and were the source of inspiration to the noblest Elizabethans such as Sidney and Spenser. The foundation is thus laid for an extensive further study of English poetry. In this particular period there would probably be little time to embark on such a course but as a close to this whole theme reference might be made to Coleridge's *Ancient Mariner*, which has generally been studied in Class IX. Here all the main streams flow into one broad current. In its ballad form and in its dramatic intensity it resembles the poetry of the North; in its descriptions of natural beauty and its interludes of calm serenity, it reflects the mood of the Greeks. But its central theme of sin and atonement belongs to the poetry of the Christian era, which was first inspired by the troubadours. In this way a study of the *Ancient Mariner* makes a fitting close.

* * * *

A very dreamy child put up his hand during the lesson. "Please may I be excused?"

"Yes, of course".

Ten minutes later after he had returned, he put up his hand again.

"Yes, what is it now?"

"Please, have I been?"

An Education for All Mankind

L. Edwards

THE idea of co-education has had a stiff struggle for life since it was first put forward as a practical proposition in Britain during the early years of this century. Its protagonists, few but enthusiastic, were able to make out a strong case for it, but this seemed to make little impression on the mass of people in these islands. Their education and their whole habit of thought were against it and when the first few boarding schools were opened there were many fearful questionings voiced,—"Will not the boys grow soft and effeminate? How will the girls stand up to the rough and tumble of a boys' school? Will they not become hardened and—heaven forbid!—even brazen? How will either sex be able to keep its mind on its work while the other is there? What will you do when they start flirting? Can we not let boys be boys, and girls, girls . . ." and so on and so on.

The answers,—that if association with femininity is to make a man soft, then the damage is done anyway before ever he reaches school and will be continued for the rest of his life afterwards, that segregation of the sexes is as unnatural at this time of life as at any other, that a great deal of harm is caused in the world by the fact that boy and girl alike leave school ignorant of one another's nature and harbouring all sorts of dangerous illusions, that a mild flirtation at 16 is better than a serious mistake at 21, that segregation was known to open the way to homosexual aberrations from which a co-educational school would certainly be free,—all these seem to have carried but little weight with the majority.

Such schools started in a small way and their number increased but slowly and even to-day it is clear that the issue is not decided in many minds. But the dust of the first keen strife has long ago settled; the heat seems to have gone out of the battle. Co-education, through half a century of practice, has shown itself a sane and practical measure, and the fears with which it was first met have been proved groundless. It is increasingly accepted in Britain to-day, and needs, largely now, to overcome not reasoned resistance but the mere inertia of mass conservatism.

The progressive educator to-day finds himself faced with problems enough, arising out of our world and time, and he has little leisure to be delving into the fears and trepidations of a generation ago. Speak to teachers of long experience to-day, and again and again you will hear the same things said: children are not the same as they were 30 or 40 years ago: their power of concentration grows steadily less: they seemingly cannot listen as their mothers and fathers used to: increasingly one meets children whose emotional stability has been in one way or another threatened.

When one considers the world in which these children are growing up it is perhaps surprising that worse things have not already followed. It would be tedious here to arraign once more the various forces and factors responsible, — the newspapers with their shouting headlines, the cinema and television with their seductive distractions, the disappearance of religious life and faith, the pace and strain of a noisy, thoughtless world, above all the ever present sense of fear and lack of security. But these are not the root trouble at all; they are merely the little ulcers on the skin of a civilisation which is wasting with a serious malady at its very heart. Our troubles stem from centuries of wrong thinking.

The effects of this can be seen in almost any subject which a child needs to learn. Imagine for instance a boy or girl faced by the ordinary 20th century approach to chemistry, which is in fact little more than an extension of the 19th century attitude. Imagine not the actual words which are spoken but the whole implication which lies behind this attitude. It might be expressed somewhat in the following words.

Here you are going to study the world of substance. It is manifold and diverse, and exact knowledge is not easy to come by. The channels of your knowledge are three, — sight, touch and smell. Of these the two latter are wholly unreliable for the attainment of exact knowledge, and only a very small proportion of what comes to you by the first can really be trusted. When you handle, for instance, a crystal of copper sulphate you believe it to be solid and continuous, and blue in colour. But we know to-day that this is not so; your senses have beguiled you into a world of pure illusion. Matter, whatever it may be, is certainly not continuous; one might say that it consists largely of space! — and as for colour, why that is simply your nervous reaction to certain sense stimuli of a mathematical nature which have been called, popularly and probably inaccurately, light waves. Nothing but that which may be numbered and weighed must count. Trust to your balances and your spectroscope and the other instruments of measurement, and ignore the rest. Thus out of the welter of otherwise chaotic sense impressions which crowd upon you, you filter out the thin trickle of reliable information which alone is of use. With this, in the shadowy realm of your mind, you may begin to build up a plan, not of what the world is, but of how it works. This world is a wonderful and complex place, and your powers are but small; at best you cannot hope that your plan will be more than a poor and imperfect copy of the reality without. The stream of chemical law flows through you in your body, but you as a spiritual being, if indeed you exist apart from a complex of nervous stimuli, can take no part in it, except for the fashioning of such a copy-image in your consciousness. You stand apart and aloof from nature, separated from it by the illusory character of your senses.

One has no wish to question the validity of the facts discovered by modern science or to belittle their importance, and they must of

course be taught and well learned. But such an approach is calculated to shatter the essential confidence which we need to feel in human nature, especially in a world which is rapidly losing this confidence. If our teaching is to bring a healing impulse to the problems of man and the world we must, without sacrificing any clarity of thought, bring a more contemplative mood to the approach to science.

For instance, instead of handling the finished crystal we might watch, with all the care and feeling we can summon, the *process* of crystalisation. We observe the fluidity of the mother liquor; we see its formlessness and plasticity, — it will assume the shape of any vehicle into which it is poured; we note that the process is associated with a move from warmth to cold; we see that the process cannot start unless some *point d'appui* is provided; insert but a grain of dust and the whole wondrous thing begins; edge by edge, and facet by facet, the crystal grows before our eyes; logically, without hurry or flaw, with mathematical precision, out of the formless is born an image of the perfection of form itself. Notice the sharpness and accuracy of its edges, its transparency and the way it "plays" with the light, reflecting and refracting, both processes of special mathematical and philosophical significance. One can come intensely to the feeling that in this process something of the nature of Truth itself is coming very specially to expression.

But soon we can link this experience with another, this time from our inner life. How often have we not been faced with some problem which has engaged our feelings but eluded our understanding. Clumsily we grope in the dark but are unable to arrive at more than hazy notions born of the warmth of our feeling on the matter. Then, perhaps quite suddenly, we find some little relationship among the facts that are puzzling us which forms a *point d'appui* for our thinking; and now we can go steadily ahead; one by one, logically and in strictly accurate sequence, our thoughts fall into their appointed places in the pattern. It is not for nothing that we speak of our thoughts crystalising! The more one journeys into the realms of pure thought the more nearly do one's concepts display the accuracy and transparency of the flawless crystal, until in mathematics one comes to a system of sense-free concepts out of which a series of the most perfect crystal forms emerges.

One can follow the subject into far realms; one can ask what happens physiologically when one thinks, and again when one is immersed in feeling; one can study the earth as a whole, from the steamy heat of the equator to the crystal-filled air of the polar regions and one can contemplate the forms of life and consciousness which thrive in these various parts. Is this going too far for a chemistry lesson? But out of it there can arise a picture of what warmth and cold are, in the outer world of nature and in man's inner being. One begins to see crystalisation as the perfect expression of a principle which works universally and mightily, in nature and in man.

Nature thinks truth into a crystal and man crystalises truth in his thinking. He looks out into nature and sees it as the end result, the final expression, of a spiritual world of living wisdom which permeates everything, — else whence does the wonder of it come? And now he looks into his own inner being and finds there the same spiritual world. He feels himself grafted, with his most essential being, in the very structure of the world itself.

All our teaching must be imbued with this wholeness; we must strive with all the force we possess against the false dualism of modern science which sees man, considered as a spiritual being, in as far as it acknowledges him as such at all, as a stranger in a strange world, with which he can never come into real contact.

But this means appealing to the being and nature of Man in all our teaching. And how can we do this if only half of Man is represented in the classroom? The teacher facing his class sees a group of individual children, each with his or her particular problems and possibilities, but he sees more than this:—he confronts mankind, with a history stretching far back into the dim past and a future of infinite possibility lying before it. To this mankind must he address his teaching and the more fully and roundly it is represented, the easier his task. In other schools co-education is desirable and many good arguments can be found for it; a Rudolf Steiner School is unthinkable without it.

Jabberwocky

We are grateful to member of the 12th Class at Wynstones (age 18—19) for the following cutting from the Daily Telegraph:

SIR—My daughter has recently reached the age of nine and accordingly, with other young sufferers throughout England, has started her training for the 11-year-old obstacle race. One of the features of this is, apparently, the intelligence test. Here are two specimen questions:

1. Complete the line gb je mh pk.
2. Add the missing figures 8)2 . 52

2 6

Mr. M'Choakumchild has, apparently leapt from "Hard Times" to become a highly respected member of our present educational system. I think it uncivilised to train children in the belief that aptitude to deal with nonsense of this nature is a proof of either intelligence or ability.

How long must children continue to be at the mercy of bureaucrats with theories instead of knowledge?

Yours faithfully,

(Mrs.) PEGGY W. ADAMS.
Beccles, Suffolk.

Questions and Answers: 14

"How can I, as a parent, co-operate with a Rudolf Steiner School?"

In all our schools, the responsibility for introducing new parents and enquirers to our method of education, is given to one member of the College of Teachers. As a teacher, who has had this privilege for many years, I welcome the opportunity to answer the above question through this magazine, where it will reach a wider circle of parents and friends; for it is a question that must be in the hearts and minds of all who take their children's education seriously.

Having presented certain aspects of our work which are new and different, to the enquirer, we often meet a remark like this: "Then you want to educate the parents also?" But this is not what we want to do. Our education is for boys and girls from four to eighteen years old. Children have to be educated to fit them for life. They have no choice in this matter. Grown-ups may choose whether or not they wish to go further into the mysteries of life or to gain more knowledge of the world. Of course we are delighted when parents come to work with us in a study of the foundations of our education. But there is no compulsion, and it is not an absolute necessity.

Your greatest gifts to us are your children. Then, having entrusted them to our schools, the next step of importance is that you take a friendly interest in our way of working. This is essential if we are to do our work properly; and indeed this interest needs to go further than it does in the usual parent-teacher relationships.

The following words spoken by Rudolf Steiner to parents may help you to understand why this is so. He said: "A great venture has been undertaken in this school" (the Waldorf School in Stuttgart) "a venture which means an attempt with our frail human forces to recognise the demands of the twentieth century and to meet them by a method of education".

Could all parents, who wish to co-operate with us, ponder over these words, not rejecting them because of preconceived ideas, not accepting them on blind authority, but allowing that they may hold an answer to your question? For this education rightly given by the teachers and rightly understood by parents has significance for the whole development of mankind. It contains much that is new. It is based upon a knowledge of the developing child, and lessons are presented in such a way that the children grow up feeling united with the world in which they must work as adults.

On another occasion Rudolf Steiner said that it would be good if parents choosing this education could experience something like the following: "With regard to education, I feel my duty as a man in a special way, and I wish that my children may contribute something to the great tasks of humanity in the twentieth century. I should like the entrusting of my children to this school to be a *really social deed*".

Our schools stand more or less alone, not placed here or there by law, not supported by the State or by local authority. They cost the State nothing; but they contribute a very great deal to it—materially and spiritually. They are new; but slowly their worth is being recognised. We have to turn to our parents for support and understanding. In sending your children to us you have performed a social deed—consciously or unconsciously. You and we make a financial sacrifice to keep our schools open; but if it is a “social deed” the sacrifice is well worth the making.

To conclude—in response to an oft-repeated request for “some practical ways in which we may co-operate”—I shall tabulate a few—though what has gone before is essentially “practical” also!

1. Support us in our attempt to establish something *new*.
2. *Always* support our method of education in front of your children. Nothing can harm us, or them, so much as adverse criticism in their presence.
3. Come to us with your questions or ask us to your homes to discuss your problems. (We greatly value an invitation to your homes).
4. Away with all doubts and fears about your child's ability to take his place in a “competitive world”; and have confidence that this education will help him to face his destiny as a social being in “a social world” which he can help to shape.
5. Regular attendance at Parents' Meetings will help towards a better understanding of the above, and of the needs of a growing and developing child.
6. Unless it is absolutely necessary don't take your children away from school as soon as they are fifteen. They have a long life to live and the childhood of many finishes too soon. In leaving them at school you will be helping us to build a strong and complete upper school.
7. Try to understand the very few demands we make regarding the children's clothing; and mothers of girls please support us in our request for long, warm stockings in the cold weather! It is made on the advice of many of our doctors.
8. Help the children to have orderly and quiet surroundings for their homework.
9. Work with us to instil good habits in the realm of punctuality and regular attendance.

As I said to begin with—your greatest gift to us is your child. To conclude, I should like to stress the inestimable blessing to a school, a class and to the teachers, of the child who comes from a home where there is real love and understanding for our education. Such children are free from discontent and criticism, safe and secure in the knowledge that their parents and teachers are united to give them the right lessons at the right time. They grow happily and harmoniously into adult life taking with them strength, good social feelings and really new forces to offer to their fellow-men.

M. T.

Life in a Hostel

A. J. Lewers

IT may be that some who see this article will say that there is no need to write about a school boarding-house and, in any case, why not give it that name instead of calling it a Hostel.

The name “hostel” instead of “house” seems to have originated out of a wish to indicate something different. Many people, including members of staff, have referred to the inappropriate associations connected with both words, but a little reflection on this origin and meaning provides a good case for the name at present in use. “House”, is derived from words meaning the private enclosure of a family, whereas “Hostel”, once signified a superior place for accommodating guests and later a dwelling for students outside their place of learning. It also allows the use of the old English word “Hosteler”, for one who lives in a Hostel.

In the light of the fundamental knowledge from which arises the Steiner Educational System, a distinction may be made between a “boarder” in the traditional public school sense and the pupil of a Steiner school living at a hostel. The ideal at many public schools has been expressed as “conforming to type” and some very fine types have been produced. This criterion no longer is adequate in our modern age which demands nothing less than the human specification which Steiner made fundamental: not the type applying to a group, but the idea of the single individual, each one unique, with a personal destiny to be woven into all the complex phases of life without serious damage to its thread. This can give the hosteler much to think about and to work with.

Since the Waldorf method of Education has been introduced into England, there has been no question of a shortage of precept or practice for establishing and developing the day-schools. Until recent years boarding-schools were unheard of in Germany, (socially acceptable ones) and there were none in Dr. Steiner's time, consequently he has left no specific indications how to run them.

Years ago, it was said that perhaps this did not matter very much because it was mainly a matter of housing and feeding. The very few people who tackled the problem seriously knew that it was much more than this and any remaining doubts were removed when, in a serious discussion some old scholars said that what they had received from hostel life was as important as anything else in their education. It became quite clear that the hosteler's task was to find a pattern for living based on quite new standards. Prominent among the pioneers were Miss Fox* and Mr. Sheen at Michael Hall.

*See: Helen Fox. Education in Hostel Life. Child and Man Vol. I No. 6

Taking the criterion of the Threefold Man, common to all Rudolf Steiner or Waldorf Schools, the life in a hostel consists of a parallel running together of a series of successive stages, which are spread out at school over ten or twelve years. It is more harmonious if the boarders are about equally balanced between boys and girls over an age range from about six to eighteen years, if possible with some from each of the twelve classes.

With fifty-five or sixty boarders it is possible to develop beyond a mere synthesis of separate individuals or even of separate groups and to have a household with a life and soul of its own, of which the various stages are, as it were, the organs.

When this has been achieved, much can be done which lies outside the task of the school proper, and which makes an important contribution to the education of boys and girls in the wider sense. This does not mean to say that a great deal cannot be done with groups of fewer children in smaller households, but in these days of rising costs of goods and services and the shortage of skilled personnel, it may be uneconomic or the extent and scope of the services offered are strictly limited.

To see the hostel living its own life the week-end offers the best opportunity, and being in the country the school timetable runs from Monday to Friday.

On Saturday morning, when some domestic tasks have been disposed of, time is free within the limits accorded to the different age groups. The younger ones play outdoor or indoor games or perhaps 'help' one of the staff. Older boarders occupy themselves with bicycles, gardening, photography, aeroplane models, games, collections of biological specimens or foreign stamps, handwork, music, reading or homework. Some ask for permission to go to Gloucester or Stroud. Near the latter there is a fine open air swimming pool.

In the afternoons there may be a cricket or hockey match or practice. Sometimes an excursion to a matinee or to some place of interest, occasionally the seniors go to the cinema. In the evening there is dancing for class ten upwards.

Compulsory organised leisure is unnecessary except where it belongs to the training of younger children, or in the case of the older boy or girl who may be seriously lacking in interest and initiative.

The discipline is tolerant and wide, but the boundaries are very strictly maintained. The question has often been asked how we manage without discipline seeing that the children are allowed to do as they like? This simply is not true and years ago such a question came as rather a shock. Now it brings to mind the proverb that "there are none so blind as those who will not see".

In a Steiner school or hostel a boy or girl is not really grown up until at least twenty-one years old, although a high level of poise and maturity can be reached from the nineteenth year. Sometimes in answer to this question one has to point out that the spiritual

scientific view of boys and girls has no connection with educational method which involves the abdication of maturity, that is to say with any system whereby adults, out of despair or for any other reason, hand over to immature young people the solution of some of their most serious psychological problems.

As often happens with the component functions of an organism, one becomes aware of any particular one in the negative, that is, in its absence. Having experienced a larger and vigorous household of boys and girls between ages six and nineteen running fairly harmoniously, one comes later on to realise that the psychological life of the household is thinner and lacking balance when a group of any one age is missing. It can be one of the compensations in a hard and exacting life to experience the give and take, the overflow of surpluses and the filling of deficiencies of moral qualities which is continually going on almost imperceptibly between young human beings with great differences in make-up and sometimes in age.

To enable this to happen in a healthy way demands an inexhaustible supply of human warmth, suitably qualified according to age. It may be characterised as the warmth of example with the very young ones; the warmth of authority firmly but kindly applied for the middle ages; and the warmth of protecting encouragement for the older ones, protecting in the sense of encouraging initiative and not merely excluding what is not good. This is a general ideal with all genuine workers with young people but in a large hostel of all ages it is difficult to work out and so far as the seniors are concerned, it would be quite impossible without the background to life which is inherent in the method of education. However, given that, it can be quite successful.

Considering a hostel in connection with the method of education touches on the very interesting problem, mentioned in the fourth paragraph, of its relation to the school whose ideals it serves.

Life in a school is concerned essentially with the development of moral qualities; reverence for mature manhood in the youngest; respect and gratitude for the authority of teacher and parent in the pre-adolescents; and the cultivation and control of individual powers of independent thought and judgement in adolescents. This is based on an intensive use of the material of human culture worked out in a special way according to age. All this belongs to the waking part of life. The school-parent relation is one where, in return for payment of a fee, the services rendered are only to a small extent of a physical kind, by far the larger proportion consists of the psychological products of spiritual work.

In a hostel, life tends towards the extensive as distinct from the intensive, in varying degrees according to age. It is not mainly devoted to moral questions but also is very much concerned with the care of the human body and of personal and other peoples' material property. It does not deal with segregated age groups as in a class but with mixed ages; it is primarily concerned with social

relationships; having to care for the whole of the sleeping time as well as part of the waking life of the boarders, its responsibilities cover more hours than do those of the school. With the seniors there may be a much freer and wider expression of judgement and initiative than is usual at school. Hostel-parent relations have a much more physical basis, and parents can take a practical interest in such matters as clothing, diet and health. There is a question of business confidence as discretion is often given over the spending of money. However, there is another side and services rendered often include much for which no charge appears on the account.

From these characteristics it can be seen that the function of the hostel is to serve that side of life which is polar opposite to that which is dealt with in class at school. Where these two spheres of independent work meet there is bound to be some overlapping. A human event taking place in this border-land can have a very different appearance when seen from the point of view of the teacher on one side and of the hosteler on the other. This disparity of mere appearances can lead to hindrances and misunderstandings, but when the event is viewed from both sides in the light of the ideals of the Steiner method and against the background of the destiny of the boy or girl concerned, there arises a need for the kind of sympathetic co-operation which makes a healthy contribution to the life of the whole school.

There is another way in which the work of the hosteler contrasts with that of the teacher. The intensive nature of the upper school work permits one side of it, the intellectual side, to be brought to a certain culmination. This may show in various ways, but its most conspicuous expression is in examination results. Success in exams and that to which it may lead, can bring to a teacher the gratification for something achieved. Those who work on the staff of a hostel cannot expect any comparable results nor the gratification for successful achievement. The will of the boy or girl, which for years has been shaped and tempered by every word and gesture and action of these having the care of them, begins, in its outer expression in social life, to come under personal control only in the later teens. The boy or girl should leave with a latent reserve of qualities already cultivated and many unused potentialities which only life in the years to come should call into action. For results, the hosteler must be content to wait.

* * * *

"It is the moral qualities of its leading personalities that are perhaps of even greater significance for a generation and for the course of history than purely intellectual accomplishments. Even these latter are, to a far greater degree than is commonly credited, dependent on the stature of character".

Einstein.

Letters to the Editor

SIR,

After reading Mrs. Gorge's letter which you published in your last issue and after a number of conversations I should like, granted your permission, to summarise the main points of my article on A Matter of National Concern (Midsummer 1955).

(i) Together with a number of other schools the Rudolf Steiner Schools form a distinct group among the independent schools by not providing the usual form of education for the select, but a distinctive education for, ideally, any child. Because of their inherent social impulse they ought not be classed 'private'.

(ii) They are thereby outside the controversy which divides the educational policy of the two main parties. This fact ought to be officially recognised.

(iii) By joining the campaign for tax allowances on paid school fees we identify ourselves with schools of an utterly different character and lose sight of our social impulse. Further, we should build on shifting sand, and depend on the vagaries of party politics and the economic situation prior to every budget.

(iv) Instead, having established our identity as an alternative educational *service* we ought to apply for inclusion among the grant-aided schools or demand another form of public support, as *e.g.* per capita grants or, as in Holland, teachers' salaries to be paid by the government.

(v) In doing so we shall have a unique opportunity of pointing out the importance of a free spiritual life, a conception of Rudolf Steiner's which is in complete accord with the finest traditions of this country.

R. Lissau

* * * *

Overheard

"Why shouldn't children leave school at fifteen—I'm all for it; provided of course that by 'fifteen' you mean, Mental Age, 15".

Twenty-First Birthday Celebrations at Michael House School

An Impression

ON the 13th September of this year, the Rudolf Steiner School at Michael House celebrated its Twenty First Birthday. The birthday was celebrated with the children first of all, on the opening day of term, as it has been done since the school began, and later with parents, old scholars and friends at Michaelmas.

It was a time of confidence and gratitude, made memorable by many gifts and both spoken and written words, which showed what an impression the school had made in its twenty one years of life. But perhaps the greatest impression of all, and one that will live vividly in the minds of those who felt it, was that made when the Birthday candles were lit. One candle was lit by a representative pupil for each year starting from the first, and it was deeply moving to see those twenty one "children" standing as they did before the assembled school just before the ceremony began. At one end stood a girl – now a married woman with two children of her own – who had been there on the first day of school in 1934. At the other end stood five-year old from the present Nursery. In between were the representatives of the various years.

One felt as one looked at them, and also as one thought of their contemporaries with whom they shared their school life, that not only was the whole school there in a way before one, but that, moving one's eye along the row, one saw the whole life of the young human being in one living picture. Time, for a moment, really stood still. One could see backwards all the stages through which the oldest of these representatives had passed since she too was a child in the Nursery, could indeed see her again as the child she was then, and back again at the fine young woman and mother she was now. And one could see, looking forward, the little one in the Nursery passing through all those stages herself in her turn, and arriving at length at woman's estate. One felt a strange new confidence in life. One was having a glimpse of its wholeness, instead of what one usually sees – the cross-sections of life that we as individuals at any one moment are.

It was impossible to question at such a moment a fact that Rudolf Steiner so often spoke about : that there is a thread of destiny running through all our lives which links every one with every other. It is not just a passing from one thing to another ; but a cumulative merging of all experiences in one – and that one, the one that was at that moment being experienced. And as one pondered on this experience for a moment, one had a glimpse too, of what he meant by the importance of the way one looks at the child in one's daily work with it. One has to learn to feel the forces of this destiny, the one coming from the past and the other from the future, playing in and upon the child now. Only as one felt this in an artistic way would one be able to teach in the right way.

Speaking of Education

"I cannot go all the way with Bertrand Russell but there is a spice of truth in his statement that we are faced with the paradoxical fact that education has become one of the chief obstacles to intelligence and freedom of thought".

Beverley Baxter in *Everybody's*

* * * *

"Boer War veteran Mr. Oliver Treherne, who was 100 yesterday, gave this recipe for long life : 'I never learned to read or write, so I never had to use my head like other people and never worried . . .'"

News Chronicle

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"The Joint Committee has likewise included on the Conference agenda a second item which, *although* its interest is specifically educational, is also of present-day significance" (our italics).

UNESCO and the International Bureau of Education.

* * * *

"The Egyptian Ministry of Education has prohibited bachelors from teaching in girls' schools." and—

"... 'Old Girl' is right to be worried about the staffing of girls' schools. Will you allow a revolutionary suggestion? It is that men should join the staffs of girls' schools".

Times Educational Supplement

* * * *

Rudolf Steiner Methods and State Schools

UNDERTAKEN originally as a piece of research for the American occupation authorities in Stuttgart, Heinz Kloss's just published *WALDORFPADAGOGIK UND STAATSSCHULWESEN* (Klett, Stuttgart, DM 8.50) is the first large-scale attempt to compare Rudolf Steiner education with the traditional grammar school education, on the one hand, and the new education, on the other. The whole book bears the imprint of a deep and real understanding of these three educational trends, and the author himself states, in fact, that it is the product, not of assiduous attendance at university lectures or even, in the first instance, of wide reading, but of direct experience in the actual classrooms of the three types of school.

Published roughly thirty-three years after the foundation of the first Waldorf School in Stuttgart, it is a book whose importance it would be hard to overestimate. It opens with a picture of the three educational trends: the traditional grammar schools, the new education schools (based on activity, community, or modern psychology), and Rudolf Steiner schools. The author is obviously himself a teacher in a Rudolf Steiner school, but this does not prevent him from sympathising with the aims of the other schools. It may help him, in fact, for in the following chapters, where he gives a detailed analysis of the resemblances of Rudolf Steiner schools to classical and the new education schools, and of their difference, he shows that Rudolf Steiner schools from a certain point of view may be regarded as a synthesis of what is to be found in the other two types of school, together with an approach that is truly independent and wholly new, and that substantiates his claim that Rudolf Steiner education is not just a branch of the new education, but a "third force" meriting attention in its own right.

The third part of his book, the part that will arouse the greatest interest and possibly controversy, is devoted to the question as to what extent Rudolf Steiner methods might be applied in State schools. He himself regards this as desirable, given the impossibility of training sufficient Rudolf Steiner teachers to meet the demands of parents or the urgency of the crisis in the modern mechanized world. He deals with the doubts of both parties. He shows, for example, that the serious reservations of Anthroposophists as to the amount of freedom possible in a State school are in some cases exaggerated, and under certain circumstances avoidable (he cites the case of the Canton of Bern in Switzerland, where over a hundred teachers in State primary schools have formed an association for the study and application of Rudolf Steiner principles). He also answers the question of non-Anthroposophists as to whether Rudolf Steiner schools are not "world outlook" schools that have little or nothing to offer State schools which are obliged to remain neutral.

Heinz Kloss's final chapter is devoted to the contribution Rudolf Steiner education could make to education in non-western countries. He believes, for example, that it could lead to an understanding and a long-term solution of the crisis of the Mau-Mau in Kenya, and that certain religious communities in the east would more readily understand the point of eurythmy, a basic subject in a Rudolf Steiner school, than many people in the west. His appendix gives a useful bibliography, and notes on his sources.

This book probably marks the beginning of a period when Rudolf Steiner education will begin to move more freely among other types of education, having become strong enough to do so without the weakening or loss of its own essential wholeness and individuality. It is to be hoped that the way will be found to translate it adequately into English; it well deserves the worldwide circulation that this would give it.

Frank Newell

Boys will be 'Roaring Boys'

Many years experience of the life which Mr. Edward Blishen describes in his recently published book of school-life: *ROARING BOYS, A School-master's Agony* (Thames and Hudson; 12/6d.) enables, and I hope entitles me, to say that here is a book which really says something about modern education. It is a book which should be a 'set-book' in every teachers' Training College.

By means of a series of cleverly and sympathetically drawn pen-portraits, held together in the theme of a raw young teacher's struggle to find himself in a secondary modern school, Mr. Blishen has succeeded in doing in one book what might well have been the matter for two: He takes the reader into the life of the classroom; and, He indicates by implication the major problems of modern education. But Mr. Blishen does not make his subject an excuse for the exercise of his considerable skill as a writer. He is deeply, humanly interested in the lives of the boys he teaches; and keenly aware of what are his own and society's deeper disabilities to meet the challenge of their lives.

Every teacher has first of all to find a basis on and from which he can teach. Finding that basis is establishing discipline. For some—by certain endowments of personality or lack of imagination—it is easy. For most, it is hard; and for Mr. Blishen (he writes in the first person) it was very hard. But to read how, in spite of this, he wins through to a relationship with these adolescent opponents of the educative process whom he describes, is an odyssey of the triumph of the human spirit which inspires one every step of the way. I am personally grateful to Mr. Blishen for the opportunity to look again through his experience at my own methods, and to reconsider such new approaches as his experience suggests.

Never before have I read a book which so poignantly and shrewdly exposes the futility of a 'thought-out' educational method, and which shows so clearly how education can only arise from the experience of actual human contact between child and adult. I do beg of the publishers that if this book goes into more editions—as I sincerely hope it does—that they remove the word 'laughable' from their dust-cover descriptions of it. This is not a funny book. And Mr. Blishen—unless I have completely mistaken him—is not a professional humorist. That he sees, and must see, the amusing incongruities of educational life is part of his skill, but not his aim in writing; and people must read this book for what it has to say, not for the number of smiles per page. Otherwise they will miss the whole tragedy of it; and the tragedy of modern education is that we spend millions of pounds on its material needs, and have barely scratched the surface of its spiritual implications.

For, let us make no mistake about it: The future of society depends on what is happening in our schools today. If we succeed in avoiding some of the greater dangers and evils that threaten us, it will only be because of those teachers and others who have the patience, humanity and vision to see in education a process whereby the children today can be healed of the evils of an environment which they have inherited from the past.

"I left him and the smooth little suburb in which we'd met, and soon I was back in Stonehill Street. 'Hiya, sir', said the dawdling drifts of boys, and I hurried past the terraces of little battered grey houses, each with its half-inch of garden (no flowers only motor-bikes, barrows and prams); past the block whose windows were framed in a baleful shiny white brick, like that used in late-Victorian public conveniences; past the second-hand shop that was still offering for sale a huge dusty stuffed bird under a glass dome; past the bomb sites and the pre-fabs to the school gate. A child was kicking a tin can along the gutter. 'Come along, you little b—', shrilled his mother from the end of the road. He took no notice. 'B—you then', she shouted, and turned the corner. He lost his interest in the tin and, running across the road, thrust his face between two bars of the school railings. Then, slowly and relishingly, he stuck his tongue out at the school building".

ALAN HOWARD.

The Senses of Man

The study of the sense organs at man's disposal and the way in which they are used by man as a means of understanding the world, has long been a most important part of philosophy and psychology. Very early on in the study of the senses in modern times was it discovered that we have certainly more than five senses, but no universal agreement has been arrived at as to how many more.

The psychology founded on Rudolf Steiner's spiritual science is definite on this point. Man has twelve senses, and all impressions reaching him through his bodily nature can be analysed as passing through one or more of them. Dr. Steiner has dealt with this wide and fundamental subject on many occasions, and its bearing on education is vital. We are most grateful therefore to Willi Aeppli, who has spent a lifetime as a teacher in a Rudolf Steiner School, for his suggestive summary of Dr. Steiner's indications, especially in their relation to education. His little book entitled "Sinnesorganismus, Sinnesverlust, Sinnespflege"* is unhappily untranslated as yet, but all those who can master German are recommended to study it.

The author describes his work as a sketch, upon which other more comprehensive treatments can be built in the one or the other direction. He has admirably succeeded in his aim; the clarity of his presentation opens up wide vistas which could fruitfully be explored, and inspires his colleagues to take these studies further. While the booklet is hardly in the form which could appeal to research psychologists, it is ideally suited to the practical studies of the classroom teacher. It will certainly prove its worth in that sphere.

H. L. Hetherington.

Travel Through the Ages

The story of man—which is History—may be told in a variety of ways; and one of the most effective is, perhaps, to take some feature of modern life, and, asking quite simply, 'How did it come about?' proceed to investigate the answer. In the course of such investigations one would not of course be confined to the main subject, but be bound to touch on other things as well.

If we adopt this method, no better starting point can be made perhaps, than from that of modern travelling facilities. Only two or three hundred years ago, man was still limited in his movements to speeds and methods which had

served his ancestors for hundreds of years before him. Suddenly, with the invention of the internal combustion engine, all that was changed; and the story of travel since, has included one development after the other, succeeding each other with such rapidity, that no sooner have we got used to one than another is upon us.

It is interesting therefore to come across a book—**TRAVEL AND TRANSPORT THROUGH THE AGES**: Norman E. Lee Cambridge University Press; 12/6d.—which takes this as its main subject. It is written for young people; but anyone, young or old, who reads it will find it most informative and interesting. It deals with all aspects of travel; neither devoting too much space to modern developments, nor too little. It shows, for instance, how the introduction of the stirrup and the horse collar were, in their time, as great revolutions with as far reaching results as any of the inventions of our time. A great many of the chapters are devoted to travel by sea, in which improvements, as might be expected, appeared more consistently than elsewhere. The book is very very readable; and abundantly illustrated with numerous black and white drawings. It is strongly recommended as an individual gift book, and certainly deserves a place in every school library—junior, senior and teachers' sections.

Other Books Received

ALLMAN'S ANATOMICAL ATLAS (*Allman and Son*; 4/-) pocket edition, is a very handy companion for all teachers of anatomy. It contains twelve coloured plates containing the main systems of the body, skeleton, muscles etc; and being all together in one little volume enable one to go from one to the other with the minimum of trouble.

HYACINTH AND ROSEBUD, EROS AND FABEL; two tales by Novalis; (*Selma Publications, Aberdeen*; 3/9d.—by post, 4/6d.). We regret that this charming production arrived too late for review in this number. It will be reviewed in our next issue.

SIX GREAT SCIENTISTS; J. G. Crowther; *Hamish Hamilton Ltd.*, 10/6d. This book which tells the stories of Copernicus, Newton, Galileo, Darwin, Marie Curie and Einstein arrived too late for review in this number, but will be dealt with in our next.

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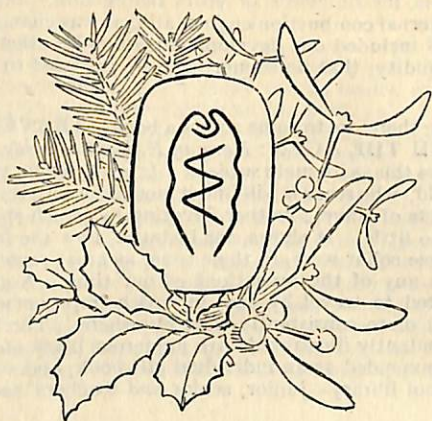
"Three of the scientists here considered were what we should now call late developers; Newton was considered only average at school, Darwin backward, and Einstein sub-normal".

From a review in the *Times Educational Supplement*.

* * * *

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*Verlag Freies Geistesleben, Stuttgart.



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