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Child and Man

MID-SUMMER
1956

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CHILD AND MAN

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at

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

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CONTENTS

Give and Take - - - - - EDITOR

Rudolf Steiner Schools *a special article*
by the Editor

What makes a good Scientist - - - - - DR. H. HEITLER

Examinations Examined I - - - - - H. L. HETHERINGTON

Notes and Comments - - - - - SPECIAL CORRESPONDENT

W'allah Negib ! W'allah Negib ! - - - - - REX RAAB

In a Nutshell

Read, Mark, Learn ; and Inwardly, Readers, Digest !

"It is the Child who is Real"

Give and Take

THIS Editorial has proved to be a very difficult one to write, because we have written it in a mood of justifiable exasperation.

Such a mood does not help us to write clearly and compellingly. And above all we wish to do so on this occasion. Drafts of possible editorials have been passing to and from between the joint editors, each one less acceptable than its predecessor.

What, you may well ask, is the controversial subject, which has caused so much discussion and correspondence? What have we decided to talk about, which finds its way into print with such difficulty? We will tell you. Over the past few years we have watched sales of CHILD AND MAN rise to round about the thousand mark and stay there. The magazine has gained in popularity and now has a steady, if somewhat limited, sale.

But we are far from satisfied that we are meeting the needs of our very varied readership. This is because we are totally ignorant as to what kind of reception the various features of our quarterly have among our readers. *We practically never hear from them.* Quarter by quarter the magazine goes out to a thousand homes and quarter by quarter we are left guessing as to how CHILD AND MAN is being received.

The only indirect indication we have is our record of sales: an impersonal and chilly source of information indeed! What a miserable substitute it is for a lively correspondence, a vigorous expression of opinion, forthright criticism, suggestions for improvement, for all those things that a sturdy and independent readership could so well supply.

You may have noted from time to time an article, the author of which is concealed behind the title of 'Our Special Correspondent'. Many and various are the personages who fill this office. But why should it not be filled, not occasionally but often, by a reader? Here the shroud of anonymity can reassure the modesty, without preventing the lively participation, of our readers. Why should you all not look upon yourselves as Special Correspondents? You could so well be a mine of information, a source of continual commentary, the channels through which news and views of all kinds could flow to us.

Then the Editorial would not be difficult to write. For then we should feel that we were taking part in a conversation, that, knowing something of those we were talking to, we could answer their questions and discuss their views and problems.

How different writing an editorial would be, if we were aware, far more exactly than we are at present, of our readers, their questions, their enthusiasms, their disappointments and their criticisms. At present writing an editorial is like speaking out across a darkened hall, the audience silent, their faces concealed in gloom. But what we want to be is part of a great circle formed by our readers, where discussion, give and take, cut and thrust if need be, would be the natural expression of a meeting of friends and acquaintances.

This magazine caters in the main for two types of reader. There are those who are already familiar with the main principles of the Rudolf Steiner Education and those who know little as yet and want to know more. In the first category there are teachers in our schools and elsewhere, specialists in educational problems and those general students of Rudolf Steiner's work, who wish to follow it up in many directions; in the second there are many of the parents who send children to Rudolf Steiner schools and those more recent acquaintances, who wish to learn something of what the Rudolf Steiner education is doing in this country.

We are well aware that it is necessary to provide for both categories and endeavour to do so, *but are not aware how successful or how ineffective our efforts are.* We must hear from you, if we are to give you the best service. Please give us the help we ask of you.

THE EDITOR.

* * * *

A Conference for Young People

We are pleased to announce a Conference for Young People on the theme CREATIVE MAN which is being held at Wynstones Hostel, Brookthorpe, near Gloucester, and to ask readers to make it as widely known as possible. It takes place from July 28th to August 6th, 1956; and in order to attract as many young people as possible, camping as well as dormitory accommodation is provided. For further particulars please write to: Youth Conference Secretary, Wynstones Hostel, Brookthorpe, Gloucester.

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We Apologise

. . . for the obvious misprint on the title page of the last number of 'Child and Man'. 'Volume V Number 8' should, of course, have read 'Volume IV Number 8'. We regret the perplexity this has caused, particularly to those who file copies of our magazine.

RUDOLF STEINER SCHOOLS

A SPECIAL ARTICLE

by the

EDITOR OF CHILD AND MAN

SOME time ago there was a BBC broadcast in Our Day and Age programme on the work done in the Salmon's Cross Rudolf Steiner School for children in need of special care. Recently, there have been broadcasts in the Woman's Hour programme about the work done in the same kind of schools at Camphill. This is as it should be. The work going on at these schools deserves and needs every encouragement.

Unfortunately, however, Rudolf Steiner's name is becoming synonymous in the public mind with the special methods used in helping and educating handicapped and maladjusted children; but Rudolf Steiner did not devote his life to this purpose, nor is the sum total of his work and teaching by any means confined to this one end. If, however, this misconception should be persisted in, it can seriously handicap the work being done in those Rudolf Steiner schools where children pursue a normal education; and - what may be worse - obscure the fundamental teaching on which all the manifold developments of Rudolf Steiner's work rests.

We appeal to parents and friends who are familiar with the nature of our schools, and the methods that are followed in them, to do all they can to correct this misconception in every way possible wherever it arises. It is in the interests of their own children that this should be done, as well as in the interests of Rudolf Steiner's work. Already several of our schools have made announcements in the press to this effect; and representations have been made to the BBC to make a statement about it. It is essential to press for such a clarification wherever possible and with the greatest intensity.

Rudolf Steiner spent his life pointing out that the clue to the understanding of our life and world was only to be found in exact investigation of spiritual facts and phenomena. In a

comprehensive and exact analysis he indicated the disorders of our times, how they had arisen and how they might be put right. In many written books, and in even more reported lectures and lecture-cycles, the sum-total of what he had to say has been preserved, and is available for all who care to study it. But Rudolf Steiner was no mere theorist. Experts and practitioners from many spheres of public life came to him with practical problems and concrete questions. "How can we put into effect what you say?" they all asked. In every case he gave them exact directions, which have since been followed up. Thus arose the practical work which is known and carried on in the world today in Agriculture, Medicine and Education. Thus, too, arose the work which is being done so successfully, and which is becoming so widely known in England, for handicapped children.

But it must be emphasized that this work with handicapped children will be completely misunderstood if it is not seen in the light of Rudolf Steiner's educational work *as a whole*. The materialistic and technological developments of our age press into and upon our whole policy and method of education. If this continues, Rudolf Steiner declared, more and more will it become impossible for children to grow up to lead a free, independent life. Faculties which they have by nature, and which contribute to the cultural, spiritual and moral development of man will become stunted and atrophied. They will lose the vitality of the senses. Indeed, the very human intellect, which is so essential for the supervision and development of these technical achievements will weaken.

To offset this, to give the children an opportunity to develop fully in the future, to enable them indeed to understand and develop the very technical productions themselves, a new method of education is needed. That method is the one which is studied and practised in those schools bearing the name of Rudolf Steiner - or, as they are more generally known on the continent, Waldorf schools.

Recognition of this fact makes it possible to draw quite clearly the distinction between the Rudolf Steiner schools which are listed in this magazine, and those which deal with children in need of special care. The latter deal with cases of mental and psychic aberration which are already among us - the advance guard as it were of the ills which will afflict future

generations to a far greater extent than they do now, for cases of maladjustment, mongolism and moral weakness are on the increase among children. That is what attracts such widespread attention to the problem. The former, the Rudolf Steiner schools which are represented in this magazine, seek to *prevent* that by an education directed to the fully and wholly human.

The fundamental ideas and methods in Rudolf Steiner education must eventually find their place in the world – for the good of the world now and in the future. How soon they will find that place, how effective they will be in *preventing* the increase of mental, psychic and physical maladjustment in the generations to come, depends entirely on the number of people now who can recognise this, and who are prepared to do something about it. And the first step in doing something about it is to distinguish carefully between those Rudolf Steiner schools that deal with children who are already victims of the ills of our time, and those schools that are working to prevent this increasing in the future.

There is no question of rivalry between these two kinds of schools. That is unthinkable; for only those people already working as we are along the lines Rudolf Steiner laid down can fully appreciate as we do what is being done by others elsewhere. Indeed, rightly seen, the very success of Rudolf Steiner's special methods in one sphere, vindicate the rightness of what he suggested in another. May the work done in the name of Rudolf Steiner for handicapped children go from strength to strength; but let us not forget that if the work also done under his name for children who have no such handicaps is ignored or confused, we do so at our peril.

* * * *

Other Nations—Particularly our own—Please copy

During the recent conference of the Rudolf Steiner Educational Association held at Michael Hall, a visiting teacher from the Rotterdam school spoke about conditions in Holland. Although the Rotterdam school has only been in existence for seven years, it enjoys privileges which we might well envy. A full teacher's salary is paid out of public money for every fifty children on the school's books; and a subsidy, together with technical help and advice, has been given for a rebuilding programme shortly to begin in connection with the school.

This recognition of the independent school as a public service is something still to come in this country—but come it will and must.

What makes a good Scientist?

Dr. H. Heitler

IT may seem to many that the question raised can find a comparatively straight forward answer. A good scientist will have to know his subject thoroughly, he will have to be well acquainted with all the work done in his particular line, he has to master the techniques required if he deals with experiments and also the theories and mathematical formulae. All these requisites, to which, of course, may be added others, demand certain intellectual abilities; and therefore, in the first instance, he must be a man who knows how to think and observe. Further, it is demanded that he has initiative and an urge for knowledge, impulses which grow out of his will or moral nature, and finally, it is considered advantageous if he has imagination and the faculty of grasping intuitively the solution of a problem, to be confirmed later through experiment or other proof. Such gifts come out of the feeling. It seems as if thus the demand is already fulfilled which Rudolf Steiner constantly made, namely, that the *whole* human being will have to enter once more into the problems, scientific or otherwise with which man is confronted when facing the world. But the picture of such a man contains nothing beyond rather commonplace trivialities, and is therefore far from what Dr. Steiner could have meant.

When we look at the history of science we notice that at the beginning of its era a certain universality of knowledge was prevalent. The whole of nature was looked upon and taken into account, and no pronouncement about its laws or its relation to man did not also involve philosophy and with it religion too. When Kepler found the laws of the planetary movements he was satisfied not only because he found a simple solution to a complex problem but also, because in this grandiose simplicity, as a philosophical *sine qua non*, harmony was reflected, and through it the divine creative powers expressed themselves. How different is the position today. The world-wide outlook has contracted more and more. Science and philosophy has separated, science is split up into numerous branches, and specialisation into smaller and smaller fields has taken place. For example a physicist of today is not expected to be familiar with all that physics has achieved. He will have to be a specialist in radio, in nuclear physics or part of it, in X-ray studies, in optics, heat, acoustics and so on. His attention, and often his whole life, is focussed on a small section of the whole. This process of specialisation is still on the increase and one could foresee that eventually every scientist will be his own specialist. Seen from a bird's eye view they may appear bent intently over patches of ground digging holes which get smaller in size but deeper, and hardly aware of what the neighbours do. "They are getting to know more and more about less and less until they know everything about nothing", to quote the wistful remark of one of the great scientists of our times.

It is easy to criticise these modern tendencies and to point to their fallacies and pitfalls. Yet, if mankind were to repeat its scientific evolution, even with the full knowledge of where it has come to, would it arrive at something different? Are there any apparent turning points of which one could say that if only science had gone in another direction it would have avoided the predicament in which it finds itself now? The answer is no, or at least nothing obvious. Science had to go the way it went, and only now we begin to realise that we have achieved an extraordinary dispersion into cells, the occupants of which hardly know of their origin. We feel strongly that the walls have to be broken down and that every single cell will have to find itself in the context of the whole. There is, however, nothing in the content of the cell which could initiate such a process. We feel, however, that man is an individual and complete being in himself and that society and all that grows out of it is not a complex machine with the human beings forming only the cogs, but that society in its innumerable aspects should reflect man in his totality.

At all times it was known that nature held deep and wonderful secrets which were revealed to man according to his capabilities; among which particularly in early times the intellect, was by no means a predominant one. When about 400 years ago this intellect began to be the most prominent part of man's soul, it was only a natural that he approached nature with this new faculty. He experienced the joy of finding that this new power led also into the spirituality of what is outside of man. Kepler was still aware that in the concept of the planetary movements, that is, in their human intellectual form, was reflected the harmonies of the heavens. This awareness disappeared with the progress of time until today it has been completely lost. At the end of the 19th century during the so called classical period of science man's intellect had become almost incapable of being active in any other way but in the strictest sequences of cause and effect; and therefore of nature's many secrets only those of a like rigid pattern could be apprehended. Of the totality of nature only that was allowed to penetrate into our knowledge which had been retained by the rigid mesh of our intellect. All else was either rejected completely, or allocated to a region outside the realm of objective science and to the reaction of our subjective personality.

A typical example is the scientific treatment of light and colours. In the pure phenomena there is nothing, to start with, which could be grasped by our intellect. All the sense impressions of the world of colour escape its grip and are therefore ascribed to a subjective reaction to something, whose "real nature" we do not know. Only when light is pressed through certain artificial arrangements in our optical experiments, which, of course, are the result of intellectual deliberations, then, eventually, we obtain something which can be measured and in general be treated with our analytical mind. In this way we obtain all the manifold optical instruments like tele-

scopes, microscopes, interferometers etc., which in turn reveal to our senses detail of the heavens and earth which otherwise would not be known. But the colour as such has disappeared into the realm of psychology. The scientist has become colourblind as E. Lehrs points out in his "Man or Matter", or, to put it the other way round, as far as man experiences colour he is not a scientist. This is acknowledged every now and then, but very rarely the conclusion is drawn that in the allocation of one part of a phenomenon to objectivity and the other to subjectivity the scientist acts quite arbitrarily. He imposes upon nature his own temporary intellectual limitations. Instead of confessing to these limitations that *e.g.* the experience of colours is at present on a different level of consciousness from that of the intellect and that therefore the methods of the latter are not readily applicable to the former, he maintains that the objectivity goes exactly only as far as his own scientific intellect can reach. True, this intellect is not at the end of its possibilities yet, but to return to the picture above, it digs deeper and deeper into its own hole, making it at the same time more difficult to find an exit.

Nobody would blame a person who is not able to give an answer to a problem because he knows that his faculties are not developed enough. On the contrary, we would respect him as an honest man and perhaps even as a wise one, because through the knowledge of his limitations he knows that there is something beyond his reach at the moment. Do we not deride as foolish the "proofs" of eminent scientists of their times, not so long ago, that no machine heavier than air can ever hope to fly? They did not realise that their thinking was not developed enough to contemplate such a possibility and they therefore decreed that it was impossible. But is the scientist of today not in the same position who declares that the wave nature of light deduced from experiments are the objective reality whereas the colours he sees are only the result of the impact of the waves upon the nervous system? He cannot imagine that such and similar sense impressions may in future time be the elements of a science in the same way as length, weight and time are those of our sciences today. It may well be that our present day scientific thinking is inadequate for such a task and a new quality will have to be developed. We may not yet have a clear notion what form this new quality will take, but the very fact that on innumerable points of our sciences of today we touch on the borders of our capabilities should certainly awaken the awareness of new realms of consciousness waiting at the threshold.

This becomes even more obvious when we consider the field of electricity. We should be quite clear that here we are dealing with something which is completely removed from any immediate experience. Electricity nowhere touches directly any of our sense organs. Only its effects show themselves as mechanical power, heat light, sound, chemical influences etc. This makes it almost impossible to ask the question: What is electricity?, and even if the question is asked we would not know what sort of answer we

would expect. An unknown quality has permeated our civilisation to an overwhelming degree, yet rarely do we stop and reflect upon the fact that there is so to speak an invisible servant who performs his tasks as from behind a curtain. It may be for psychological reasons that we do not like to look too closely at this ghost-like acting from behind an impenetrable veil, and accept the services, pretending that as long as we get the quantitative results there is no need to puzzle what is at work, if it is at all sensible to do so. But it is also a fact that half solved problems, unanswered questions cannot be put aside for ever. They live in the subconscious of the human soul and will make themselves felt sooner or later. It is almost common knowledge today that unsolved conflicts below the surface of our consciousness have very often detrimental effects. There is no reason to assume that a "scientific" subconsciousness should form an exception and even if it does not result in neurosis it may well be detrimental to the scientific thinking itself. Indeed, one can sometimes wonder when statements or proposals of an amazing logic appear in print and are taken seriously if this very process of deterioration has not already gone under way.

A great deal more could be said and many examples cited where in our scientific civilisation the human mind goes so far and not further. It does not look at the frontiers consciously but turns round and says : That is all there is. It is the refusal to face the question which is perhaps the most serious symptom of our time. Races, empires, nations have fallen and vanished again and again in history because they refused to "face the question", that is, to see what the future demanded as a new impulse, a new evolution. Of course, most of the aspects of our civilisation find themselves today in this position, but in science, which is undoubtedly the most influential activity of our time, it has become the most urgent problem. The scientist will have to become fully aware of the borders to which his particular field leads him, borders which are neither imposed by nature nor by himself but which appear as such by the way of how he establishes the relationship between himself and Nature. In this, experience will then live ; and, instead of the inner cowardice which refuses to acknowledge the passing character of the borders and the consequent dishonesty which declares that there is nothing further, the courage to approach the unknown and the selfless honesty concerning the temporal quality of the achievements.

An event of times long past seems to put into picture form the task of the scientist of today. Moses led his people out of Egypt toward the promised land, and when the time came he was allowed to see the goal of 40 years of wandering in the desert although destiny did not permit him to enter it himself. The scientist of today should be aware of the existence of a "promised land" and this knowledge should live in his research and his teaching. Then, and only then, has he fulfilled what has been put before him as a task in the relationship between nature and his own being. Then the path is shown, and in this lies the promise that sooner or later, in this generation or in some to come, it will lead over the border of today.

And so, the border experience shows itself to be not the limits of cognition in the Kantian sense from which we have to turn back with resignation, but a new beginning. It opens up the possibility of a wider and deeper knowledge of nature, unfolding at the same time the cognitive powers of man. Once more, the way is opened for the whole human being to enter into harmony with the totality of nature. The necessity of our age to approach her scientifically only through the narrow faculties of our intellect will be recognised as a passing phase. The cognitive faculties of the future, though dim and dormant at present, appear as inherent possibilities as real as the plant is an inherent possibility in the seed. When the scientist carries this consciousness into his work, it will be permeated with a new spirit. Then, even the layman will recognise that not only a thinking machine, to which he has hardly any relationship, produces all these incomprehensible ideas ; but that a full human being is engaged in the solving of the riddles, which the relationship of man and nature present. When he lets it flow into the teaching of the young, then he plants into their souls this living seed, which will be nurtured and cared for until its time for fruition has arrived. And what could be of greater value for the future than to give our young people bread and not only stones ?

* * * *

The Setting Sun

The sun descends behind the moorland grey,
Silently, softly, closes the day.
The shadows sail beneath the sky,
Cloudless, purple light floats by.
Shadows on the moorlands quiver,
Leaves of the trees now gently shiver.
Behind the clouds gleams a rim of light,
Coming towards us dances the night.

The sun sinks down, a red ball of fire,
It is the day's own funeral pyre.
Above the sky is darkening fast,
The birds are glad to nest at last.
Quietly gone has the beautiful light,
The rim of the moors is as black as night.
Soon will be coming the break of day,
When once again the world will be gay.
The earth is a beautiful, wonderful thing,
Give thanks to God who made everything.

Girl, aged 13, from
Michael Lodge School.

Examinations Examined I

Remembering and Forgetting

H. L. Hetherington

(During the course of the following year contributors to *CHILD AND MAN* will be considering the examination system in British education and how far it achieves what it sets out to do. In this first article the subject is approached in a more general way as an introduction to more specific discussions later. EDITOR).

RUDOLF STEINER education does not include set examinations in its method and yet it is conditioned to some degree by the examination system which obtains in other schools and at the university. We sometimes find it necessary for children to take the local examination at 11 plus in order to qualify for a county grant, and, towards the end of their schooling, preparation for the General Certificate of Education at Ordinary and Advanced Level necessitates some modification of the ideal curriculum.

The practice of written examinations all too often demands the committing to memory of a large number of facts, most of which will be forgotten all too speedily. Mathematics and Art are subjects which tend to test a skill rather than mere memory, but this cannot be said of the ordinary level examination in English Literature, Latin, Geography or History, for example. In modern languages a skill is also tested, but the practice of demanding translation from English into the foreign language works against all sound practice in modern language teaching, where such an exercise is carefully avoided. It is considered too difficult and too dangerous, being an open invitation to anglicisms of all kinds, such as the classic example from *French Without Tears*: "elle a des idees au-dessus de sa gare!"

In so far as success in examinations depends not on skill, but on mere memory, it is open to very grave objections. These have been put forward by many writers on education, but certain aspects have not been sufficiently stressed. All schoolmasters who have had to deal with sixth forms or their equivalent will have met the clever scholarship child whose phenomenal memory, and little else, has carried him through. Very often a nonchalant detachment and lack of real enthusiasm is accompanied by a narrowness of outlook and lack of originality which stem ultimately from lack of interest. And yet such a child will often carry off all the palms, he never forgets what he is told, he summarises speedily and spots relationships; but he is already dried up, there is little of the sap of enthusiasm left in him.

Examinations cannot easily distinguish between the clever and the intelligent boy, between the lad with merely a good memory and the one with an alert and penetrating insight and real inventiveness. And yet these latter qualities are the ones of most interest to a future employer or a professor at a university.

These objections have often been made; the insufficiency of what is generally only a memory test has been evident to many. But what has not been stressed outside the Rudolf Steiner education is the importance of *forgetting*. The shape of the Rudolf Steiner curriculum arises from this very understanding. The main lesson teacher who deals with one subject for two hours every morning for four to six weeks and then leaves it for a whole year, reckons on and works with, the healthy forgetting of the children. When a child has been immersed in, say, history for four to six weeks and then passes on to a totally different subject, the impressions, conceptions and enthusiasms all sink down into the unconscious, there to be assimilated and transformed during the year. In this way they undergo a kind of digestion; they are no longer merely the possession of the head, to be memorized and reproduced parrot-fashion, but sink down into the heart and are taken up by the digestion. When history is returned to in the following year, the teacher can reckon on a very different understanding, a much more mature approach than would have been possible had no break intervened.

The immense psychological advantages of the main lesson system have been experienced in Rudolf Steiner schools for nearly forty years; for once forgetting is understood as a positive educational force, just as memorising can be, then the curriculum and the teaching within it, assume a different character. In such a curriculum regular examinations play no part whatsoever.

Regular examinations, by insisting on the retention of facts in the memory, work against the proper mental digestion of a subject by the children. It is as if one insisted that food should be chewed and retained somewhere in the mouth, like chewing-gum, but on no account swallowed, at least not until one had passed an examination on the meal taken!

Examinations tend to create a wrong scale of values. Those children who memorise easily have a quite unjustifiable advantage over those who cannot. The possession of a good memory is valued out of all proportion to its real worth, while the handicap of a bad one is correspondingly regretted. A subject is approached from the angle of what can be *remembered* not from that of what can be *experienced*. Memorisation is related almost exclusively to facts, which are after all only the individual bricks which go to make up the edifice, the experiencing and assimilating of the subject itself calls upon quite different faculties, faculties which are by nature more creative and which are acquired in the process of forgetting.

But, the reader will surely protest, children have to learn something. What about the multiplication tables, spelling, grammar rules, French irregular verbs, the capitals of Europe, the Kings of England and the continents and oceans of the globe? Now there are obviously things that have to be learnt by rote, because they are necessary to the acquiring of a skill, although not all the items listed

in the previous sentence. If we are to calculate, we must know our tables, if we are to speak and write French correctly, we must know the French irregular verbs.

Let these things be learnt by rote, by constant repetition accompanied by leg and arm movements, and comparatively early in the child's school life. Then learning is easier, and provided it is linked with movement and rhythm, can be pleasant and not burdensome. But is it necessary to know the succession of English Kings rather than, say, what it felt like to live as a monk in a Benedictine Abbey in the twelfth century, or the capitals of Europe rather than to experience in imagination a tropical jungle or the wide tundra landscape on the edge of the Arctic Circle? In the first instance in each case we have an eminently examinable fact, in the second an experience undergone in the classroom and not easily reproduced in essay form and under examination conditions.

Again the reader may protest that employers and others will have no standard of attainment, if there are not objective tests quite apart from school reports; and if examinations are to be held at the end of schooling, then children must be got into the examination habit earlier. It has been our experience that some practice in examination technique has to be given during the year before the examination is taken, but apart from this no regular practice under examination conditions is necessary. Examinations earlier in school life are quite pointless.

Lastly the question of incentives is often raised. Will children really work at their subject if they know that there will be no examination at the end of the term or year? This is a legitimate question. It is perfectly true that some children need some kind of careful check on their work if they are not to slacken off in their efforts, but a termly written examination is not the only way of checking a child's work or providing a worthy incentive. In any case a test based on work done, provided it is seen only as *part* of the whole effort and subsidiary to the essay writing and oral work, can be helpful and stimulating. But once the test is given and corrected, it is not referred to again, nor is there a book in which the results are recorded and published in the form of a report.

But all these last objections to the abolition of examinations in schools are not fundamental. One has to probe deeper and consider the psychological processes of memorising, remembering and forgetting and then examine examinations themselves, asking whether they are helpful in the art of education. In what form should material be assimilated: readily available as memorised data in the head, or forgotten, but treasured, sleeping and metamorphosing in the heart? We need to rethink this whole process if we are to assess the true place and character of examinations in schools.

Notes and Comments

By Our Special Correspondent

The Spiritual Responsibility for Education

THE present system of education in which the State has played on ever-increasing part, was mooted in 1879 and established in 1902 – a little more than fifty years ago. The outer changes in the organisation of education have been extremely rapid, but it will be well to remember that all teaching and learning have always sprung from spiritual sources: the teacher's gown is the monk's habit and the words disciple and discipline are clear enough. The teacher can never escape the spiritual facts of his vocation, his words and influence are going to play a large, and perhaps decisive part in the lives of his pupils.

At the present moment the State regards itself as both spiritually and physically responsible for the education of the majority of the children of this country. The Ministry not only provides buildings and all the necessary physical amenities, but also directs what shall be taught and gives rather freer guidance as to how this shall be done. But all teaching springs from some kind of spiritual background; one can call this faith or outlook or belief. It is impossible to teach in a vacuum. So long as the State is *spiritually* as well as *physically* responsible for education, there seems to be only two alternatives with regard to this background. Either teaching must be entirely and unashamedly at the service of the political state, or, in order to avoid offence or bias of any kind, facts are taught, but any interpretation of them is shunned as being tendentious. The result is that the pupils are presented with a series of largely unconnected items, which must remain so.

There is one solution to this dilemma. While the State must necessarily remain *physically* responsible for education, the spiritual responsibility for what is taught, and how, must remain with individual schools. Parents must be free to choose what schooling they wish for their children, and the greater and more varied the choice, the better. The one obstacle to the realisation of this procedure would seem to lie in the reluctance of a Ministry to disburse monies, the spending of which is outside their control. But in order to control the spending of public money the Ministry is compelled to enter into a sphere in which it is not competent to act. It should not be beyond the organisational ability of a government department to devise a scheme which both safeguards public money and assures spiritual freedom and initiative, where these must have full and unrestricted scope.

The Training of Teachers

The present system of the training of teachers makes for a disconcerting narrowness of outlook in the classroom. The primary school teacher leaves school at eighteen, immediately does his or her training in a college and returns to the schoolroom to earn a living. The fledgling teacher, finding himself once more in the classroom after so short a time, may well echo Milton's words :—

I cannot praise a fugitive and cloistered virtue,
unexercised and unbreathed, that never sallies out
and sees her adversary.

Those teachers, who are able to go to a University and take a degree before entering on their specialized training, fare rather better. But even then, the academic atmosphere is not the best for the future teacher, or rather, more is needed than that in the way of experience to equip the trainee.

Education is surely the responsibility of the *whole* community. It needs to be influenced by many and various sections of society, it needs the experience of those who bear responsibility in government, industry, commerce, and the other greater branches of national life. If this influence is to be felt, there is much to be said for making the entry into, and the exit from the teaching profession much easier than it is at present. The schoolmaster who finds himself "going stale", might benefit enormously from a spell in a factory; the personnel manager at a factory might bring his experience of life into the classroom for a year or two. Children keenly appreciate a teacher who has had experience of the world at large outside the classroom, and such teachers bring very much with them into a school.

There are difficulties which would have to be overcome. The difference between the salary of the teacher and the skilled industrial worker would make interchange awkward, unless such differences had been eliminated first. The lack of training, in the first instance, would have to be contended with, but we are convinced that the ultimate benefits would far outweigh the drawbacks. In any case, a training course of some kind for the would-be teacher, even if he intends to enter the profession only for a few years, would seem to be essential. But how much more lively would such a course be, if the students were all well-established people, rich in life experience, eager and willing, at least for a few years, to take their share of a responsibility which should be shared by all!

Of course there would be professional school teachers, but even they might do well to get out of teaching for a year or two, at least twice in their careers. In every school there should be a sprinkling of the visitors — those whose real work lies elsewhere, but who willingly and gladly enter the schoolroom and so help to bear the responsibility which is that of the entire nation.

W'allah Negib ! W'allah Negib !

Work and Rhythm

Rex Raab

AN important change in education has been wrought by the changing psychological needs of the child itself. Activities which formerly were considered as lying outside the educational sphere and left to chance, are now included in the school curriculum as a matter of course. We need only think of planned instruction in handicrafts and other manual skills. The way children respond to such instruction shows that activities of this kind not only act as a counterbalance to the usual school subjects, but also constitute an important, even indispensable, element of education for the young, without which they cannot be fitted for a full human existence.

It is however not sufficient simply to incorporate into the curriculum in an unaltered form what hitherto lay outside it. When furthermore this curriculum is derived and built up from such a knowledge of man as Rudolf Steiner developed, the inclusion of woodwork, handwork, etc. involves a complete transformation of the very methods of training. Such training should not be regarded as preparative vocational training included in the student's school years, even if in some cases it may prove of ultimate benefit in this respect. On the contrary, it must be understood in its relation to the whole of education, of life, and of human development. The following is intended to show that this is no mere empty claim.

To match the curriculum for manual training Rudolf Steiner had a no less concrete ideal. He did not limit himself to the immediate object of instruction — learning to become familiar with the material and the tools, the construction of toys and articles of use, and so on, vital as this may be — but he also pointed to a task which can only be realised gradually, constituting however an all-important aim.

Some thirty-five years ago, on the 23rd June, 1920, at a faculty meeting in the original Waldorf School in Stuttgart, Rudolf Steiner spoke about introducing rhythm into work. He recalled that originally all work came out of musical rhythm. Today it is scarcely ever heard; but formerly, if one went into the country and witnessed the threshing of the corn, for instance, the steady rhythm of the flails could be heard. In this connection he alluded to Karl Bucher's book, "Arbeit und Rhythmus" (Work and Rhythm).

Rudolf Steiner was of the opinion that this rhythmic element should be present in the children's work; that it would in fact be "highly beneficial" for the child. The endeavour should be made "to bring about a connection between musical instruction and training in manual skills".

Three handicraft teachers took this aim to heart and decided to co-operate in putting it to the test in a practical way. They felt that it was a matter of such importance that they must proceed with care. Their preliminary inquiry was devoted to convincing themselves that all work did indeed have a rhythmic (musical) origin. Shunning mere theorising, they sprang up from their seats and went to work on an imaginary capstan. Hesitatingly at first, and circling round the "capstan", they chanted a sea-shanty in time with the corresponding short rhythmical movements of the body. Soon their cheeks were suffused with colour, their lungs filled out and they began to feel the lack of that resistance which a real capstan would have offered! When they passed on to a Halyards Song, they became aware of the increased movement and the deeper, slower breathing called forth by the change over in the sailors work from the lusty shove at the capstan bars to the rocking haul at the halyards.

A deeper understanding for many a passage in literature began to dawn on the trio. The charming final scene in Gottfried Keller's "Sinngedicht" lost every vestige of an operatic note and was seen to have sprung from actual life and work. When, in "Anna Karenina", Tolstoy depicts the ranks of peasants swinging their scythes, then the silent music, the swelling rhythm of the work of harvesting murmurs even through his restrained style. Levin, the mentally preoccupied landowner, also wishes to join in; but it is only when he surrenders himself with complete detachment to the rhythm of the work that he ceases to feel any fatigue; he is able to labour on for hours just like the peasants; it is as if one and all are animated by the same breath, like the waving of the corn in the breeze.

Truly, working songs echo down the ages from all lands and seas and from all cultures and epochs right into our own time - when they begin to lapse into silence; songs by which every form of work was inaugurated, accompanied and made easier. In the light of this, whole chapters of history as well as of pre-history would have to be re-written. May not the supposed earlier condition of mankind, say since the Ice Age, have been too one-sidedly reconstructed from the evidence of the visual arts alone? Are we not obliged to regard the activities - and with them the men - of the past if we include the activating audible factor and conceive that every process of work was born out of a musical and rhythmic experience? The wakeful initiative which the inception of each skill implies must not be attributed to chance but to a creative "pedagogy" exercised by mankind's leaders.

Even the driving in of a post by a group of, say three men does not proceed indiscriminately. Three sledgehammer blows form a rhythmically accentuated measure. In this case vocal expression is as it were dammed up in the limbs. The play of the muscles ripples out the melody; there is no energy left over for singing during the actual work. Later however, perhaps on shouldering and carrying home their tools, the men's impulse to sing will be all the stronger.

A similar case is the workmen's song customery in some localities at the celebration of the completion of the framework of a building. The song supplies the accompaniment to two pairs of bricklayers sitting four-square, who alternately slap their thighs and chests and clap their own hands and those of their partner in a particular sequence, with steadily mounting pace and vigour. What was perforce held back during strenuous physical work appears - on knocking off for the day - as a needful after-effect. Thus the rhythmic component of a given process of work is set free in artistic expression. A striking example of this may be found in a recently published book, "Nefertiti Lived Here", by Mary Chubb, once the secretary of an Egyptological Expedition. One must picture excavations being carried out near the Nile in the neighbourhood of Tel-el-Amarna, in the course of which a large door-lintel was brought to light, which had to be transported for closer inspection to the headquarters situated up on a rise. The authoress describes the scene as follows:—

After the midday break, work began on the business of carrying the lintel up to the house. Somehow the contraption for this didn't seem to be thought out by anybody - we had noticed before, that whenever some apparently unprecedented problem of man-handling had to be got round, the solution was already there, not suggested by any one Gufti or workman rather brighter than the others, but as if they all knew about it, as the normal way to get something done. It never involved the use of wheels. It was always done by a combined and carefully contrived distribution of man-power, completely simple, and yet astonishingly effective.

Nowadays in progressive countries, men beat their brains out working on scientific formulae concerning strains and stresses and pressure points, in order to achieve the best way of shifting heavy weights about the industry. Lacking such aids to efficiency, the country folk of Egypt in their own primitive way, nevertheless seemed to understand instinctively all the scientific principles for getting a heavy job done with the least waste of energy. As they hadn't heard the news about weight-distribution and centres of gravity and such, how did they come to act exactly as if they had? The only other way they could have reached such a pitch of simple efficiency was by an inherited experience forged from a process of trial and error which had been perfected unknown ages ago.* I am sure the truth was that the inborn knowledge of these peasants came down to them through six thousand years or so, from the days when the scale of building in Egypt first began to need just such skill in lifting and transporting great pieces of stone.

I think we were watching something rather wonderful that afternoon, for all its rough simplicity - something was animating these brown agile men, a stirring in their blood-stream as they turned themselves into a machine of flesh and bone which harked back to their fathers of the dim, gigantic past, to the men who had

also sweated together to shift the great stone blocks down on sledges and rollers from quarries east of the river, then westward by raft over the river towards the plains, where the first great pyramid-tombs and temples of Pharaoh were slowly rising up out of the sand, black against the sunset.

Our men knew exactly and immediately how to get the lintel up to the house. For us, dependent upon the idea of the wheel and entirely lacking any kind of wheel on that side of the river, the problem would have required a good deal of thought and experiment. All that happened, however, was that poles were tied together until there were four very long ones, each about fifteen feet. These were arranged as if a giant were going to play a game of naughts-and-crosses, and lashed very firmly. The centre was made a little smaller than the area of the lintel itself. Then the great cross was brought along until the ends of the upper pair of arms touched the lintel; and it wasn't long before the lintel itself had been trundled carefully along these two wooden rails by means of three short poles acting as rollers; as one roller was passed over, it was taken round to the front and laid under the lintel again. Soon the great stone was resting on canvas pads spread over the centre crossing and roped lightly for security. And then about forty men – five or so to each of the projecting pole-ends – lifted the whole thing to their shoulders as if it were a feather. It sounds in the telling to be a very simple and obvious idea; but I doubt very much if anyone reading this, faced with the same problem, could have thought quickly of anything at once so simple and so practical, which got so many men so close to the central weight. . . .

Soon they were hidden in the cloud of dust which their passing had raised, but we heard Ali Sheraif begin an improvised song of praise, in honour of the good day, and of the splendid find which they were carrying up to the house. The men shouted a refrain which helped to mark the rhythm of their march. You might call it a sand-shanty, for it was the exact equivalent of the sailor's working song; first a narrating soloist cheering the work along, and then the hearty response. John told us afterwards that the chorus ran: "W'Allah negib! W'Allah negib!" beaten out in time to their footsteps. "By God! We're bringing it along! By God! We're bringing it along!" Over and over again.

If rhythm is again to be brought back into work – through education – we cannot simply connect up directly with the last vestiges of the rhythmical work of the past, however impressive these may seem to be. Yet the nervousness and restlessness of our civilization, resulting as this undoubtedly does from the lack of those restorative influences which the truly rhythmical, musical element in daily pursuits would exert, will soon convince one of the urgency of Rudolf Steiner's challenge. Translated into terms of education it denotes

an endeavour "to bring about a connection between musical instruction and training in manual skills". And although this brief account must needs fail to offer detailed proposals as to how this task may be provided, it is believed that the mere drawing of the attention of parents and educators to its existence can stimulate the first steps towards its accomplishment. These steps after all lie in creative endeavour in existing fields crying out for enrichment and transformation. The harvest will be an abundant one.

*This theory of Mary Chubb's, though probably erroneous, detracts in no wise from the value of her exceedingly useful description.

* * * *

Here, There, and Everywhere

(We are grateful to the Bulletin of the International Bureau of Education for the following items of news).

Australia: In co-operation with the physical education and national fitness branch, the correspondence school of New South Wales has been carrying out an interesting experiment in teaching physical education by post.

* * * *

Canada: Several provinces now sponsor and encourage the foundation of "Future Teacher Clubs", the purpose of which is to arouse interest in teaching as a career and to give students an opportunity to familiarise themselves with it through practical experience.

* * * *

China: Reports from China indicate that a scheme to simplify the Chinese system of hieroglyphic script will shortly be put into operation, beginning by reducing the 798 different hieroglyphics in use at the present time to 512 to facilitate the gradual transition to alphabetic writing.

* * * *

United States: If proof were needed of the tendency to prolong the educative stage of a child's life not only by keeping him longer at school, but also by endeavouring to influence him as early as possible, it is to be found in the fact that certain educational television stations—there are fourteen in the United States—have devised pre-school programmes for children not yet in school.

In a Nutshell . . .

(Some time ago one of our teachers was asked by one of H.M. Inspectors of Schools "Now tell me in a nutshell, what is the difference between Rudolf Steiner education and that of others?" He wanted to reply with a certain Johnsonian directness and justice; "Sir, there is nowhere in the world any such nut, the shell of which could possibly contain it"; but deferring more politely to such an exalted educational authority, he dodged the issue by saying it was extremely difficult to do so. Since then he has often had cause to regret this lost opportunity. Let it be granted that you cannot explain the whole nature of the Rudolf Steiner method of education "in a nutshell", or in a few minutes; and we who have chosen to work it out in the social life of our time have probably erred greatly in the past by wearying vast numbers of people in trying to do so. It is a fault of most of us who speak on Rudolf Steiner's work to go sailing away to all sorts of obscure places, vaguely imagining that our hearers are following us, without having made sure that we are starting out from the same port.

So the challenge re-echoes today: *What is the difference? – and In a nutshell.* We have asked several of our contributors to take up this challenge – the first of which is printed below – and we look forward to what they have to say, and also, we hope, to what our readers may have to comment.

EDITOR).

WHEN one thinks about the word 'education' one has at first perhaps a picture of children sitting in rows of desks, 'doing sums', or writing or reading, or listening indifferently while a somewhat harassed adult speaks to them. One's first thought is of Learning – and overcoming the unwillingness to do it. If one ponders on the subject a little further, however, one thinks too of the character building that is done with the child, and how he is being shaped to take his place in the world around him.

Now, these are things that go on in ALL schools; and the differences between these schools in the final result are not so great perhaps as to make one school *essentially* different from another.

Schools only begin to differ widely from one another when it comes to a question of the *method* by which these aims are pursued; and there are so many widely different methods practised in the various schools, that on the basis of *difference* of method alone, the Rudolf Steiner school has no claim to distinction from schools generally. It is only when one comes to ask Why a particular method is adopted, On what knowledge of the child does it rest, that one reaches the basis which differentiates the Rudolf Steiner school from all others.

And that basis is the contribution Rudolf Steiner made to the knowledge of the world and we who live in it. He called it Spiritual Science, or Anthroposophy (from the Greek, *Anthropos* and *Sophia*), though the name, as name, as he himself said, is immaterial. One

of the most essential facts established by this knowledge is that every-one of us is primarily a spiritual being, who, as such, is subject to the law of re-embodiment (or, as it is more generally known, 're-incarnation'). That is to say, the children whom we meet day after day in our schools – as indeed all children and all people – are not here in the world for the first time, nor are they random examples of a generic species Man, which has been perpetuating its kind since the world began, impelled by some instinctive life-force. They, as spiritual, God-created individualities bring with them in their talents and dispositions the experience and consequences of many previous appearances on this planet, and they have in this particular incarnation a life-task to fulfil which contributes to their spiritual evolution.

Now a school whose responsible teaching staff (called the College of Teachers in a Steiner school) teach, and organise their school on the basis of such a fact, must be fundamentally different from one which has a different conception of the child, or is made up of as many different conceptions as there are teachers. Its method, and the psychology on which it is based (although the method itself 'as method only could be applied in any school) must also be fundamentally different.

If what is stated here is a fact – not that we have any doubt of it ourselves, but only because nothing we can say here can convince anyone else of *that* without a study of the researches and results of spiritual science – then seeking to work in line with it continually, must make the results of that work fundamentally different from any other, even though those results are not immediately apparent.

It should be made quite clear, however, that there is no question of teaching this to the children as a theory. Naturally, if the subject of reincarnation comes up in the course of the lessons it is dealt with as any other subject would be. But there is a fine distinction between *working in line with a certain law of evolution*, and imparting the knowledge of it purely as information.

So then, the chief difference between a Rudolf Steiner school and any other lies, in my opinion, in the difference of its sense of responsibility towards the child. It not only has a duty to teach him the essential skills, and to give him a knowledge of the world, but it has to do so in accordance with the basic laws of evolution, of which re-incarnation according to Rudolf Steiner is one of the most important.

A. H.

Read, Mark, Learn ; and Inwardly, Readers, Digest!

ONE of the greatest publishing achievements of this century has been that which is behind the monthly appearance of Readers' Digest. It is doubtful if anyone who can read at all has not somewhere, at sometime, come across these interesting pocket size volumes. Not so well-known perhaps is the fact that Readers' Digest has an educational department, which has recently put all the resources of its organisation and experience to the production of school reading books for children (NEW READING: an English course for schools). These books cover a course of reading for children from 9 - 15. They consist of eight books in two parallel series of four each, called the Blue and the Red series; the former being easier than the latter. They have been prepared with the help of teachers, and under the general editorship of A. F. Scott, M.A., Lecturer in English at Borough Road Training College. It is the hope of the publishers that these books "can help in stimulating children to read, enjoy and understand English".

The first two of these books have already appeared. According to the lay-out, the type, the quality of illustration and the binding it is doubtful if anything else is being produced anywhere of better quality at the price (3/- each).

Whether the content - and it is based on a careful analysis of the subjects that interest children - will have the appeal that is confidently hoped is another matter. The reading passages certainly contain things which will interest children; but on the whole they are too obviously *graduated reading exercises*. Are we afraid nowadays of letting children meet difficulties which are found for instance in great literature; and thereby preventing them from reading something which, having mastered, will not only have developed their skill in reading, but have given them something which will be a treasure for their life. Is not the *what* of reading, even in the earliest stages, as important as the *how*? There is a lot to be said for Mrs. Ruskin's method - though one needn't be so thorough as she - of teaching her famous son John to read. She started at the first chapter of Genesis in the Bible, and continued straight through, dodging nothing, till she got to the end of Revelation. Then she turned back and started it all over again. Everyone says the Bible is the foundation of our English literature; many deplore the fact that a generation is growing up almost entirely ignorant of it; and yet in it we have passages of not only fascinating interest, but of varying degrees of difficulty, that a whole first, second and more readers if need be could be constructed from it.

The traditional school method of combining 'English' with reading has been followed in the plan of these books. Every extract is followed by a series of carefully chosen exercises on it. This is

undoubtedly in line with what is done nowadays; but we believe that the inability to separate reading - as a value, as a delight, in itself - from 'English' as a subject, does more to hold up progress in reading, and a later delight in great literature, than anything else. Granted that children must 'learn' 'English'; granted, too, that a great deal of this learning is done through question and answer between the teacher and the child; but should one combine the delighted reading child and the questioning teacher in one and the same book? In other words: Whose book is this - the teacher's or the child's? If teachers need help in framing the kind of questions to ask in the teaching of English, then publish a separate book for them; but if the object is to encourage children to read, and to lead them to an appreciation of great literature, then let us concentrate entirely on the reading matter. If we could succeed in *that* alone, we firmly believe that a great deal of the necessity of teaching 'English' in this formal fashion would vanish.

We have nothing but praise for the way in which Readers' Digest have taken a hand in trying to solve one of the great problems of universal education - getting children to read; we are grateful to them for their public-spiritedness in doing so but we cannot help wishing that their educational advisers had shown a little more courage in what they provided. Readers' Digest is bought and read because of the variety and interest and topicality of its contents. If every extract were followed by a questionnaire on the linguistic and factual contents (and, goodness knows, how many adults still have room to improve their English) which had to be answered before proceeding to the next, how many of their vast reading public would still remain subscribers to the magazine? The children, however, who are made to progress through the book in this way will not be allowed to react like this, but we cannot help feeling that many of them will want to and more precisely just those for whom the book is designed.

"It is the Child Who is Real"

IT is most refreshing nowadays to read anything about education which does not either talk about it in terms of bigger and better schools, or which treats of the child as a kind of psychological specimens. This lecture* is a most human statement about education. By training and profession, Prof. Niblett knows all about the theory of education; by inclination, and - it would appear - intimate personal experience, he knows a very great deal about children; and in this lecture one sees the result of this experience in a clear, calm and thoroughly sincere analysis of the child's needs. He is of the opinion that the dangers that beset the young child today, while different, are not less but greater than they were in Margaret McMillan's time.

He points out that one of the greatest needs of the child is still affection – not just interest, or sentiment – but real affection, so that the child feels he *belongs*. All that a child learns is dependent on this. “The child’s capacity for not being educated by those he dislikes is very considerable”.

Not only, however, does the child need to be protected from the dangers which attack him now, but he needs to be strengthened for the dangers of the kind of world he has chosen to enter, which he will meet later. That protection, says Prof. Niblett, can only be given through imagination, enthusiasm and the recognition of the “spiritual certainties”.

One short paragraph, in a lecture from which much could be quoted, must be included here:

“There is a great conflict between the depersonalised life of the modern world rushing all around, and the very personal life of the child. And it is the child who is real. *He indeed may be seen as the replenishment of the creative forces of the world itself*, as the return from rushing to normality and humanity, and as the new opportunity offered to us all for doing so. How indeed, can we know what is ‘normal’ save by reference to the child? The world cannot do without children for immaterial reasons as well as material ones”.

How near Prof. Niblett comes to our own view in the words we have italicised above can only, perhaps, be a matter of conjecture; but however much we may differ as to detail or viewpoint, we heartily re-echo the fundamental truth he has expressed.

*The Young Child and the Life of Today: 3rd Margaret McMillan Lecture; W. R. Niblett; University of London Press: 1/6d.

* * * *

“It’s all wrong,” . . . says Mr. Morris

The following is taken from a recent issue of Manchester Guardian:

Mr. Ben Morris, director of the National Foundation for Educational Research in England and Wales, said in London yesterday that he was now convinced that the attempt to group school-children at eleven plus was “quite wrong. Let us have comprehensive education—and you don’t have to call it that—up to the age of fifteen”. That was the time to start selection, on the basis of a child’s record and not on the basis of one brief event such as an examination. Mr. Morris said that he personally had come to this conclusion only quite recently. He had been confirmed in it by his experience of junior high schools in America—“the one good invention of the American educational system”.

Nursery Class in Glasgow

WE are always pleased to hear of new ventures in education founded on Rudolf Steiner’s methods, and should like to wish all success to the Nursery Class recently started by Miss Janet Currie at the Rudolf Steiner Centre in Glasgow, which has not previously been mentioned in our columns. Miss Currie not only has a deep interest in Rudolf Steiner’s work, but also a great love for children, and particularly for the needs of Glasgow children. She has also had first hand experience of work with them, and during a recent visit we were taken to see a patch of derelict ground between tenement buildings where, some years ago, she gathered round her in true Margaret McMillan style the children of the neighbourhood, and devoted her time and money to them. There they had a hut which they looked after themselves, and in which they did painting and drawing, and told stories. During the summer months she used to hire a bus and take them into the beautiful country which surrounds the town.

Miss Currie has now put a large, airy and pleasantly decorated room at the disposal of her Nursery Class, and has enlisted the help of Miss Phyllis Carpenter – herself an ex-pupil of a Rudolf Steiner School – to take charge of the class.

That this may one day grow into a full Rudolf Steiner school is not only the hope of those who support it, but will be that of all who realise how much the practice of Rudolf Steiner’s art of education has to give to the coming generations.

* * * *

Better Than we Thought

“Peterborough” in the Daily Telegraph quotes the following story from Michael Croft’s book – “Down the Corridors”; a story of life in a secondary modern school. Croft it appears was not too fond of educational experts, and one day when he was taking one of these round –

a class, not suspecting our presence, burst out of its rooms into the corridor with a roar like an express train coming out of a tunnel.

“Quiet!” I roared, with 30 years of erroneous thinking behind me.

“Sh!” said the expert with a smile.

“That’s their reaction to life”.

“And that”, I said savagely, “was mine”.

By Jingo !

A correspondent has sent us the following extract from the Manchester Guardian

They pride themselves on the number of boxing championships they win at the Players Secondary Boys' School in Nottingham. But they do not feel so proud of the names of their school houses—Elgar, Newton, Booth (after the Salvation Army founder), and Bonnington (the Nottinghamshire painter).

The headmaster, Mr. Owen Gallagher, agreed with the 600 boys. So when they return from their Easter holiday they will find the houses renamed after "fighting men"—Mountbatten, Alexander, Tedder, and Lovat (of Combined Operations).

Mr. Gallagher says that the boys are militantly minded, and "people like Newton are as dead as the dodo to youngsters who are not scientifically minded".

... and we tentatively offer the following (with apologies to "The British Grenadiers") as a possible first verse for a new school song—

Some talk of Isaac Newton,
(And some of Goethe, too !)
Of Faraday and Einstein—
And give Fred Hoyle his due ;
But when it comes to heroes
These "dodos" will not do,
Boys need for their example
A fighting man or two.



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