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CHILD AND MAN

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Intellectual Snobbery

THE desirability of the comprehensive school continues to be debated by those responsible for education. At the time of writing the headmaster of Eton speaking at an educational conference in the north, is reported as condemning the comprehensive school, because it will throw differences in intellectual ability into high relief and make the abler children insufferably conceited.

Readers will remember that in our last Michaelmas number the question of the comprehensive school was discussed and there our correspondent suggested that while the *ideal* of the comprehensive school was excellent, in its present form it is ineffective. Dr. Birley suggests that the comprehensive school is socially dangerous and expresses the fear of a new snobbery, a new division among the members of society.

What has been the potentially disruptive force in society during the last two centuries or so? Surely it is the existence of a privileged elite, which is felt to possess an undue share of wealth and power. At one time these things tended to be reserved for those who possessed landed estates and could claim that at least their immediate ancestors (two generations were considered to be the minimum) had been similarly fortunately placed. With the rise of the industrial classes in the nineteenth century greater respect was paid to mere wealth, and pedigree was not enquired into so strictly. In our day a new elite has begun to appear: the elite of cleverness or intelligence. The intellectual snob is a comparatively new phenomenon but his numbers increase rapidly.

Our educational system, with its accent still on intellectual ability, can only tend to increase this danger of a new social division. Dr. Birley's fears, that the comprehensive school in its present form will only exacerbate the situation, are well founded. But his acceptance of the position whereby children of differing ability go to different schools, is no solution of the problem either. It has arisen because of the onesidedness of our civilisation, which sees too much difference between the clever and the slow child and which has devised a curriculum which appeals to the intellectual powers to the detriment of the artistic and emotional.

But so long as children are divided in school, society will be divided. Only in the Rudolf Steiner school, where the elementary curriculum is planned to meet the whole personality and to be suitable for all kinds of children, is there a real possibility of providing a common education and receiving all kinds of children into the same school. Until elementary schooling up to the age of about the fifteenth year, is the common heritage of all, and until all children of varying ability, varying type and varying social backgrounds can meet as a matter of course in the same classroom during those vitally formative elementary years, when intellectual differences need not and should not play a decisive part in the whole education, then we

shall continue to have uneasy experimentation and endless controversy.

Let no one read into this that we are advocates of a uniform education imposed by an egalitarian state on unwilling parents. We have always said that education must be free of state interference and that parents must have the right to choose whatever education they wish for their children. But the social future lies in what choice they make.

The Rudolf Steiner education was born directly out of the social needs and opportunities of the first post-war world in 1919. Since then it has suffered the reversals and favours of fortune of the succeeding thirty-seven years. But it still has a major contribution to make. For it offers the only truly comprehensive school, a common education for all men during the years of childhood. We venture to suggest that only when such an education is founded broadly will the old social wounds be healed and the threat of new ones averted.

THE EDITOR.

Education for a Renewed Faith in Man: The Adolescent Years

(Summary of a lecture given at the Conference of Educational Associations on 5th January, 1956, at University College, London, by H. L. Hetherington, B.A. Ed.)

This age of ours is certainly a fascinating one for the educator. The advances in technology bring with them such unexpected problems as well as such breath-taking opportunities, that all those who bear social responsibility of one kind or another have constantly to meet new situations, new challenges and new demands. The educator, for example, has continually to ask himself: Can education help the young person to grow into the mighty responsibilities which technology has forced upon him?

Among the many uncertainties of our day, there is at least one certainty: those whom we are now educating will be grown up and active in a world so different from our own, that we should not recognise it, were we suddenly to be transported there. This fact can be a real stimulus to our endeavours. For we cannot prescribe any set courses of action, or point sagely to the past; we can only hope to train faculties, leaving the individual quite free to use those faculties in circumstances as yet quite unknown. So fast are events moving that it would be useless to attempt to form our young people into a set pattern, and expect that pattern to fit into the decades to come.

Gone are the days when a highly successful method of education rested on a study of the classics. No longer can we have a settled ideal of what a man should be, no longer can we present the heroes of Greece and Rome as the great patterns of behaviour, or the classical languages as the supreme trainers of the mind. The ghost of Rome has long hovered over the English educational scene, and a sturdy, stern and successful mentor he was in his day, but no longer can he speak with authority in the jet age! The study of Latin and Greek is rapidly disappearing from our schools, the science sides grow as quickly as the supply of science teachers allows; we are moving into an unknown future and the lights of the past have grown dim.

The European adolescent is rapidly following his American cousin in his growing impatience with those who would preach to him from the past; his heroes are the present-day aircraft designers and test pilots, his thoughts are all in the future. And yet it is all too easy for the educator to give way to this pressure and assume that to be modern is merely to be interested in the achievements of modern technology. But merely to share the adolescent's interests is not necessarily the best way of winning his respect or answering his needs. What is true modernity? If we can answer this question satisfactorily then the adolescent's needs are properly met. A possible answer to this question will be brought forward during the course of what

follows. It is a central question in any discussion on the education of the adolescent pupil.

We must first look at the phenomenon of adolescence itself. The little child, before he comes to school, is engaged above all in bodily activity. His emotional life arises directly out of this bodily activity. His contentment, frustration, happiness, grief, sense of discomfort or wellbeing all arise out of what he is able to do or what he is prevented from doing for one reason or another. The rages, or the satisfaction, the howls of anger or cries of contentment or triumph all stem directly from activity of the body and limbs. As the child reaches school age a new faculty is born. This is the faculty of experiencing emotion *apart* from bodily activity. The fairy-tale should now play an enormous part in the life and education of the child. For in the fairy tale emotions are aroused in the child which have no immediate connection with the child's everyday experience. A life of feeling is created which exists apart from the activity of the body. This feeling should be enriched in the later years of childhood by the presentation of history, geography and literature so that these subjects appeal strongly to the feelings. Thus the new faculty born in about the seventh year; can be enriched and ennobled.

When the growing child reaches adolescence, these feelings, which had been aroused in a more impersonal way, reflecting the emotions of characters in history or fairy-tale, now begin to assume a much more personal colouring. The adolescent is aware of an inner, private world as well as the outer world of his surroundings. This sense of a personal, inner life supports the growing feeling of independence, and above all the growing desire to make an independent judgment. This desire to judge can of course show itself in many ways, often irritating to the adult, but it is the first blossoming, sometimes uncouth, of an exceedingly important new faculty.

The power of forming independent judgments, which appears at adolescence, must be treated with the utmost delicacy. When an adolescent expresses an opinion, that viewpoint should neither be praised unduly, nor criticised harshly; rather should it be allowed to stand in its own right. Just at this time, when young people are finding this new power awakening within them, they are extraordinarily perceptive, if often in rather a dim way, of the integrity of the teacher. They see through a statement to what lies behind it, they sense the background-attitude of the teacher, out of which the latter's judgment has been formed, they compare teacher with teacher, and sense, often unerringly, where true authority lies.

So delicate and subtle is this moment in the development of the young person, that his powers of judgment can be made or marred quite easily, according to the way they are treated. The adolescent can gain a positive, confident and eager attitude to life or become cynical, sceptical and nonchalant. The fulcrum upon which the balance swings is this power of judgment, something which is central

to all subjects taught at this age ; for the point at issue is not *what* is being presented, but *how* it should be brought forward.

In the forming of judgment two elements are present : the fact, that which is given through the senses ; and the illumination of that fact by thinking, this has to be achieved by inner effort. If sound judgment is to be formed, then facts must be presented as pure phenomena. They must be approached as mysteries, riddles, letters of a script as yet unknown. They exist as a challenge to the human spirit, and the spirit that is unprejudiced and open to the surrounding world will react with wonder, amazement and reverence to what it sees as phenomena. In such a way the attention is sharpened, the eagerness of mind is quickened, the world appears as fresh and wonderful as if seen for the first time.

At first one cannot expect to find a completely satisfying explanation. But if the adolescent has learnt to return ever and again to the pure phenomenon in the right frame of mind, with the requisite freshness and eagerness, then he is laying the foundations for a sound exercise of judgment.

The second element in the forming of judgment is the thinking which is brought to bear on the phenomenon. Here a distinction must be made between the ultimate goal and the training in thought which takes one there. The ultimate goal is that intuitive flash of understanding, which irradiates the phenomenon and sets it in its universal context. Thinking is the means whereby one trains oneself to become sufficiently mature to *perceive* the truth, just as one *perceives* the phenomena. Thinking itself does not reveal the truth of the world, it is a means of training the spirit of man, so that he can become mature enough not to have to think any longer in the usual way, but to *perceive* ; just as, after many years of unremitting labour, Goethe was at last able to *perceive* the primal plant living in all plants.

If the adolescent's powers of judgment have been trained in this way, then we can hope for certain results. He will have an unshakable faith in the power of the human spirit to understand the world. He will have a lively interest in the true nature of the world and not a cynical pragmatism, which exploits without understanding or even wishing to understand. His will be a joyous sense of adventurous discovery, which can have no limits, a true humility as to possibilities of error and prejudice, a true sense of the dignity and potential powers of man and a unity of approach to all fields of knowledge and experience.

But we can hope for results, too, in the field of morality. Ideas which are born out of a close and reverent contemplation of phenomena can also become ideals, they bear within themselves the warmth to fire the will. Such ideas, being won from present experience, have immediate relevance and answer the adolescent's demand for a contemporary inspiration. By paying due and careful attention to this subtle and vital question of the forming of judgment, we

can prepare young people with faculties to be used in a world as yet unknown to us. Their actions may well surprise us, but they will be the deeds of the twentieth century, arising out of the spiritual situation of our own day and conscious of the dignity of man.

"Give three examples of a collective noun".

"A flight of birds, a shoal of fish, and - er a bag of chips".

The Teaching of Religion at a Rudolf Steiner School

L. F. Edmunds

This article first appeared in Vol. II No. 4 of Child and Man. The article has often been referred to, and is such a comprehensive statement of what is attempted in a Steiner School, that we feel it is well worth reprinting.

Ed.

WHAT is your attitude to religion? This question comes generally at the end of the interview. The enquiring parent wishes to be assured that the religious instruction given at the school will not separate his child from his home upbringing. For most parents the briefest possible answer seems to be sufficient: "Religion lessons are given regularly throughout the school. The teaching is definitely Christian but not sectarian". There are some, however, with strong convictions of their own who wish for a fuller answer, and others again who would frankly prefer there to be no religious instruction: "Why not leave the children free to make up their own minds when they grow up?"

It is the common view that education has to do with matters of knowledge and general upbringing and that religion is a personal affair of the home. A formal inspection of a school does not include the religion teaching unless the headmaster (in our case the College of Teachers) wishes it. This in itself shows that religion is regarded as something additional to a school curriculum and not necessarily as part of it. In any case, by religion lessons most people mean Scripture lessons which could very well be given at a Sunday School.

In a Rudolf Steiner School we make a distinction between religious devotion and the profession of a particular faith. All human culture, not only religion, but art, philosophy, healing, rulership, social law, has, until recent times, had its roots in the soil of religious devotion. "No Bishop, no King", is a last echo of a view of life that dates back to the Pharaohs, the Priest-kings of Egypt and even further. Religion, therefore, is inseparable from any true study of history. Since in our view childhood is a recapitulation of all the essential experiences of the human race, and since religious devotion has been most a powerful formative force in human history and culture, to rob the child of this experience is to deny him something that properly belongs to his growing years. Far from leaving the child free by denying him this, we put him at the mercy of the adult scepticism common to-day. The mood of religious devotion strengthens the moral forces in childhood and helps to establish character. Scepticism, on the other hand, is built on negation and by this very fact tends to breed an attitude of uncertainty towards life. It will be admitted that modern

religious scepticism has spread through the world in recent centuries as a product of the abstract intellect. The young child is not an intellectual and cannot think abstractly - if he does, he has been torn out of his childhood too soon to his lasting detriment; abstract thought only begins to come into its own with adolescence and even then, if development has been healthy, it is so permeated with natural enthusiasm and a secret hungering for the heroic that it is not at all the bloodless intellectualism of the disillusioned adult. To bring religious devotion to the young is not to leave them unfree; but rather is it to make them healthy. Religious dogmas leave the soul unfree but not religious devotion.

Religion lessons in Rudolf Steiner School are not confined to the Scriptures though they include them. Christ said: "I am come to fulfil the law". We must therefore try to understand the law. Law, as it expressed itself in bygone ages, made no distinction as yet between jurisdiction and moral religious law. This is true not only of the law of the Hebrews but of all peoples. We must therefore take pre-Christian culture seriously in all its grandeur and in all its varied expressions as preparation for the Advent of Christ. So, too, with natural law. The language of the modern textbook is as remote from living nature as the dissection of a corpse from the living inspiration of the poet. Nature has a language of her own for the human soul; her beauty and her tenderness, her terror and sublimity call forth reverence, awe, devotion and love - moods that played powerfully into the childhood of the race and that belong equally to the childhood of to-day. Nature has ever claimed her rightful place in the devotional life of man. Those two aspects of life, that of history and that of nature, flow together into religious experience. It follows, therefore, that the religion teaching in such a school cannot be merely segregated from all the rest of the teaching; rather do the religion lessons seek to find religious expression for that which permeates the whole of the education as the ideals of manhood. These lessons are completely integrated into the rest of the school life; on the other hand, were there no specific religion lessons, the religious element would still not be lacking, for it is inwoven in the art, the science, the history and all else that is taught in the school.

From the above it will be clear that the Christianity we mean is something all-human and all-embracing that cannot conflict with any particularised aspect of it. On the other hand, adherence to a particular church or denomination belongs properly to the home and not at all to the school.

We have given the broad character of the religion teaching in our schools. What of the content of the lessons? What makes the religion teaching specifically Christian?

Christian teaching has its centre in the Mystery of the Holy Trinity. Is there anything in common experience that we can relate to this mystery? If we can, then this will give us the basis we seek.

The adult can look back over his life. In the first place, he finds himself a being within nature. He knows that to be there at all he had to have earthly parents. He knows that the building of the body he now bears was plunged in profoundest unconsciousness. Nature evolved him and bore him along from stage to stage, from conception to birth and then after birth through all the succeeding phases of childhood. This whole process with its inevitable lawfulness completely escapes his conscious grasp. Even as an adult, all that sustains him from day to day, all that carries him through every sleeping into every waking, all that maintains him in bodily existence, his breathing, his circulation, his metabolism, the very condition of his consciousness that enables him to think – all this is, for the greater part, beyond his knowing and volition. He is immersed in nature, himself a part of nature. He knows also that out of the unconscious condition of early infancy and childhood he gradually emerged to consciousness.

In the process of wakening from early childhood he began little by little to become cognisant of himself. His memory extends back to a certain moment, the moment when he was first able to utter the word "I" to himself. Rudolf Steiner has again and again drawn attention to the peculiar place this single word occupies in the whole language. Everything else can be learnt by imitation. Every Johnny begins by calling himself Johnny, every Mary by calling herself Mary. We cannot, however, address ourselves as "I" by imitation. Here there is a kind of leap. Something must rise up like a sudden intuition, a flash of consciousness from within, and for the rest of life this that rises up "from within" enables us to say the word "I". To this magical point, magical in the sense that it transcends a mere nature process, extends our memory within which we hold the sum total of our personal experiences. We grasp ourselves in person. Gradually from this moment we begin to build up an inner life all of our own. As childhood proceeds, particularly in the middle years (the class teacher age) we can begin to enter more and more into our own dreams and imaginations. We become aware of an inner world, a life of soul that is our very own.

We can thus make a clear distinction between that which brings us here unconsciously on the path of nature and this emergence of an inner and personal content to our lives. We are all equally a part of nature, but we are each something special to ourselves.

There is a particular moment in childhood when this discovery of the "self" is sharply accentuated. It occurs in the ninth to the tenth year. This is like a second phase of the birth of "I". If the episode of the third year flashes into consciousness like an intuition, this later phase is accompanied by a deepening of the "feeling" life. For the first time the child begins to know the real meaning of loneliness, of being alone with himself in a world that is forever outside. It is the beginning of the inevitable gulf that widens out between the self as subject and the world as the object of our contemplation. Equally, we may say from this moment we become increasingly

an object to ourselves. Hitherto the child has lived more or less at one with his surroundings and himself; now there is the beginning of this division. This first beginning of "self-awareness" of being alone with oneself, remains throughout life. Here, for the first time, questions begin to form themselves as regards personal destiny. As the years proceed, these feelings and questionings become more defined. Something comes to expression within us which we can never derive from nature alone, something that feels itself to be a stranger in this world. Life becomes a riddle.

But there is a further phase. From the moment that we begin to know ourselves as distinct from others, we also become more clearly aware of these others. We can no longer take their connection with us simply for granted. The adolescent especially is concerned with the question of human relationships. Life has no meaning if we merely live for ourselves. Human beings are interdependent and interconnected. What is the true basis of companionship in life? In earlier epochs and also in childhood to-day there is the direct dependence on blood relationship. Gradually the soul emancipates itself from this. We wish to build up relationships on the basis of mutual understanding. In this modern age we may feel more akin to a stranger and a foreigner than to our own brother. We strive to build up our connections with others, to achieve a community of interests with our fellow men, a community by choice and not by necessity.

Here, then, are three clear phases of human experience well known to us all: we never quite outgrow the first, we never completely penetrate the second, we never fully achieve the third. The intellect may make us aware but something far deeper must stir in us if we are to come nearer to all that is expressed in this common unfolding of every human life.

In Christian terms we might now say: this coming into being on the path of nature, this resting within nature and being sustained by nature beyond our knowing, this is an echo of the Mystery of the Father God, the ground of all existence, in Whom we rest and have our being. Here is the greatest mystery of all. The feeling that can fill us in contemplation of the Father God is one of infinite gratitude for the past and for all that surrounds us that is born of the past. Here is the true ground of Faith.

In this world of being we find our own being, we come to realise our "self". This is something that is not merely given but that is constantly evolving from within. All through life a man may continue to develop and as he does so the circle of his interests grows ever wider. What is this expanding self? Nature is sinless, but here we confront the problem of sin, for the experience of self can turn to self-seeking, to egotism. We are brought into a condition of strife with ourselves till we begin to realise that to find his true self man must overcome his everyday self. Christ, Who lived and died selflessly becomes the God for Whom we aspire. As Paul said: "Not I but Christ in me".

Through Christ we may overcome the temptation of egotism, the Fall through Lucifer. Infinite love must fill us as we contemplate the deed of suffering of Christ for the salvation of the human soul. In Him we find the true I AM, the working of the Son God, the Second Person of the Trinity. He is the true fount of Love, of Charity.

Christ entered the realm of Nature to make Himself One with Nature. "I and the Father are One". He entered the kingdom of Man to make Himself One with all men. "I am with you always". He is ever present in our midst. "Before Abraham was I AM". He is the Healer and the Inspirer of human culture from all time and His Kingdom extends into the future. "I am the Alpha and the Omega". He not only died but He rose again. Those who receive Him are Christened in His Name. They take His immortality into themselves. He said: "I will send you my Comforter, the Spirit of Truth". Nature separates men into races, nations, families, many tongues. All this is necessary that men may grow differentiated from one another. This process left to itself must lead to the condition of each against all, division and division and further divisions such as is happening to-day. Those who die to themselves to be reborn in Christ have that in them through which men may grow united again. This is what happened at the Pentecost. The Word declared itself through the single mouths of men, not in one tongue but in many tongues. Each has his own spirit, but through Christ, at the Pentecost experience, there descended into each man the Fire of the World Spirit, the Holy Spirit, the Third Person of the Trinity. It happened once, but it can happen again and again, "Where two or three are gathered in My Name". Here lives the Hope for the future. Here is the basis for the new community, not the community by blood, but the community by the inflow of the Holy Spirit. Thus will men learn to be servants of the Word all the world over, in faith, in charity, in perfect understanding. As man bears the possibilities of these three within him and is destined to express all three, so are The Three in One and The One in Three.

What I have attempted to express are the ideals that underlie the religion lessons, vary as they will for the different years. What matters most is that we should bring about the right mood. With the younger children we shall speak in such a way that they may have the feeling: Nature is the gift of God and the powers of man are also the gift of God; the whole of life comes to us as a great, a beneficent gift. Here is expressed devotion to the Father principle - it calls forth reverence in the human soul.

In the third class (children aged nine) the children are told the Old Testament stories, not in the religion lessons but in their main lessons. These stories meet them at the critical moment described above when they need special reassurance and increased confidence. A sense of destiny pervades all these stories. We see how step by step man has to take the responsibility for himself on to his own shoulders, but always to fulfil a greater task, one that can serve his fellow men. At this time, too, to meet this first awakening to the "personal", we may

begin to introduce stories about Jesus. These can be supplemented by stories of the Saints. Much may be done later with biographies, the life of Francis of Assisi, the life of Helen Keller, and so on, to show how human life can express itself in the most varied ways, in the overcoming of obstacles for the achievement of a greater good. In the seventh and eighth classes we may begin a more consecutive study of one of the Gospels; in the Life of Christ, the Sacrifice of Christ and His victory, we see the archetype of all true living: we are filled with devotion and love in contemplating His Being.

Coming into the upper school when the children leave their class teacher and find themselves "alone" a most fitting theme will be the Acts of the Apostles; also the life of St. Augustine and the way he had to struggle through to his faith. In the tenth class we may enlarge on the journeys of St. Paul with reference to the Epistles showing how the central experience of his life on the Road to Damascus had to find the most varied forms of expression for the different communities through which he moved. We might also take the life of Buddha in the East, with his teaching of compassion and that of Socrates in the West, with his search for wisdom, to show how from opposite sides they were both precursors of that which was to find fulfilment in the Christ Event. Confidence in life, courage for the truth, can fill us as we see such diversity resolved into a higher union of experience. Truth is more than opinion - here speaks the language of the Holy Spirit. Devotion to truth, courage for the truth meets us as the third ideal.

In the eleventh class much space is given in the main lessons to the teaching of the Grail and all that this has meant for succeeding centuries right into the nineteenth century - for example, the poems of Tennyson and Wagner's Parsifal. In the Arthurian Legends, Whitsuntide is a specially Holy Day, when the knights would not sit down to meat until there came some messenger, some wonder of the Spirit. In the nourishing by means of the Grail there lives the Mystery of the Transubstantiation, the forces of the Resurrection, for the forming of community in the Spirit. These and kindred subjects can fill the religion lessons, too. The works of Shakespeare show an immense achievement in this direction. There is much concealed Christianity in a poem like "Prometheus Unbound". The whole impulse towards freedom carries within it the quest for a true communion between man and man. The realisation of this leads to a sense of blessedness streaming towards us from the future.

Finally, in the twelfth class the children are given a survey of all the great religions of the human race and are led towards an understanding of the evolutionary possibilities within Christianity itself. With this they leave us to enter into life.

What has been outlined above is not a set syllabus but is intended only to indicate the trend of the religion lessons through the different years of school life. Each religion teacher is free to select what

he thinks best suited for his children. Each will draw on his own life experience and his own powers of interpretation.

As a background to the whole teaching year by year there is the life of the seasons and the recurring Christian Festivals. Christmas, the Festival of birth, is a festival for old and young alike. Most parents will have experienced the Advent Festivals for the youngest children leading up to the Christmas Plays which the teachers perform annually for the whole school. The Easter Festival, with its message of death and resurrection as distinct from the resurrection of nature in the spring-time, is reserved for the children in the upper school. Whitsuntide is not celebrated as a Festival for it can be approached by the oldest children only. On the other hand, the Midsummer Festival closing with the scene of the lighting of the St. John's Fire is an occasion that brings back many old scholars and their parents to renew their connection with the school. Finally, at the beginning of each school year, there is the Michaelmas Festival, when nature is passing over into death, but the spirit in man awakens the more strongly to its own life. Thus, the rhythm of the year acquires a deepened and a hallowed meaning that echoes on through all the years. The Christian Festivals occurring at the different seasons of the year educate in man the sense that, standing within nature, he nevertheless lives by a higher law: "My Kingdom is not of this world".

In the end we may say there is no aspect of life that cannot be reviewed and rediscovered in the light of religious experience. The effect of the religion teaching is to enhance human values. Every old scholar of our schools will know what it has meant to him; he will know how he left school with active interest in all that concerns man, but without bias, free to make his own discoveries, to question, dismiss, reconsider, reaffirm and, if he will, evolve further that which has been brought to him. His senses have been quickened and his heart warmed in childhood that he may the better find his way in manhood. Where this has proved true, the religion lessons have fulfilled their mission.

39th Conference of Educational Associations

The Rudolf Steiner Educational Association gave two lectures at the 39th Conference of Educational Associations at University College, London. On January 5th at 10-30 a.m., Miss Frances Woolls, B.Sc., of Wynstones School, gave a general introduction to the work of the class teacher. At 2-30 p.m., Mr. H. L. Hetherington, B.A., spoke especially about the forming of judgment in the adolescent years. Mr. Hetherington's lecture appears in summarised form elsewhere in this issue of CHILD AND MAN.

Life in a Nursery Class

Helen St. John

IT was snowing when I arrived at the Nursery Class I had come to visit, but it was beautifully warm inside. A few children had come already and were warming hands and feet near the fire; then they made for their favourite toy or helped Miss M. get things ready. I was given a seat by the fire but I was soon drawn into the life around me! I was amazed to see how good the attendance was in spite of the wintry weather, though snow *is* fun!

When all the children had come, Miss M. stood quietly in a reverent attitude and as if by magic all the children gathered round her, — that is, with the exception of a little three-year-old girl who went on playing in the "Dolls' Corner" — and they said together a Morning Prayer, a few devout Amens echoing each other at the end. They sang too and did dancing movements; but this time the wee one had wandered up and joined in. After plenty of bodily activity the children painted with water colours. I was fascinated by complete silence for a few minutes. It seemed as if something in the children and something in the colours was one — the atmosphere breathed contentment. After a while, when the children had painted their fill, they played a delightful game about snowflakes — a boy stood like a tree and the others formed a circle round him; with the words:

"Whenever a snow-flake finds a tree,
Good-day, it says, good-day to thee;
"Thou art so bare and lonely dear,
I'll rest awhile with my little friends here".

The children lightly touched the boy — as befits snowflakes! and it seemed to me that his rather hidden nature was encouraged and gratified by such gentle and universal attention!

"I'm hungry" said someone, and indeed it was time for "Break," but after that refreshment the children began to play. How interesting and revealing that was to watch! In a "Big Ship" game, one little girl — the ship's cook, she was — chopped up orange peel for 'marmalade', while a boy called out to Miss M. "Be on the shore to meet me when the ship comes home"! "What a mixture of realism and imagination" said I to myself. Wandering round as unobtrusively as possible I discovered some joinery going on — two boys and a girl were using hammers, saws, gimlets, etc. and were making all manner of things, even a grandfather clock, the little girl was making, she said!

I shall always remember the lovely picture some of the children made in their "dressing-up clothes". They had dressed themselves as a very large royal family! They processed round, gay in green, yellow, orange and purple, each holding the other's red train. It had stopped snowing and the sunshine through the windows fell on their golden crowns.

With some tactful help the children came gradually out of "Play-time" into peacefully listening to a simply fairy story. The grown-up's almost matter-of-fact but clear way of telling it seemed to profoundly satisfy her listeners. She had a pleasant speaking and singing voice.

Soon the parents began to come and took their children away. The big room emptied of the life that had been there. I was able to have a talk, then, with Miss M. as I hoped one day to work with little children. I was immensely struck by the *free* way in which the morning's events had progressed; by her understanding and last but not least with the children's obvious happiness. "How do you do it?" I asked. "I don't do much" she replied, "its thanks to what *practically* results when one tries to work with little children according to Dr. Rudolf Steiner's indications for that age. He says 'There are two magic words which indicate how the child enters into relationship with his environment. They are: Imitation and Example'* One just puts one's continual trust in these".

Not wishing to take up Miss M's time any longer, I took my leave in thankful mood, saying, though, how much I should have liked to have come the next day. She smiled and said "You are like the children who want to come on Saturdays as well, and even Sundays!"

* Quotation from "Education of the Child in the Light of Anthroposophy".

"What poem did those lines come from that your class said at the Festival?"

"Lost in Paradise" by John Milton.

The College of Teachers

J. Darrell

WHEN the first Rudolf Steiner School was founded in Stuttgart in 1919, it was given the name of the Free Waldorf School. It was to be free not only in its almost complete independence of State control – a thing far less common in Germany than in England – but also in another and more unusual way. The running of the school was to be in the hands of a so-called College of Teachers, the whole body of teachers, that is, working together as colleagues; in these arrangements the Waldorf School has been followed by all fully-fledged Steiner Schools of subsequent foundation. A republican form of constitution was felt to be necessary not out of some special social theory or some special self-assertiveness on the part of the teachers, but simply because it was essential for the proper practice of the education itself. This is not to say that fruitful teaching along anthroposophical lines cannot be done under other conditions of school management; the experience of some two hundred Steiner teachers in the Swiss State-schools, for example, proves otherwise. For the full and unrestricted development of this form of education, however, the teachers need to be sovereign in all things touching pedagogy, in no way subject to external or imposed control whether of Head, Governors or Education Department.

The need for such freedom in education is recognised by very few today; there are plenty who would deplore, for example, the absorption of the Public Schools of this country into the State system of education, but who would be aghast at the thought of dispensing with Governors and Headmasters. And their feelings would be entirely justified so long as another and entirely interior, entirely formal change were not attempted as well. Changes in social organisations must reflect changes in actual human beings if they are not to turn out barren and even destructive.

The purpose of the education founded by Rudolf Steiner is so to harmonise the growing child that his own individuality can enter into him as fully as possible. This the teacher can do only by mightily exerting his own individuality in the light of a knowledge of man in his entirety. Such exertion is not simply a use of personal resources as such, for the personality alone is a separate thing and destroys society; rather does it involve a transforming of personality, out of ideal considerations, which others also can take to heart. It is in the endeavour towards this that human beings today can become one in spirit and yet remain truly themselves, and only in such an endeavour, undertaken on behalf of the younger generation, can anything like a College of Teachers become an inward reality.

To appreciate what is involved in this, however, we must recognise what is peculiar to our own times in the spiritual situation of man, and his characteristic need to change the world without by means of

the world within. St. Paul referred to this need when he said : "The Kingdom of God is not meat and drink but righteousness, peace and joy in the Holy Ghost". Many before him and since have implied the same, and it is true for us also, and yet with a historical difference : for out of our modern scientific world within we are in danger not of transforming but of destroying the world without, and that is a situation without precedent. Our answer to the question of questions, therefore, cannot just repeat what earlier ages discovered ; the ancient Greek found his salvation in philosophy, the medieval Christian in the sacraments of the Church, but these cannot serve our need. Indeed, it was precisely against sacramentalism, the view of the Middle Ages that outer things can be the expression of spirit, that the pioneers of our modern age revolted. The newer impulse was to recognise intelligence only in human heads and this sufficed to carry men in impressive self-confidence to the end of the nineteenth century. In his objective study of nature early modern man detached himself from her, externalising her and internalising himself in the process. He became increasingly aware of himself as a self-contained, self-sustaining personality, with his own point of view and his own aim in life. Who does not gaze in postdiluvial incredulity at the family-album faces of the last century ? These men – they are mostly men who so daunt us – are not of our kidney !

The ways of the nineteenth century cannot be our ways, nor its thoughts our thoughts ; this is a truth we are only slowly learning. The nineteenth century marked the end of the first phase of modern times, and we are called on to initiate the second. For in this century a change has come over modern man ; he increasingly experiences his independence as oppressive isolation, his point of view as irrelevant and his life-aim as beside the mark. Western man has withdrawn his consciousness so far from living nature that no instinctive connection with her remains. Whatever he now does in his mind he must accept full responsibility for. If his thought is to find its way back to life this can only be by a free act ; modern science has put man on his own like a veritable Prodigal Son, but rightly understood it has done infinitely more than this.

Objective truth, said Eddington, is not the point at issue in modern science. We are free, therefore, to think what we like, even if our thoughts finally kill us and so blot out even the thinking which produced them. This very freedom, however, so heavily loaded with danger as it is today, is the very thing which gives us our one and only opportunity to find *our* valid answer to the great questions. If the modern man observes himself with the detachment science has trained in him he discovers that although he *can* think as he likes he is, in fact, at the very centre of his thought life, not doing it at all ; he is here subject to a sort of *idee fixe* of the most powerful kind. What is it ? It is dominant in the Western mind today, and forces men to think that only the material world is open to exact observation. It is this which can prevent the twentieth century from

recognising the truths it so urgently needs ; but it is also this which can so stir up the scientific conscience in a man that he takes on the struggle to be completely and not superficially free in his thinking. If he does this, he will find it is not merely against a thought-content but a thought force, that he must wage it against his materialistic prejudice not because it is materialistic, but simply because it is prejudice. The fact that to think as idea without believing or rejecting costs him a struggle reveals to him the increased role which his will is playing in his thinking. In course of time he makes two further, related discoveries : the will that he now uses in his active thinking is the freest will he knows, and such thinking is qualitatively and directly related to the formative processes in nature. In other words, he begins to re-enter, now as a free creative spirit, that spiritual reality of the world in which he had once been immersed as an unfree creature and from which he so courageously took his leave.

The theme of this article made these considerations necessary, for there had to be indicated what kind of inner condition is called for in teachers today who, as in the Steiner Schools, claim the maximum freedom from outside control. Like all others who would give the spiritual life of our age an upward turn, they must interpret the saying, The Truth shall make us free, in a far more drastic way than in earlier times ; for their combat, as we have seen, must be with untruthful habit-forces in their actual thinking, and not merely with errors in their thought.

It will be clear from what has been said that the culture and the education of the future will more and more need to be created out of spiritual aspiration and spiritual knowledge, and that the freely striving spirit of individual man will be their fountain head.

Where something of this is achieved, an example of spiritual co-operation is presented to the children the value of which can hardly be over estimated : each teacher becomes for them a representative of the rest in quite a direct way, so that they have some feeling of how more can be in a man than his own limited personality, of how in his living ideals he is one with those who share them. And when on the other hand each child is borne in mind not only by the teachers separately, but through the sharing by the group as a whole of all that is known of him, a human-spiritual force comes into play which obviously helps the child, and which cannot in any other way be invoked. Much will depend in the future on such community in spiritual work of every kind, for only so will healing forces sufficient for human needs flow out into social life.

Questions and Answers : 15

When and how should the young adolescent be introduced to the facts of sexual life :

To the first part of this question there is really only one proper answer : When he asks. But how often do the young adolescents ask ? If the writer may generalize from his own experience, the answer is : Rarely, or never. And there is no doubt that this unwillingness to ask questions on a matter in which the majority of adolescents must be deeply interested, is not entirely due to lack of confidence in the adult, nor to embarrassment. It is perhaps far more deeply connected with the fact that at the same time as the adolescent becomes aware of the physical processes in sex and what they imply, he is also becoming aware – though not in so clear and direct a way – of the whole problem of Life, Birth and Death. The little child may be told that he grew up before birth in his mother's body, without him pondering too much about it. He may even be told, as some are, of his father's share in this. He will take it more for granted – particularly if he has any acquaintance with animals and their young. But these straightforward physical facts are not so simple for the adolescent, (who probably knows them already in any case !). They are linked with his frequently recurring self-questionings regarding himself as an individuality. Did *he* – this being of spirit and soul he is already beginning to feel himself – just grow up in his mother's body ? Did all the wealth of his ideals and hopes just start from the apparently fortuitous meeting of a microscopic sperm cell with an ovary ? The problems of individuality which arise in this connection are not just explained by a description of physical processes, however exact and tactful. If they are – and this is the danger of sexual education as such – then the result strikes deeply and detrimentally at the future cultural and moral well being of the grown man. For what real value can be attached to human striving, if it has no other beginning than the chance meeting of cells as the result of an instinctive, animal impulse ?

This brings us to the second part of the question : How shall it be done ? for there is no question of avoiding these facts, even though as with all other matters of information it is better when they arise in response to questions. But only an education which is directed to the whole human being, and which moreover has an opportunity to observe the whole human being throughout his stages of growth, can hope to deal adequately with it. When an education is directed principally towards the intellect, that is with the aim of imparting and explaining information, it is almost impossible to deal with sex adequately. For the facts of sexual life are not confined to our desire to know. They are more closely connected with our desire to feel and to do. Our feelings and will are more active in them

than our thinking ; and only an education which gives at least as much place to the education of feeling and will can help here.

How then can we educate in the region of feeling and will ? Rudolf Steiner has made this quite clear, and practice in the schools has substantiated again and again all he said. Through an artistic, imaginative approach to knowledge we can educate the feelings ; through a religious and moral approach to knowledge we can educate the will. That means, it is not enough just to know ; knowledge must inspire our feelings and stimulate our moral will, or else it remains in us like undigested food, or becomes active in us like a pointless purposeless movement. But it must be *all* knowledge that is approached in this way – yes, Arithmetic, Geography, Grammar, Science and all the other things a teacher has to teach. In everything the facts must come alive in feeling and will. Then when the time comes to speak among other things of the processes of our bodies, and the act of sex – and incidentally, physiology, which offers such an opportunity, is first introduced by the class teacher in Class 8, and later carried much further by a specialist teacher in Class 10 – the teacher can speak of much, very much, which neither causes embarrassment, nor rests in the adolescent as extraneous information which has no connection with his ideals and aims in general.

When and how in any given instance the teacher should speak of sex, and how much he should say is something which only he can decide from the circumstances presented to him. Everything depends on the teacher and the particular group of children concerned. You cannot at a specific time and place suddenly decide to introduce lessons on sex. One has to take the opportunity as it arises ; and that opportunity cannot be plotted on a timetable, or scheduled in a scheme of work for a certain day and term. It is part of the living inter-relation between the teacher, the children and the subject on which they meet.

To sum up : the very circumstances of our age which prompt this question is an indication of our inability to deal with it adequately. One could find very good reasons for the opposite course : Whatever you do don't you dare say a word about sex ; for, never perhaps in the history of civilisation has an age been so sex-conscious as ours. It attacks one from all sides : newspapers, literature, advertisements, entertainment, fashions, psychology, social problems – everywhere. This lack of balance must be corrected. It cannot be done by just explaining to an adolescent the symptoms and dangers of venereal disease – though it is desirable that at some time in his life he should know that ; nor can we indulge the pious hope that if *we* tell him "how babies are born" instead of leaving him to pick up his information from the same sources as we ourselves did, that he will be more self-controlled as a result. We must give him an ideal – an ideal founded in reality ; an ideal that is our own ideal ; an ideal that his thinking understands, that warms his feelings and stimulates his moral will. And only education can do that ; an education that

gives just as much importance to art and religion as to science, which seeks to engage the feelings and will just as much as thinking, which sees in man a being of spirit and soul as well as body. To such an ideal the Rudolf Steiner schools are committed, and the results of those efforts must be sought not in any written or spoken words, but in the future lives of the children who pass through our Schools.

A. H.

Speaking of Education

"There was uproar in London's Central Hall last night when nearly 3,000 teachers were told by a Tory M.P. that they were wrong to attack the Government over pensions. Jeers, boos and the blast of a playground whistle drowned parts of a speech".

News Chronicle.

* * * *

"A report published by the University of California states that a thousand million copies of comic books are sold each year in the United States, the outlay thus involved being four times the combined yearly book budgets of all public libraries in the country, and exceeding the total annual amount spent on textbooks in all the nation's primary and secondary schools".

Bulletin of the International Bureau of Education.

* * * *

"'How many Sunday school teachers know about Jet Morgan? Those who do not are not doing their job properly,' said the Rev. W. Fenton Morley when he opened a conference on Junior Missionary Education at Edinburgh House, London, last week".

Times Educational Supplement.

The Feeding of Various Types of Children

Dr. Maria Glas

IF asked about diet for a particular child, it is easy to give hints about what to include and what to avoid in order to help the child. But it is far more difficult to give a short account of the reasons for such advice.

The description given here of the processes at work in nutrition is based on the view put forward in many lectures by Rudolf Steiner. These processes are generally regarded as a 'material' event only. In spite of much progress made in scientific research into the problems of nutrition, many gaps remain in our knowledge. A study of these matters can bring one to the conviction that the fundamental difficulties can only be overcome through spiritual insight. Rudolf Steiner repeatedly draws our attention to the fact that only very little of that which we eat and digest goes into the substances of which the tissues of our body consist. The more thoroughly a food substance is digested and metabolised, the more it is deprived of the life from which it has originated. The substance is almost annihilated and has to be rebuilt by our own life-process according to our individual needs. The effort made by the digestive organisms to devitalise, to break down and to annihilate the food is the energy required for the rebuilding of the substances which make up the body. The food provides the stimulus for this effort. The organs concerned with the production of the digestive juices are at the same time involved in the regulation of the composition of the blood. Stomach, liver, pancreas and intestines between them balance the content in the blood of red blood corpuscles, of acid and alkali, of sugar, of proteins. Unless they are 'put wise' about the composition of organic substances by breaking them up, they would be unable to 'mix' the blood in the right way. From this mixture – the Greeks called it 'crasis' – springs the human substance.

In order to solve our particular problem we have to realise that when eating them we do not call so much on the substances of the carrot or of the apple in order to replace the loss of body substance, but rather wish to keep the digestive organs in play. They are the focal point from which the formative forces for the blood work. It is as if the process of creation was continuously repeated by the life processes in the digestive organs.* This 'creation' takes place, at

* It may be of interest that a similar process is supposed to go on in the universe with the galaxies. There is reason to believe that the other galaxies are receding from ours continuously and that at the same rate matter is being recreated 'out of literally nothing'. (cf. "The Modern Universe" on television, December, 1955).

the level of physical substance, in accordance with, and as an expression of, psychological conditions and individual characteristics. Heavy bones are an expression of a particular personality. A fine, clear skin reveals some aspect of another soul. These variations in the features are the visible effect of differences in the life processes which are in children strongly influenced by diet.

Let us take as our example a child who has a very big head, fair hair and a dreamy look in his eyes. His features are rather babyish. His hands are small and not very clever if he tries to lace up his shoes and especially if it comes to making a bow with the laces. His skin is very soft and whitish rather than pink.

In choosing the right food for him one should keep in mind that the process of solidification wants support. In a plant this process works most strongly in root and stem. Vegetables taken from these parts of the plant should frequently be included in his diet. One could suggest beetroot, turnip, radish, carrot – the latter especially for very young children – parsnips, celery, rhubarb, kohlrabi. (Potatoes are *not* roots and have not the effect indicated above). He should be encouraged to tackle the crust of bread; he should have his bread often in the form of toast. Crisp food of every kind helps him to 'get his teeth into' matters which offer resistance. Fruit juices should soon replace part of his consumption of milk. The citrus plants (orange, lemon, grapefruit, tangerine) carry the process of solidifying right up to the fruit – as the hardness of their skin proves. They should come into the menu in the form of raw fruit, fruit juice (the preserved form has not the full value of the freshly pressed juice) and also as marmalade. Cheese rather than egg provides the most useful form of protein. Cheese making is a hardening process which is carried on to a more or less high degree – according to the make of the particular cheese. Potatoes and white flour are better kept to a minimum. It would not be advisable to give much sugar.

The little girl with the small head and the finely featured face obviously asks for a very different sort of diet. She already looked bright and awake when she was four, is very inquisitive, over active, keenly interested in the technicalities of our modern life. She is very much down to earth. Dolls were soon discarded. Horses, on the other hand, become an absorbing interest. She is a light sleeper and easily gets pale, tired, exhausted. One gets the impression that not enough fluid is retained for the formative forces to work at their own slow pace. In her diet we would have to stress the cereals. To some extent they should be given as sweet puddings or in the form of porridge. The grains of the cereals have the task of attracting large amounts of water as the germinating seed swells. As the digestive organs 'tackle' them they get the right 'idea' of the process of growth and increase. They consequently regulate the blood mixture so as to balance the tendency to become too slight and thin.

Unless the child refuses it too definitely, one should try to let her have plenty of good (unpasteurised) milk, green vegetables and fruit: plums, grapes, dates especially. Dishes well sweetened with brown sugar and honey should be plentiful. The famous Birchen Muesli is, if well prepared, as popular with children as it is wholesome for them. You mix grated apples with raw oat-flakes (soaked in a little water a few hours) and add grated nuts of every kind. The top of milk can be worked in and it may be flavoured with any fruit or simply with lemon juice. Sweeten with plenty of brown sugar.

These examples will be sufficient to illustrate the principle involved. You get ideas for your child's menu if you learn to 'read' your child. The attitude which brings you nearer to this ideal is observation, loving and at the same time objective. Concerning the food substances, we should ask ourselves: what part do they play in the life of the plant from which they come? That again, after some practice in the matter, will lead us back to the requirements of the child. It should be remembered that the way the food is served plays at least as big a part in its effect as the calories and the vitamins which it contains. It is all important that the child should look forward to a meal, and that it should be an occasion which everybody (also the adults taking part) enjoys. A little of fun and laughter is as important as the grace which precedes the meal. In such circumstances it is not too difficult to observe whether the child likes what one has chosen as much as one hoped. For something in the child, whose food instincts have not been spoiled earlier on, knows very definitely what is 'good for him'.

Geography

"Please Miss – where is the Sewage Canal?"

Gymnastics

John B. Wells

(Reprinted by kind permission of the New School Journal)

THROUGHOUT the school-life of the children it is our aim to help them to incarnate into their bodies in a healthy way. Each of the school subjects, as we present it, has a specific influence, and we regard it as most important that the children are brought to the different subjects at the right age.

While the children are in the first two classes they live in their own soul world of phantasy and imagination. They cannot, and should not, be expected to take an objective view of the world. In the third class, however, about the ninth or tenth year, this rosy world of his own fades from the child, and he frequently shows a tendency to criticise things and people around him for idiosyncrasies which he had completely overlooked before. With this psychological change comes a remarkable physiological change. The normal number of breaths a minute is eighteen, while the heart beats seventy-two times – a ratio of four to one; and it is at about this age that breathing and heart-beat come into this four to one ratio. Now is the time to introduce gymnastics, to bring to the child this bodily discipline of space.

The children begin with games and are led over to roundelays, or rhythmical verses spoken by the teacher about human activities such as sowing, scything, wood-chopping, threshing. The children do the appropriate movements in time to the spoken verse.

After this the children are given rhythmical exercises in which they can experience themselves more directly in space. These exercises are done to counting, though the counting follows the rhythm of the exercises and not vice versa. In this, gymnastics differ from eurythmy in which the movements directly express the sounds of speech or the notes of music, making the mood and depth of meaning more manifest and thereby enhancing the experience of the poem or melody.

Eurythmy works on the soul via the body. In gymnastics the body is the direct instrument of the ego in space. As the ego of the child is not fully awake, we must lead him on to gain a conscious experience of space. This is done by the Bothmer exercises. Through the movements of gymnastics the gymnast experiences space in such a way that he feels himself filling the space about him. The experience of feelings and mood as such does not come into gymnastics, although, as every movement has a mood, we can say that the inherent mood of gymnastics is joy, and this is the mood of healthy children who naturally feel joy in movement. Thus gymnastics and eurythmy are complementary arts of movement.

In the exercises which are given from Class IV onwards, the children are first brought to experience lightness and heaviness; thus they experience the difference between above and below. They also stamp and run various rhythms, which bring their consciousness to their feet.

When the children do their first main lesson period of geometrical drawing in Class VI, they are given exercises with copper rods in which they experience with their whole body the triangle and square, thus bringing geometry right into their limbs, into the sphere of their will. At this age, in their history lessons, the children hear how the Roman legionaries used to march along their great roads to all parts of the Roman empire, so that now the formation marching in gym has real meaning for them, – another example of how the different subjects can support and enhance each other.

After this the children are brought to a bodily experience of the three planes of space:

- (1) The plane vertically in front, separating right from left:
- (2) The horizontal plane, extending from the arms to the horizon:
- (3) The vertical plane that separates front from back.

This planar experience is one of the ways in which space is experienced by each one of us, though we generally think of it more from a centric, radial point of view.

Up till puberty children have a natural ease and grace of movement but now suddenly this is lost and their movements become "coltish" and angular. As they lose their instinctive experience of space, exercises are given in which the body falls out of the vertical, upright position and then recovers through rhythmic movement.

Thus something which may be said to happen psychologically is brought to a certain reflection physically, and in the physical realm the help and cure is given; this reacts back to heal the other spheres of disturbance.

If we consider the interaction of the centric, gravitational forces on the one hand and the peripheral, planar forces on the other, we can observe how these gradually come into the child; how they balance in the twelve-year-old with his effortless, instinctive co-ordination of his limbs, and then how at puberty this balance is suddenly upset and the planar pole falls too much into weight. It is then our task to help the child to restore this harmonious balance once more, but now consciously. Here begins the real work of gymnastics.

After the "fall" exercises, which help the children to find themselves more consciously, they are brought to exercises which demand a greater and more conscious precision of movement of the limbs and even of the eyes, and which bring an experience of the centric and planar aspects of space through tension and relaxation.

Though the Bothmer exercises might be described as the heart of the gym lessons, yet other aspects of physical education are not neglected. A typical lesson might begin with a ball-game in which control, team spirit and sportsmanship are brought out. After this warming up, the children would be brought into a line and perhaps march round in a polonaise to bring them into four lines, these then, move apart into open formation. Now with absolute quiet and discipline they begin the Bothmer exercises appropriate to their age. In the lower classes these exercises are begun and ended with a simple exercise in which the arms are first raised to the horizontal and then to the vertical. It is quite surprising to see the difference in the exactitude of the child's movements at the beginning and end of the exercises.

Now the children are divided into groups and go to the different pieces of apparatus, one to the horse, one to the trapeze and one jumping perhaps. There they learn to control themselves on that particular piece of apparatus, learning courage and determination. For example, it is surprising how much courage is needed to jump off the horse from a kneeling position.

Gymnastics are a discipline of space and they react on that other discipline of space namely geometry. In geometry man with his thinking considers space microsmically bringing it down on to his paper. In gymnastics, with his willing, man draws himself out into macrocosmic space.

A party of English visitors is being arranged to visit Dornach in Switzerland, for the purpose of attending the Summer Conference (31 July—11 August) and to witness the performance of Goethe's Faust (Parts I and II) at the Goetheanum. Anyone wishing to join this party, which leaves London on the 29th July, should get in touch with Miss L. Kreidl, 38, Museum St., London W.C.1.

Novalis

WE have long been an admirer of the beautifully got-up publications that have appeared from the Camphill Press. TWO TALES by Novalis, translated by Maria Selinger, and published by Selma Publications, Aberdeen (3/9d. by post 4/-) has recently appeared, bearing the unistakeable stamp of their assistance in its artistic contributions. This is not 'to put the cart before the horse' by mentioning the appearance of a book before its content. The name Novalis is sufficient to recommend anything of his to those who have discovered this German author, so highly appraised by Steiner and Thomas Carlyle. To those who have yet to discover him, we can only say that in these two tales: Hyacinth and Rosebud, and Eros and Fabel, a key is given which may unlock for them the door to an enchantment and profundity hitherto yet undreamed of in modern times. But we return to the production of this little book, not only for the reason stated, but because here production and content so admirably complement one another. We wish this book and Selma Publications every success, for it is obvious that there are possibilities in those behind this venture, for even more outstanding work.

TINKER BOY: *Patricia Lynch; J. M. Dent and Son; 10/6d.* Miss Lynch is so well known for the charm of her Irish stories for children, and the beauty of her descriptions of Irish life, that there is hardly any need to do more than announce her books as they appear. Not only have several of her stories been serialized in dramatic form for the B.B.C., but they have been translated into several European languages – and even in Malay. The latest one is about a boy whose father as a young man went away with the tinkers, and who lives in a caravan with his mother – a fortune teller. He forms a friendship with a town girl who takes him to the nearby school, and who goes through many difficulties and adventures with him. An excellent addition to the school library.

SIX GREAT SCIENTISTS: *J. G. Crowther; Hamish Hamilton; 10/6d.* The six great scientists are: Copernicus, Galileo; Newton, Darwin, Marie Curie and Einstein. This book forms one of a series of "Six Great . . .", of which ten volumes have already appeared. Anyone of the biographies can be read at a sitting, and each gives the essential facts of the personality concerned, and a picture which is at once inspiring and interesting. It is impossible to single out any one of these figures as being more outstanding in interest than the others, as the author has contrived to ekep the same high standard of description in dealing with them all, so that the general effect of this book is to give a picture, too, of something of the development of science itself.

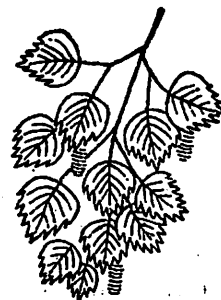
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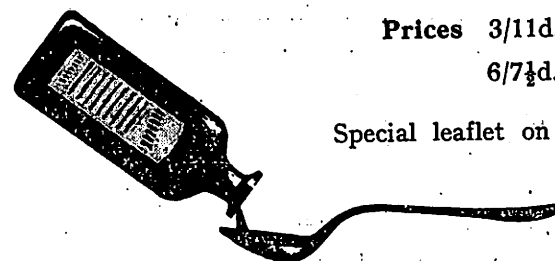


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