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Child and Man

MICHAELMAS
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CHILD AND MAN

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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

"Unto everyone which hath shall be given" - - -	EDITOR
For Renewal of Purpose : An Invocation - - -	C. S. D.
Examinations Examined II - - -	A. C. HARWOOD
The Little Windmill - - -	C. R. L.
Science in the Middle School - - -	LAWRENCE EDWARDS
Notes and Comments - - -	SPECIAL CORRESPONDENT
In a Nutshell - - -	F. R. W.
Text books for the Teaching of German - - -	R. LISSAU
Letters to the Editor	
The Redemption of Thinking—and other books	

"Unto everyone which hath shall be given"

It is sometimes a pleasant part of our professional duties to take the twelfth class camping for a week or two, just before the young people leave school to enter upon the next stage of their lives. It is on such occasions that the teacher can reflect on, and observe what has been achieved after twelve years of schooling, on what was hoped for and intended, and what has in fact resulted.

In the freer atmosphere of camp life the rather more formal tone of classroom and school assembly is subtly changed, the comradeship of the pupils forged over many years is very evident and many past memories are revived and shared.

For the teacher who can experience such a gathering and listen to the conversations that take place, there arises a mass of reflections and some heart searching too! What are we aiming for? Have we been successful?

Certainly we are not wanting to produce a "finished product" or make a definite "stamp" on the children. We would be distressed to hear that a certain young person was "obviously from a Rudolf Steiner School", even if the further comment was laudatory. Rather is the aim to do the right thing for the age of the child and leave the rest to the good gods. By acting out of an ever surer knowledge of child development and by training ourselves to be ever more skilful craftsmen in the art of education, we can rest content that all is being done that is possible or necessary the results of what we do we can neither foresee nor calculate, they will often surprise us and we cannot ultimately control them. All the teacher can do is to have trust in the rightness of his art and the strength of the angelic powers which stand behind his endeavours. The teacher can feel himself at certain moments like the poet whom Shelley describes as the "hierophant of an unapprehended inspiration"; he can never be fully conscious of what he does for the future, although he is often only too well aware of what he might have done, had he had greater presence of mind in the past.

In this Michaelmas number of CHILD AND MAN we are happy to print a Michaelmas poem written by a parent who sends his children to a Rudolf Steiner School. This poem can stand as an expression of the aspirations of the Rudolf Steiner School movement. Rudolf Steiner, especially towards the end of his life, often spoke of the nature and being of the Archangel Michael, the Messenger of Christ. He it is who waits for the free deed of man, the free decision of an independent individual. Once the deed is performed, Michael and his Angels can weave its effects mightily into future history, but in the first place the deed must be performed by man himself. Michael waits and watches and will not intervene.

Hence the massing of the forces of evil in our day, hence the frightening choices set before man, who, out of his own insight and initiative, his own moral enthusiasm, has the power to do the right thing. If he does, he will be mightily blessed and his work will prosper, if he chooses the wrong

Out of the comparatively sheltered life of our schools the young people step on to the battlefield, and the fight involves all heaven and all earth. What has been done in school has been done, the last word has been spoken, the initiative now passes to those entering into life. Each in his or her own way will have to meet the challenge and being of Michael and learn to know, or reject, the quality and seal of his service, which is the service also of the Christ in our age.

THE EDITOR.

Official (And, we Hope, Correct)

The magazine you are now reading is Child and Man, Volume V (New Series) Michaelmas 1956, Number 2. The one before that was Number 1 of the same volume; and the one before that Volume IV, No. 8. Thank goodness we haven't to go back any further; but just as some people have to mind their P's and Q's so we have to mind our Vol's and No's. In the last issue we apologised for a wrong numbering in the previous one, only to discover that the one containing our apology was also wrongly numbered. This time we're taking no chances.

ENLARGEMENT REQUIRED

At Elmfield School there is a Photographic Society which contains an advanced section of more experienced members, who are seeking to enlarge their activity, and link up with interested photographers in other schools. They think a great deal could be achieved by the exchange of photographic products and apparatus, and particularly of projector slides for teachers and lecturers. Letters are being sent to all Rudolf Steiner schools throughout the world, and anyone interested is asked to write to Mr. Edwin Stevens about it, using "any European language which is most convenient". His address is: "Elmfield School", Oldswinford, Stourbridge, Worcs.

Examinations Examined II

The Question of Eleven Plus

A. C. Harwood

For Renewal of Purpose :

An Invocation

Unfurl thy banner, Michael, high as a star,
Unsheathe thy sword; make the long striving thine
To gain a forgotten dream, a distant shrine
Where truth is hid, and virtue and beauty are.
Unfurl thy banner, Prince of Light, unveil
The atoning radiance of Holy Grail.

Thou in the unseen flame, be with us all
Who, being Man, must with dim eyes endeavour
Between the fire of Now and the pit of Never -
Point us the way, great Spirit, or we fall.
Unsheathe thy sword, Archangel, lest perchance
Unpraying hands be torn by Sacred Lance.

Shatter our self-tied fetters, help us bring
Hands, heart and head to find the Cup and Spear.
Renew our senses . . . so shall there appear
Thy liege, O Michael ! - earth's and heaven's King :
Then furl the banner, sheath the shining sword,
Dark shall be light when life acclaims Him Lord.

C.S.D.

THE present set-up in the State educational system is too well known to require description. The division at eleven plus goes back to the days of the Norwood Report, which distinguished three types of children, firstly able children who could 'hold their minds in suspense' and 'think in general terms'; secondly, not less gifted children but with a technical bent which calls them to relate their minds immediately to practice; and, thirdly, the also-rans, who have no special abilities, but who do the common work of the world, clerical or manual. The present idea of three types of school to be entered at the age of eleven plus is largely based on this psychological diagnosis.

But, alas, on a number of grounds the division has now been discredited. Firstly, it is generally recognised that the types cannot be properly selected at the age of eleven plus. The educational correspondent of the *Observer*, in an article on March 25th last, refers to "the now discredited belief that when a child is eleven years old a reliable assessment can be made of what its academic capabilities will be in five or six years time". Secondly, (as might well have been foreseen) parents do not regard all three types of school as of equal value, and the struggle for children to get into the coveted "Grammar School" as well as the depression after failure have a deleterious effect on many children. Some Education Authorities have now mitigated the former by abolishing the examination as a method of choice - but they can hardly abolish the latter. Thirdly, the re-transfer envisaged for misfits at the age of thirteen plus has been found difficult, if not impossible, to operate. Fourthly, there are those swelling voices who cut across all the other difficulties by saying that the division is a wrong one and ought not to take place, at any rate till a later age, and possibly not at all.

The idea of the division, however, is perfectly logical and reasonable. There is a great change in children's minds at the age of eleven plus as every experienced educator will admit. It is easier to teach children of similar abilities together. It *should* be possible to devise a means of solution. Parents *ought* to be content for the State to make a wise grading of their children, and prepare them for the kind of work for which it has pleased God to fit them. If education could be based on reason and logic, perhaps no better system could be found.

If Rudolf Steiner's point of view was different, it was for the very fundamental reason that he did not think that reason and logic can fully understand man or child, but that it needed a more living

form of cognition to enter into the hidden principles of life on which a true education can alone be based. First and foremost among such principles is to recognise that the whole human body is the vehicle and expression of the powers of the soul.

The three interpenetrating systems of the human body – the head-nerve system, the rhythmic system and the limb-system – have so often been described in *Child and Man* that there is no need to repeat the description here. It must be sufficient to state that each of them is the bearer and sustainer of a different form of consciousness, and that these different forms of consciousness dominate the three seven-year periods of a child's development. In the first seven years a child's life is all activity and movement – that is to say everything takes on the nature of *will*. There is a legal judgment which says that husband and wife are one person, and that person is the husband. In the small child thinking and feeling and doing are one thing, and that one thing is doing. The author of that remarkable book *Zen in the Art of Archery* records that his Japanese teacher used two images to try to make him realise with what absolute unconsciousness he must release the bow string when it is drawn. The first was to picture the fruit falling at the moment of ripeness: the second to remember the way in which a small child releases the finger it holds, with *no thought intervening between impulse and action*.

In modern education there has been much recognition of the importance of activity in a child's life. Learning through doing has become a catchword. For it has been treated as the opposite of learning through the intellect – and opposites always evoke fanatical adherents. In this opposition what has been left out is the middle term which unites the two, and which is perhaps the most important thing of all in Rudolf Steiner's view of education. It is the *feeling* life which mediates between the powers of willing and thinking. It may equally be called *heart thinking*, for as such it was known to man long before he developed the faculty of intellectual thought. In ancient Egypt and Greece it was the heart (or even the liver) which was regarded as the seat of thinking, and the same belief is held by many of the less sophisticated peoples today. When the psychologist Jung was staying with the Pueblo Indians, they told him that the Americans were mad – for 'the Americans', they said, 'believe that men think with their heads, but we know they think with their hearts'. This is not, as the modern man supposes, a foolish piece of ignorance. There was, and still is, a heart thinking which is nowhere more active than in the second seven years of childhood. Intellectual thinking, however, has so monopolised the West in the past few centuries that it does not recognise heart-thinking when it sees it, and generally describes it as merely an erroneous form of intellectual thinking. Rudolf Steiner was at great pains to restore the understanding of heart thinking in general, but especially to demonstrate its nature and right-functioning in childhood. For it is the form which thinking first takes when it first becomes freed from physical activity after

that first stage of life when thinking and feeling and doing were one. It is essentially a *feeling* thinking, and possesses characteristics entirely of its own. To enumerate only a few of these characteristics, it is, firstly, a pictorial thinking. A child sees things in concrete images. When you speak to him your words may be evoking pictures of which you never dream. Coleridge once warned his generation of the danger of thinking without pictures. The warning was needed – but unheeded: and from his time abstractions have conquered the world. A child's thinking is entirely free of this danger. Secondly, it is an uncritical thinking. A child naturally believes what he is told. He accepts the knowledge of the adult just as he accepts what his senses tell him about the world – and just as the mind of the Middle Ages accepted the authority of Aristotle or of the Church. Critical, questioning, destructive thinking is only born later. Thirdly, – as a corollary to this acceptance – the child naturally believes in the unity of knowledge. He expects his father or his teacher to know the answers to all his questions. He does not go to a theologian to ask why God made wasps or to a physicist to enquire why things fall to the ground. Fourthly, his thinking is shot through and through with the contrasting moods. He needs the polarity of joy and sadness, fear and triumph, love and hatred, just as his lungs need the in-and out-breathing of the air. Fifthly, he sees the world essentially (and not altogether wrongly) in terms of the whole human being. His moral judgments are not divorced from his natural knowledge. Bad and good, beautiful and ugly, are in nature no less than in man.

Naturally these qualities of mind do not manifest in the same way throughout the whole middle period of childhood. At seven, says the American child expert, Gesell, a child wonders how God made the world, but *thinks he must have a magic wand*. He does not hold the same opinion at eleven plus. For this middle period begins (like the whole of childhood) with something of the character of will which belongs to the first period. The magic word is the magical will element expressing itself in the pictures of heart-thinking. Then comes from the ninth year a middle period of pure feeling – the heart of the heart of childhood. And with the twelfth year the thinking element begins to predominate, and the child deals in terms of cause and effect, and not with magic words.

It is this fact which has led educators to pitch on this year as the beginning of a new epoch in a child's life suitable for the drastic divisions of the modern educational plan. What they have not noticed, however, is that the child's thinking at eleven plus still has the essential characteristics of heart thinking and is *rooted in the experience of the whole middle epoch of childhood*. For he still thinks pictorially, though the pictures are taken more from the sense world, and less pure imagination: he still accepts uncritically what he is told: he has not grown out of the inner need to accept the authority of the

adult who is set over him : nor has he ceased to regard the world as a purposeful creation, rather than as the resultant of competing forces to which the unrelated sciences of today have reduced it. In sum, the age from the twelfth year to the fourteenth is the *crown of one epoch, not the beginning of another*. To move a child from one school to another at this age is like tearing the bud from the stem just as it is beginning to flower.

The aim of a Rudolf Steiner School is just the reverse. It is to see that the flower of pictorial thinking maintains its contact with its roots. The Class teacher, who has accompanied the children from the seventh year, remains with them till they reach fourteen. In him the children find the unity of knowledge which they still desire, and the authority which strengthens their inner life for the coming change of puberty. The first truly scientific lessons, which can now properly be given, remain pictorial and descriptive. For intellectual theory kills the pictures of the senses, no less than those of the imagination. The children are helped to see the visible world with the eye of the artist. The first sciences presented are those in which science and art are most closely allied : Sound for instance in which the musical ear can regulate the proportionate lengths of string or pipe, 'making division' at the same time in tone and mathematics : or Colour in which Nature reveals her objective laws while she enriches the inner life of the soul. The first concept of cause and effect is developed not in the mechanical realm, but through the way in which plants and animals adapt themselves to the varied conditions of climate and soil. It makes not a little difference to the thinking of a generation, if it inherently thinks of cause and effect in terms of automatic action, or as a living response to environment. To teach in this way is to reap the harvest of one season before passing on to the labours of the next. For the next season will come – at puberty and not at eleven plus – and the children will grow critical in their thinking and demand other fare. Head thinking will for a time supplant heart thinking. Is not this, then, the real age for the kind of differentiation made at eleven plus? Again, reason and logic would say, Yes. But again, an education which tries to reach deeper layers of experience than reason and logic can fathom will answer that the very reasons which are commonly given for the separation are in reality valid for keeping children together. For perhaps the greatest danger in life today is the technocrat who is stunted in the sphere of human values. If you put all the technically minded children together, you may try as hard as you will to flavour their lives with a few cultural subjects. But children are not fools. They will know that you have segregated them for the main purpose of giving them a technical education, and they will treat the cultural subjects as a side issue of relative unimportance. And, in fact, modern life and modern education accentuate, if they do not create, that division between the grammar school child and the technical child which is the reason for two of the types of schools in our present State system. For the

grammar school child is *essentially* the pure 'thinking' type. The technical child also thinks, but his thinking is drawn to the world of will which manifests itself so strongly in the modern conquest of nature by the machine and the test-tube. But the middle term, the world of feeling or heart-thinking, which could unite the two, is lacking in our schools today. Children who have been educated in their middle years in heart-thinking will not fall so readily into these two baleful categories. Moreover, if feeling is still regarded as an important element in education in adolescence both the grammar school child and the technical child will have much to learn from their less intellectual comrade who is relegated to the modern school. It is by no means the brilliant examination child who will necessarily make the most profound comment on a picture, or interpret with most understanding a part in a play, or show the keenest observation of some aspect of nature, or prove the most valuable member of orchestra or choir. Children learn from each other, and it is the aim of a Rudolf Steiner School – hampered though it is at present by the examination system – to create a common experience for all children in both science and art as the foundation on which any necessary or desirable specialisation can be built.

We often create the very divisions which we deplore. At an early age today children are doomed, even within the grammar school, to be either scientists or humanists. A great many children – probably the majority – are naturally equally interested in and gifted for both the sciences and the arts. Happily in this more limited sphere the danger of specialisation is already being recognised. The Headmaster of Dover College in a recent broadcast deplored this unreal division, which is largely forced on the schools by the universities. He advocated that a student at the university should be able to read a science and an art – literature and physics, or botany and history – so as to get more balanced view of life. This is only the breaking of a barrier in a limited sphere – but once barriers begin to crumble there is no saying where the process may stop. Education may yet find a human and universal basis.

There is no little danger, however, in merely putting subjects side by side without finding any inner connection between them. The virtue of a Rudolf Steiner School is that it has found the way of presenting all subjects, sciences and arts, as facets of a common whole, because it relates them all to man himself. It is a subject too vast for the present article, but it calls at least for a short historical review in order to see the present divisions in education in their proper perspective.

The education of the mediaeval universities was confined to a small class but in its content it was universal. There were seven subjects divided into a preliminary three (the Trivium) and a second group of four (the Quadrivium). The first three would have been called Arts today, Grammar, Rhetoric and Logic. They were concerned with the

word in an age when human language was still felt to be descended from the Creative Word of God, and the study of words was therefore a way or reaching Truth. The quadrivium comprised subjects which would mostly be accounted Sciences at the present time – Arithmetic, Geometry, Astronomy and Music, all were united by a common foundation in the laws of number and proportion. The significance of each of the subjects was indeed quite different from what it is today. Astronomy, for instance, was a subject of much importance for physicians. But the fundamental difference is that all the subjects of Trivium and Quadrivium alike were united in their reference to Man. Because they all demonstrated the work of God for man, they enabled man to understand God. To put it in a more abstract manner all subjects were united in being at the same time scientific, moral and aesthetic. They were subjects for heart-thinking.

With the Renaissance came the new natural science which was quantitative rather than qualitative, which was neither moral nor aesthetic, and of which the avowed object was *power* over nature rather than *reverence* for God. The old Sciences of the Quadrivium gradually discredited. But the Schools and Universities instinctively felt that a pure quantitative and a moral science was not truly educational – they were banal and did not lift man further into the good life, as it had been understood by the philosophers of all ages. So the sciences were left out of education, and the school fundamentally taught only a humanised version of the old Trivium. Thus a Lyell and a Darwin were educated in the Classics – and escaped to science afterwards. The humanists almost monopolised the educational world.

But at the end of the nineteenth century modern Science stood at the door of School and University 'ready to knock once and knock no more'. The doors broke down, and science has flooded in, sweeping away all the old conceptions of life and the old standard of values. Mankind has taken its last refuge behind the theory that culture is for leisure and for value, but science is for life and for use.

This is the ultimate dichotomy which lies behind all the divisions which separate mankind today. It is at work alike in building the iron curtain, and in separating our children into specialised schools. Rudolf Steiner, however, inaugurated a spiritual science to overcome at its source that separation of Art and Science which Bacon and his like began. He did it by evoking new faculties in man which enable him to penetrate to their common origin. Hence there is a co-education of Art and Science in a Rudolf Steiner School such as cannot be found in any other school today, even if they are taught side by side. Art and Science again speak the same language – the language of man which is also the Word of God. It is easy to see externally that a Rudolf Steiner School strives for unity when other educational systems seek for diversity. It is not so easy to understand the vast implications for the human mind which that unity involves.

The Little Windmill

(A story for a little girl of the sanguine temperament)

A little windmill on a little hill looked round one windy day and saw a very large windmill standing with his back to the wind, his great sails quite-still. Her own sails were flying round at a great pace ; she had just time to gasp :

"Why are you so lazy?"

The big mill said :

"Lazy? I am not lazy, I only turn when there is corn to grind."

"How silly," said the little mill, "I have no corn, but it's lovely flying round and round."

A man went into the great mill and slowly the mill's tall tower swung round into the wind and his arms began to turn. Golden corn was poured into him, was ground up and put into sacks ready for the baker.

Sacks of corn were also carried into the little mill, but alas! her sails turned against the wind and stopped.

"Why have you stopped when you have corn to grind?" asked the deep voice of the great mill.

"I am so tired now," said the little mill, "and my grinding stones are worn so smooth, they will not grind properly."

"Learn to rest," said the great mill.

C.R.L.

Science in the Middle School

Lawrence Edwards

Science to-day has assumed so large an influence over our life that the class teacher must feel a sense of very special responsibility when he comes to present this subject to his class for the first time. How can he present the world to the children as a subject of thoughtful study without seeing it as some vast machine, grinding slowly and relentlessly to some conclusion at which we can only dimly guess, ruled by the inexorable laws of cause and effect, heartless, soulless and utterly indifferent to the race of human ants which have somehow been thrown up in the cause of its development? How, above all, can he preserve a sense of primal wonder, while inheriting the legacy of accurate and precise thinking which is ours from the struggles and labours of the last four centuries?

These, I think, are the two problems which face us above all. The modern attitude to science has led us to a view of a mechanically driven universe in which man, and the activity of the free human spirit, have no real place and the sense of wonder, of religious awe even, which impelled the earlier scientists to their search for truth, seems almost to have departed. It has been explained away by the abstract explanations of an arid intellectualism.

Much might be written . . . but one small concrete example is worth more than reams of paper covered with abstract generalisations, - so away with them!

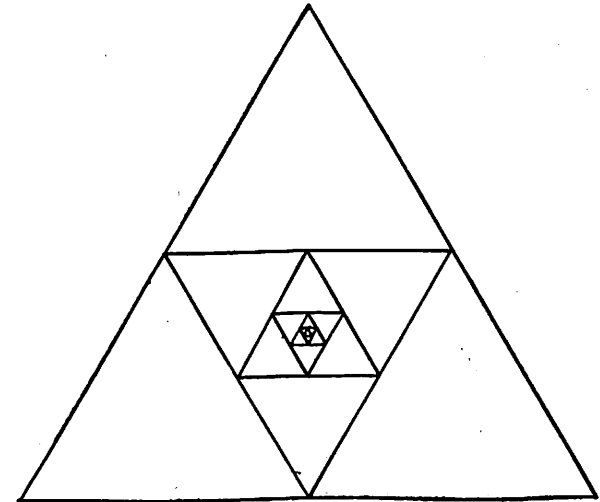
Let us start with the simplest matters. Let us consider an equilateral triangle. We can contemplate its beautiful threefold symmetry, and so doing we are led to the idea of bisecting its three sides. If now we join up the midpoints we obtain another triangle, half as big in the length of its sides but a quarter as big as regards its area, apparently upside down as compared with the first one, but still equilateral. We can repeat this process with ever smaller and smaller triangles, until the thickness of our pencil lead prevents us going any further. It is such a simple exercise and it can be done at the very beginning of the first geometry period in a child's school career, yet there are contained within it mysteries untold!

Let us consider what we have really done. We have made a family of triangles related to one another in such a way that each is exactly half the size of the one outside it. If we were to start with one of the inner triangles and move outwards we should have to double our size with every step we took; it would be times two, and times two and times two again. We have made a picture of multiplication!

When we multiply we manipulate an abstract process in our minds, based largely on memory and habitual methods of working, and the true

nature of the process never enters our consciousness. Yet this process in its reality is wonderful beyond our imagining; it contains the secrets of life and of all living things. And now we have made a picture of this process.

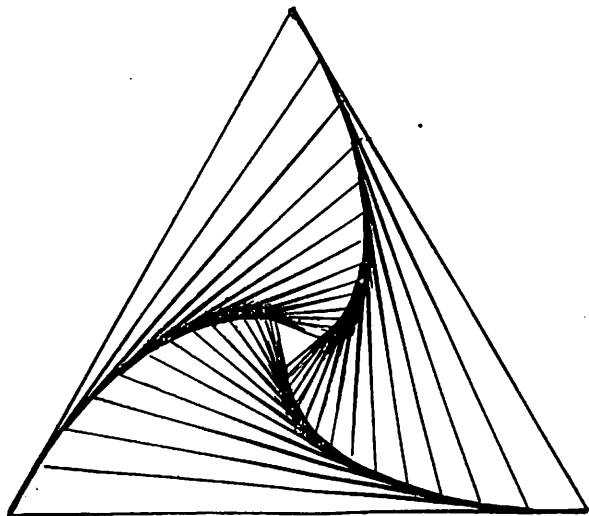
Let us examine it more carefully. We could continue our journey outwards, doubling our size from triangle to triangle, and there is clearly no limit to the distance we could go. We follow our triangles outwards into the far reaches of space until our imagination reels as they melt into the infinite distance. But suppose we were to turn and go inwards; how far could we go? It is lovely to watch a class of 12 or 13 year olds wrestling with this problem. Some think a dozen steps, others, more adventurous, guess at a hundred or more, before the centre will be reached. Then one of them suddenly realises that here too one could go on for ever. No matter how small the triangle one has reached, there is always another one within it. Just as before one had looked to an infinity without, so now one gazes down an infinite vista toward an infinite centre within. Qualitatively the journey in towards the centre is as long and as rich with form as that to the infinite periphery.



A family of triangles forming a picture of the process of multiplication by two.

Thus we begin to see the process of multiplication in a new light; it is a process of transformation bounded by two infinities, working between an infinitely distant centre within and a finitely distant periphery without. In contradistinction the process of addition is one which is bounded by only one infinitude:- in this lies the true nature of the basic difference between these two very different processes.

Now we can take another step. Let us repeat this diagram, subtracting this time from each side not one half of its length as before, but a smaller fraction, say one tenth. Immediately the drawing springs into life. Where before we had only a jerky jumping from triangle to triangle we now see the tendency to form three beautiful logarithmic



A family of triangles where the multiplicative factor is smaller,—approximately $1 \frac{1}{10}$. Three beautiful logarithmic spirals begin to make their appearance, formed solely out of the sides of the triangles.

spirals. These are the curves of multiplication par excellence they sweep away into the infinite distances, but they also coil inwards toward the centre, wrapping endlessly round one another, but never touching, and never reaching their destination.



The curve of organic growth :—the law of multiplication.

Of course we could make a spiral which went outwards in even, instead of multiplicative steps, then it forms a picture which gives a very different impression. It is called sometimes the spiral of Archimedes. It coils endlessly away with dull and even steps, which gives an impression of apathy and boredom, while the logarithmic spiral flings outward into space with a dynamic urge which is beautiful to contemplate. The spiral of Archimedes bears within a sort of poverty ; it winds inwards and reaches its centre in a finite number of steps ; it has only one infinity, that of the periphery. The logarithmic spiral moves between two infinitudes, for it has an inexhaustible centre ! What far secrets we touch whenever we add or multiply !



The curve of mechanical increase :—the law of addition.

But what has this to do with our picture of the universe ? Let us go back through the history of the earth. As age succeeds age in our backward review we find the earth originating more and more from a fluidic, living state. Rightly has the mighty ocean, with the ceaseless flow and rhythm of its tides, been called the great mother of all that is. We can look back to a time when in a sense the earth was all sea. And this sea is not just water and salt. We know to-day that it is filled, permeated, with the very stuff of life.

Once we were in the sea ! And its rhythms flowed in us, and through us. And now we are on the dry land, but the rhythms of the water of life continue in us as the pulse and flow of our blood. It is a significant fact that the chemical constitution of our blood very closely resembles that of sea water. Probably the children one is speaking to are 12 or 13 years old, and the bones in their bodies are already fairly firmly formed, but it is possible to look back to the time when they were tiny babies and had practically no bones in their bodies at all. In a way one could say that then they were all blood. It is not a fanciful comparison one is drawing, man is a part of the world, and its very nature flows through his being too.

But what goes on in this living texture of the ocean? The children will not know of the countless millions of micro-organisms which form an inexhaustible reservoir of life; they can hear a little about it from their teacher, but they will know many of the forms of sea-shells, and will have recognised in them the logarithmic spirals which they have already drawn in another lesson. Now they learn that this is a form of life for vast quantities of minuter creatures as well. While they have been laboriously *learning* their multiplication tables in class, all these little organisms have been *doing* theirs under the sea! The mysteries concealed in the process of multiplication are so profound that we are most of us only able to glimpse their possibilities, but the ocean is permeated with this, through and through, as with a living wisdom.

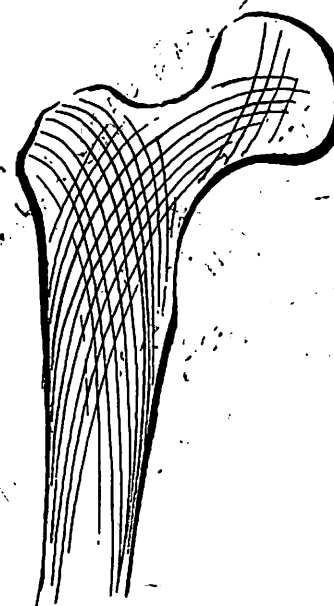
Now what happens to the shells of all these little creatures? Well, they fall to the bed of the sea, and there they get pressed together in great layers until they become limestone. And many of the greatest mountain ranges of the earth are largely limestone. And so through the ages we see the bones of the earth gradually forming out of the living ocean.

But how do the bones form in our bodies? In our blood there are millions of little cells whose function it is to specialise the calcium out of the blood (which is really lime!) and lay it down as the substance of our bones. And thus through the years, out of the living blood, the rugged mountains of our frame are built.



Diagrammatic sketch of the back of the humerus.

And now let us take one of these bones in our hand, perhaps one of the long bones of the limbs, or a rib. Let us admire its superb artistry its subtlety of form and line. And as we examine it we will begin to perceive that in the most subtle way possible the spiral principle is in evidence here too. Examine the bones not just according to their outline shape, as it were, but according to the planes which would be tangent to their surfaces, and again and again, in all sorts of unexpected places one finds the spiral principle leaping to life before one's eyes. Look at an X-ray of the femur and one finds that this spiral form is built into the inner structure of the bones as well. This great weight bearing shaft of the body is formed of little laths of bone lying side by side. These laths form two families of spiral curves which run criss-cross, left hand and right hand, forming a column that is a truly wonderful engineering structure. But as one gazes at it one sees more than an engineering structure, - a fountain of life, leaping spirally, frozen.



Diagrammatic sketch of the spiral formation of the head of the femur, as shown in an X-ray photo.

Thus can we look into our bodies and find the secrets of the great outer world at work there. But first of all we found the spiral in another place, - in our minds! And it was as real there as it is on the seashore. Thus we learn to see the world as permeated by a living spirit of wisdom which is as real as any substance which we could hold in our hand. How else could the world have become such a wonderful

place? And when we look into the secrets of our own thinking we find there the same spiritual realities which have built the world. Thus can we come to confidence in life.

In the course of a short article it has been possible only to show, by means of an example, something of the sort of attitude which I believe the class teacher needs to bring to his science teaching. This attitude has to be varied and adapted to the needs of the various aspects of science which the class teacher needs to touch upon, and to the different situations which meet him in the classroom. The children will learn much else of detailed knowledge beside, of course. I have here been concerned to picture a basic attitude which the teacher brings to his task.

"Creeping Like Snail . . ."

"The education department in New Zealand has become one of the biggest transport concerns in the country. Its yearly expenditure on school transport for 78,000 children daily in 252 buses over 15,000,000 miles a year now amounts to £1,400,000".

* * *

"In 1953—1954 some 8,900,000 pupils were transported to their respective schools in the United States of America in 147,425 vehicles at a public cost of £308,700,000. The largest number of children were served in the states of Ohio, Pennsylvania, New York and North Carolina".
from the Bulletin of the International Bureau of Education.

Chronologically Exact

A girl of nine was describing to her mother how they picked teams for games at her school. "And when are you usually picked?" the mother asked. "About halfway; or, perhaps; a bit earlier; you know, if it were a clock, at twenty five past".

Notes and Comments

By Our Special Correspondent

The State, the Parent and the School

In *Notes and Comments* for the Midsummer number of CHILD AND MAN we discussed what we considered to be a workable and healthy relationship between the school and the public authority. This same problem assumes a particular form in the United States. We have received an interesting pamphlet written by Ralph Courtney and published by *Threefold, A Movement Opposing Social Centralization*.

This pamphlet deals with the problem of whether the black and white races should be segregated in schools or not. The author holds that the problem is insoluble, because the state has assumed a responsibility in education to which it has no right. Now the state is bound to defend both the liberty of choice and the equality of rights. These two principles are cardinal in a western democratic constitution. If the state defends the first, it is bound to allow schools which admit only white or only black children, otherwise the freedom of choice of the individual parent is denied, while if it defends the second principle, it must forbid segregation of every description. This dilemma of being obliged to support two principles which can on occasions, cancel each other out, arises precisely out of the fact that the state has entered a realm in which it is not competent to act. It is worth quoting the last two paragraphs of the pamphlet in full:

Thus the segregation issue is made almost insoluble by the government operation of schools. For the government, as the custodian of all rights, may not, itself, be guilty of denying one basic American right in order to uphold another. Endless conflict must result from the failure of citizens to realize that government has no more place in modern education than it has in religion or in economic competition with private citizens.

The American government, by reason of its constitutionally equalitarian nature, should not be the dispenser of education. But if the government must continue to operate integrated schools, the problem of conflicting rights can be solved by making the per-pupil taxes for education payable to any school, public or private, of the parents' choice. In this way the right to both liberty of choice and to equality of treatment will be respected. The existing of private schools will help to take care of the shortage of classrooms in state schools and public education will benefit by having to compete with private educational institutions in excellence.

It is indeed interesting to see how similar problems obtain throughout the western world. Their right solution is everywhere a matter of urgency.

The Comics

In the July issue of *Reader's Digest* the Reverend Chad Varah reports on progress made in the "cleaning up of the comics". He points to the fact that teachers were the first to draw attention to the appalling nature of these illustrated magazines and the effect they were having on children. There was practically no depravity in human nature which these comics did not deal with, and the depravity of which man is capable can bring him as far below the animal as his moral goodness can raise him above the beast. And these ghastly, fetid byeways of human soul nature were being exposed week by week to children, until the Government introduced the bill into Parliament in December, 1954 banning the worst of the excesses of this debased journalism.

While the battle is not over, for there are still many comics in which the emphasis on sex and violence is little changed, the worst of the effect has been prevented.

That such publications were ever possible in the first place is a terrible indictment of our times. That parents could be so little enquiring or reflective about the reading of their children is a sobering reminder of how somnolent and neglectful we all can be. For let us not imagine that somewhere and on some occasion most of us have not been careless about the influences which we have allowed to bear upon our children. The horror comic of the early 1950's is only an extreme instance of a general failing.

Good Toys

To turn to a pleasanter subject, I am happy to report on an excellent venture in the manufacture of really suitable toys for children. Mr. Paul Wirz and his wife, of Dunelm, Lingfield Road, East Grinstead, have had long experience in the making of good toys. They make five characteristics the principle aims of their work: a *design* that is pedagogically and artistically sound, *form and colour* which awaken and promote the creative imagination of the child, *sound execution*, which inculcates high standards and good taste, *construction in wood*, the grain of which can still be seen and felt beneath the colour and *movable parts*, the action of which is not mechanical.

Sound principles in toy making need to be worked out thoroughly and Mr. and Mrs. Wirz are doing excellent work in investigating and discovering them.

Simple

"Toyshop Salesman: 'It's an educational toy designed to adjust a child to live in the world today—any way he puts it together is wrong'".

England's Glory.

In a Nutshell

(This is the second article in a series, the purpose of which was outlined in the Midsummer number of CHILD & MAN. Ed.)

First what is not in the nutshell - no headmaster, no internal examinations, no class lists or form positions, no house system for games - in fact no competition - no corporal punishments, no collecting of National Savings, no weekly totalling of attendances and no streaming or (in case you haven't caught up with the current educational jargon) no dividing of the children according to their intellectual ability.

And now what is in the shell - discipline, a profound understanding for the developing human being, many and varied activities - the result of applying creative imagination to the task of educating - , outstanding exercise books, often beautifully written and very colourfully illustrated; and of course the children, lively boys and girls from the age of four to eighteen.

The teaching of these children is necessarily departmentalised, but nevertheless the whole school is the concern of all the teachers, who meet together once a week for several hours to deal with pedagogical problems and administration. Thus it comes about that the Kindergarten teachers, whose main task takes them into the realm of the fairy tales and who spend many hours with the small children as they play in the sandpit or on the swing in the garden or at washing dolls' clothes, have more than a nodding acquaintance with what is going on in the middle and upper school and will be interested to hear, for instance, how Class X, aged 15 - 16, took to their first lessons on calculus or how the class below enjoyed their lessons on the history of art. Similarly the specialists in mathematics and science in the upper school will be able to appreciate what is done, for example, in the German and French lessons and to compare notes regarding the ability of individual boys and girls in other subjects.

Formal school is begun at the age of six plus, and all the children of that age become the special care of one teacher, who will teach them for the first two hours of every school day over a period of eight years, until they are 14. This so called class teacher is responsible for the teaching of English, mathematics, history, geography, nature study, science and painting. He or she may also be responsible for teaching the class handwork, or music or games or French or German. It is customary for each class to be taught by five or six other teachers besides the class teacher. At the age of 14 the boys and girls go into the upper school and are then taught by specialist teachers, who also follow the custom of taking one subject over a period of three or four weeks for the first two hours of each morning. Some subjects, for example language, eurhythm, gymnastics, games, singing and painting are given in weekly lessons.

Teachers and children come to know each other so well that there is every chance of the fullest confidence being established. And in the class-teacher age the authority of the teacher is naturally accepted. Through him the children extend their knowledge of the world and of man and every lesson should be formed artistically and shaped to suit the particular class to which it is given. For this reason no text book or broadcast can take the place of the teacher.

Every effort is made to keep alive the poet, the artist, the musician in the child and care is taken to see that his natural gift of imagination is not stifled out of existence by a premature forcing of his intellect. Besides the power of clear thinking, the average citizen also needs the

faculty of imagination to enable him to solve his problems and act wisely and with consideration towards his fellow men, in a world of rapid change.

With his gaze directed towards the future the teacher works with his class in such a way that each individual member of it may one day be able to exercise his judgement in freedom and be true to his highest ideals.

F.R.W.

You've Said It

"Pictures speak more loudly than words; therefore pictures must speak the truth".

From an advertisement about a new illustrated book on the Bible.

Text Books for the Teaching of German

R. Lissau

There exists at present such an amazing wealth of textbooks, readers and grammars of foreign languages that the only problem for the teacher seems to be merely one of choice. Unfortunately the teacher at a Rudolf Steiner school is not in so good a position, partly because of his way of approaching language teaching in general, partly, paradoxically as it may sound, because of the very excellence of some modern courses. It is in particular, courses written for use in evening classes with an adult student in mind, a student who has never learned or completely forgotten the rudiments of grammar, a student who starts on his language work at a time of the day when others can at last afford to relax, it is these courses, often charmingly written, richly illustrated, well published, with no boring subject matter and every conceivable modern help, visual and psychological, which provide the best approach to a foreign language at present available. They are the best approach - for the student who is ready to study by himself and does not want to have to consult any other work of reference and cannot consult any other person. But the teacher at a Rudolf Steiner school will not give up for a single lesson his privilege to teach and will use the language lesson like any other for that complex intellectual, moral and spiritual intercourse which good teaching essentially is.

Further, there is a fundamental consideration as to what the natural way of learning a language is. "Language" comes from the Latin for 'tongue' and in present day German the two words 'language' and 'speech' are still synonymous. We all learn our native speech by the unconscious activity of listening, and when we begin to speak the effort is, again, largely unconscious. Only occasionally we are reminded and consciously corrected: "Don't say 'tooked', say 'taken' ". In other words, what we often erroneously call 'gramfmar' is but a temporary expedient. It is preceded by an unconscious and uninhibited use of language, and is later thrown aside, the sooner, the better.

As against this is the medieval approach with its interest centred on grammar. In the week of writing this article a man of high standing in the world of local government told the present writer his reminiscences of the language teaching at a famous public school about thirty years ago. He had learned a language, French, in order as he felt, to pass an examination, and he described the joy at having passed the examination, because no longer had he to continue with the language. By means of a limited vocabulary and a set of rules he had learned to turn English into French and vice-versa. As for understanding the language, freely speaking, reading and writing it, there was very little.

We all, nowadays would agree that this sort of teaching is far from ideal, and among the first would be the writers of modern language courses mentioned above. But to teach languages in a natural way we need a different organisation from the one still prevalent at most schools. Instead of an intensive course concentrated into a few years we need an extensive interest in the language spread over many years. Thus we start with two foreign languages at the age of six plus, and continue with them right through the school.

Thus the problem of finding the right textbooks is a real one. To be ideal it ought to allow the teacher the creative freedom and joy of teaching, it ought to be mentally in harmony with the particular age for which we use it, it ought to contain material suitable for 'that complex intellectual, moral and spiritual intercourse which good teaching essentially is', and it ought to be capable of naturally falling in with our activities of listening to, speaking, reading and writing the foreign tongue. In the following paragraphs the experiences of one particular teacher are presented as a basis for discussion, and it is found convenient to divide the age from five to eighteen into four periods.

In the first period the spoken word reigns supreme. The children who have not learned to read even English, listen to, play in and sing and speak the foreign language, and only at the end of the period they begin to write down on paper poems and songs, which they already know by heart, thus learning to fix sounds on paper. Obviously no textbooks are needed at this stage.

Perhaps around age eleven the teacher will want to begin reading printed books in the foreign language, and for the teacher of German there will be few books or rather series of books more welcome than the Graded Readers which P. Hagboldt edited, and also partly wrote. Their only drawback is that they are published in the United States, and though Messrs. Harrap usually carry a good stock there are occasional waits of two months. The readers have a very carefully graded vocabulary, and grammar and idioms are also introduced by easy stages. Care is taken that new words are repeatedly used and, if possible, never lost sight of afterwards. The first volume contains only short pieces until in volume six we find already one story for the whole little book.

It is unavoidable that with these limitations we cannot expect a book written by a German for Germans, but the language is always natural and flowing so that a direct appeal is made on the young reader who can enjoy the book and does not feel he is talked down or laboriously instructed. While the language is modern the subject matter is taken from the rich storehouse of German folklore and tradition, and contains anecdotes, fairy tales, popular books from the time of the Renaissance and the nineteenth century. As the children

have already a basic vocabulary when they begin to read we can easily leave aside the first two readers. Volumes III to VIII have invariably provided material for lively and interesting lessons.

According to the ability of a particular class a new stage is reached between thirteen and fourteen years, when they ought to be able to read texts written not with an eye towards students of German, but for German speaking people. At the same time grammar has crystallised to such an extent that a proper grammar can be introduced. Both these problems are not easy to solve.

A child which does not specialise in a few subjects cannot be expected to learn an infinite amount of grammar, and as a matter of fact much of what our grammars teach is largely irrelevant, of limited importance and full of exceptions. The less the amount of grammar to be learned and the clearer its formulation the greater its usefulness will be. Thus we want a 'skeleton grammar', of which a short time ago three were available for German. It seems that neither will the Oxford University Press issue another edition of Wilson's *Outlines of German Grammar*, a very good book, nor Rivington's *Somerville and Byrne A Primer of German Grammar*, which leaves us with Atkins *A Skeleton German Grammar* (Blackie). This, of course, if the teacher does not prefer to make his own grammar. Nor is the introduction of genuine German texts an easy matter. It seems that the most widespread method today is to leave great literature well alone and instead read modern stories of adventure and detection, as for instance Kaestner's *'Emil und die Detektive'*. Thus it is hoped the interest of boys will be kept. Against this we have to remember that we must think of our girls as well who also at and after puberty long for more imaginative books. We have to remember that these books do not give us material for what above we defined as the essence of good teaching, and that some of these books as e.g. Luserke's *'Tamil und Tak'* or Durians *'Stabus'* have an undertone of cruelty and callousness which can only have a coarsening effect on children, and perhaps are meant to have it. Very good experiences, however, were made with short stories by Ebner-Eschenbach, particularly the one about the dog *'Krambambuli'*, and there is an interesting book published by Nelson's: *'Contemporary German Short Stories'*. For other texts we have to go abroad, particularly to the Swiss series *'Gute Schriften'*.

During the last three years of school books read in class are merely a matter of taste. A fairly wide range of texts is printed in this country and otherwise we can again fall back on *Gute Schriften*. Some of the great publishing houses still sell copies of German books set in type more than fifty years ago. The old-fashioned look of these books is a real obstacle towards their enjoyment. On the other hand certain publishers like Blackwell and Nelson produce admirable and pleasing editions. There is still room for cheap editions of twentieth

century German literature. A teacher who has repeatedly read in class Carossa's 'Eine Kindheit' und 'Verwandlungen einer Jugend' (Blackwell) or Ricarda Huch's fascinating story 'Weisse Naechte' (Bell) realises what excellent teaching material they represent.

Letters to the Editor.

Dear Sir,

I appeal to you to persuade your contributors to write in a more simple style than is often the case. I was looking forward very much to reading an article about the College of Teachers, a subject which interests all parents very deeply. I was therefore dismayed to find many sentences which were beyond my comprehension and which surely could have been expressed more simply. I quote some examples below.

- (1) "... we must recognise what is peculiar to our times in the spiritual situation of man, and his characteristic need to change the world without by means of the world within."
- (2) "... as in the Steiner Schools, claim the maximum freedom from outside control."
- (3) "... 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 man than his own limited personality, ..."

I would ask whether a second article on a similar subject could not be written for those of us who require a more simple style.

I hope you will accept this in the spirit I offer it, and I will conclude with the remarks of one Parent when discussing this article "It is completely over my head".

Pine Crest,
Forest Row,
Sussex.

Yours faithfully,
H. Thal-Jantzen.

(We fully recognise that all styles do not suit all readers, and are grateful to have concrete instances of this. We return from time to time to similar themes in this magazine, and shall be glad to invite another contributor to enlarge on the subject of the "College of Teachers" on another occasion. Ed.)

Sir,

In reply to the plea contained in the recent Editorial of Child and Man - it is hard to be constructive in the face of such a high general standard! I always read each number through with the greatest interest. A trifling suggestion - could we have an occasional page of "News from the Schools"? Not, of course, the full detailed news which each school supplies termly to its "own" parents, but news of general interest, e.g. Successes of present and past pupils, building and other developments, staff romances (if any!!) and the like.

Abbotsmead,
Priory Road,
Forest Row.

C. S. Davis.

(A good suggestion. We have thought of such a page ourselves, and are considering instituting it. Ed.)

Sir,

I have only received a few copies of Child and Man, being a very new and shy parent, but as you require observations, I will endeavour to give some. It is not as though we have been brought up under the influence of Rudolf Steiner's philosophy, but having been floundering a little during the few months of our association with Michael Hall, my wife and I are eager to learn a great deal more about the education. Living such a long way away, and therefore unable to associate very much with the school activities, your magazine is giving us something very valuable, and we give you our very grateful thanks.

The awful thing about state education is that the child has to learn in specified grooves, and sink or swim according to its inherent intelligence or to good or bad teaching. The fact that it may be a slow starter is ignored. We have been very impressed already by the care and interest so obviously shown to each child, and there is no differentiation between the child of advanced or retarded intelligence. Your articles help us to realize why.

Lanescot,
Par, Cornwall.

Phillip W. Varcoe.

(CHILD AND MAN endeavours to meet all requirements and bears in mind the comparatively "new" parents. Thank you for your appreciative letter, Mr. Varcoe. Ed)

The Tide is on the Turn

We are grateful to readers for the following two newspaper cuttings: the first from the Sunday Observer; the second from the Manchester Guardian; every word of which we heartily endorse. Indeed, in case you should even now overlook it, we can't help emphasizing one sentence in the last paragraph of the the Observer leader: **The more a school can resemble a diversified community, embracing children of all kinds—rich and poor, stupid and clever—the better chance will the children have of learning to get on with other people and to respect human personality in all its manifestations.**

Education flourishes best in an atmosphere of freedom and liberality—an atmosphere which encourages initiative and experiment and promotes a sense of personal responsibility both among teachers and among parents. The right way of dealing with private schools is to make inspection of them compulsory, so as to prevent abuses. and then to aim at throwing them open to a much wider range of children. The ultimate ideal should be to make it economically possible for any child to go to any school chosen by its parents, provided the teachers will accept it.

Schooling bears also on one final aspect of equality—social equality, the subtlest of all. What does a "classless society" mean? Among other things it means, presumably, a society in which there would be easy intercourse among people of all occupations, with nobody socially "labelled" by his accent or his job.

This is a sound aim, and one way to move towards it is to cultivate "comprehensiveness" in schools. The more a school can resemble a diversified community, embracing children of all kinds—rich and poor, stupid and clever—the better chance will the children have of learning to get on with other people and to respect human personality in all its manifestations. The essence of "egalitarianism" lies somewhere here; legislation can do something to promote it, but not much. The spirit of a "classless society" should be our aim: but something different and spiritless would be attained by imposing uniformity.

Sir Arthur fforde, the Head Master of Rugby School, said at the school's speech day on Saturday that in an "examination world" education was an object impossible to achieve. The criterion on which to judge whether or not a school like theirs was doing its job was not measurable mechanically or statistically, or even by the achievements of alumni. Its measure was the air of the place, its attitudes, its energy, its humour, its seriousness, its courtesy, its conversability, its charity—"the sense that when one comes back to it in later years, one is coming back to a home of enduring things".

The Redemption of Thinking

A study in the Philosophy of Thomas Aquinas by Rudolf Steiner. Translated and edited with an Introduction and Epilogue by A. P. Shepherd and Mildred Robertson Nicoll.—Hodder and Stoughton; 12/6d.

Rudolf Steiner once said in a lecture given at Dornach that anyone who studied his Philosophy of Spiritual Activity would find it permeated through and through with an "inner Christianity". Thus to equate the results to be won by strict, unequivocal reason with those fruits otherwise only considered accessible to belief, may seem at first sight an unjustifiable promise. But to anyone who has gone through the painful process of abandoning the teachings of Christianity because they did not seem "to make sense", and has taken up the Philosophy of Spiritual Activity for no other purpose than what it had to offer as a guide book in the observation of thinking, can testify to the joy of finding how, subtly and gradually, these same truths are rediscovered as the highest conclusions of pure thought.

To show that such an experience was possible to modern man, and to show him how it might be reached was one half of the life work of Rudolf Steiner. (The other half being to show what else might be attained along this same path). The Philosophy of Spiritual Activity was, however, only one—though undoubtedly the most fundamental—of the many contributions to that work. Another was these three lectures on the philosophy of Thomas Aquinas, that Italian theologian of the 13th century, who championed the faith at a time when the newly discovered Aristotelianism seemed to challenge its teaching of the objective reality of the spiritual world. These three lectures are, in the words of their translator and editor, "like a three-act play. The first sets out the whole background of thought out of which Scholasticism arose. The second unfolds the essential nature of Thomism . . . and presents the reader with an unexpected and arresting climax. The third, by a penetrating study of subsequent European thought, develops that climax to a challenging conclusion".

When present-day Christianity has at last ceased to cling to fundamentalism and dogma against the rising tide of intelligent criticism, or to be lured by the doubtful hope that the spiritual facts of Christianity can be explained in natural scientific terms, it is that same 'challenging conclusion' which must and will guide our age into the new Christianity—"which possesses the true *relationship to the Christ*, that can win its way into the world of spirit". That challenge is to redeem human thinking: to find in thought not only a way of understanding the world around us, but a path to the spirit in the fullest sense of 'relationship to the Christ'.

Students of Rudolf Steiner's work will find *The Redemption of Thinking* one of the most valuable additions to their library. The editor and translator have spared no pains to make this book one which gives every inducement to a thorough study of what Steiner had to say. They couldn't have done more without including the complete text of the Philosophy of Spiritual Activity or Truth and Science as well.

The Wisdom of Early Tales

By Ursula Grahl, Foreword by A. P. Shepherd, D.D.—New Knowledge Books; 3/-.

When George Macdonald was once asked by a well-meaning, serious minded lady what was the meaning of one of his fairy romances, he replied that he had written the book in order to explain its meaning. In other words, art, as an expression of truth, is its own explanation. In her own little book Miss Grahl has set out to show the wisdom in fairy tales, which might appear different from trying to explain them; but it is extraordinarily difficult, as she has discovered, to attempt the one without the other. There are many references here to what Rudolf Steiner said about fairy tales, which will interest adult readers; but only if they already like such stories, have an artistic and imaginative feeling for life, and are susceptible to knowledge or belief of a world of experiences other than the ordinary ones. As a child already has these three requirements, one tells him these stories; but one doesn't explain them to him. Should the child, however, ask: Is it true? such books as Miss Grahl's will certainly add confidence to one's answer, but they do not provide the answer. That comes from already having fulfilled those requirements mentioned above oneself. For *of course* the fairy story is true, just as a tree is true; but just as one can't know everything about a tree in one experience of it, so one can't get everything from a fairy story in one telling. To be aware of this should be part of the preparation of using them. In other words, the question, Is it true? should be answered before it arises.

Von Pflanzen Und Tieren Steinen Und Sternen

von Elisabeth Klein. Erzählungen mit Federzeichnungen von Anke-Ushé Clausen; D.M. 3.60.

Die Muhle Und Der Wachsende Riese

und andere Erzählungen, von D. Udo de Haes mit Federzeichnungen vom Verfasser; D.M. 3.90

J. Ch. Mellinger—Verlag, Stuttgart

These are two books of stories for young children: those in the first, as the title indicates, about the creatures and things in Nature; those in the other, of a similar kind, but incorporating legendary stories of Christmas and saints, with songs (and music!) and poems suitable for the yearly festivals. For those who can read German, both parents and teachers, here are two treasure houses of stories which can not only be put to use straightaway, but which—for teachers of young children certainly—set the imagination in the mood and suggest ideas for one to create similar stories oneself. Rudolf Steiner said that young children can be taught about the world—real events of which they will later learn in a more direct way—by letting the things of Nature speak and act with one another. In these stories we are shown how this can be done, and to what a level of artistic expression such simple narrative can be raised. The books are beautifully produced; and the pen and ink drawings are of a liveliness that is a fitting accompaniment to the text. Language teachers also might profitably explore them, particularly *Die Muhle*, for material for German lessons.

* * * *

G. Hall, M.A., Principal of The Temple School, 84, St. John's Road, Oxford, is interested in the founding of a Rudolf Steiner School in Oxford. He would be glad to hear from others who share a like interest.

IMPORTANT ANNOUNCEMENT

Special Publication early in 1957 of a booklet entitled

"Education For The Twentieth Century"

This booklet is being published by CHILD AND MAN PUBLICATIONS in conjunction with the main educational magazines dealing with the Rudolf Steiner Education in Europe. These are :

"Erziehungskunst"		(Germany)
"Menschenschule"		(Switzerland)
"Vrije Opvoedkunst"		(Holland)

It will contain articles by exponents of the Rudolf Steiner Education in Europe and Great Britain, and will be a unique opportunity to read those writers from the continent whose work does not usually appear in English translation. Those who wish to learn more of the international breadth of the educational movement will have the means of doing so, when this booklet appears.

Appearing early in 1957

"Education For The Twentieth Century"

Obtainable from :

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

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

or direct from :

CHILD AND MAN PUBLICATIONS
MICHAEL HOUSE, ILKESTON, DERBYSHIRE.

Train Spotters—New Style

The following news item appeared in a recent issue of the News Chronicle :—

There is a new way of telling a child's character—from the choice of seats he makes on a special model train.

The train consists of an engine, a yellow coach with two seats, a red coach and two seats, a Pullman with one seat and a single-seater derelict coach as ugly and repellant as possible.

Eight children are told to take a seat. And from their choice and the competition—there is always one child left without one—experts judge their character. This way—

THE CHILD who chooses the seat in the engine is well adapted or the struggle of life. He belongs to the race of overlords.

THE CHILD who selects the red or yellow coach will never present any problems—he has the outstanding quality of social adaptation and integration.

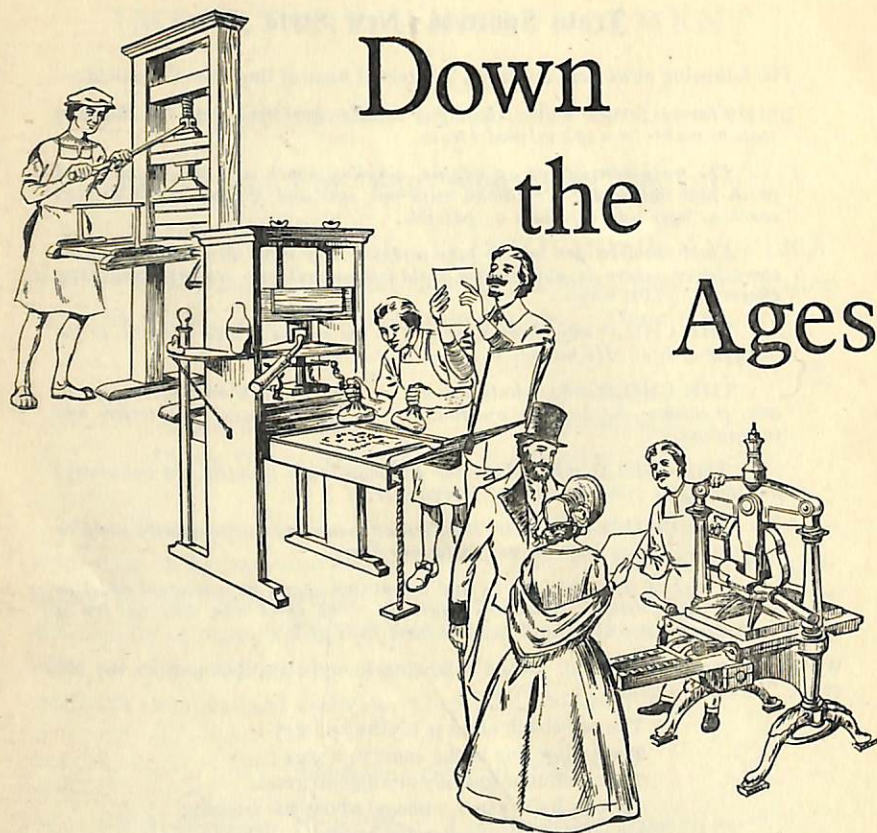
THE CHILD who selects the pullman coach is intelligent but always threatening to withdraw into his ivory tower.

THE CHILD who selects the derelict coach has an inferiority complex and usually comes from an unsatisfactory home

If a child tries but fails to find a seat and shows no emotional upset he is an "oligophrenic" (mentally retarded). The child who does not try is "a hyposthenic who cannot face the hard facts of life".

We found it most inspiring, as the following lines (with apologies to the old verse, "Monday's child . . .") reveal—

The red-coach child is blythe and gay ;
The yellow one is the same in a way ;
That Pullman-kid has intelligent trends,
Though he's rather 'choosy' about his friends ;
He who sits in the derelict truck,
Takes what comes and doesn't mind muck ;
The one who tries, but can't get on at all,
Is oligophrenic—that's why, poor soul ;
While the hyposthenic, who doesn't even try,
Just knows its all daft, though he may wonder why ;
BUT the one who grabs the engine place—
*is beyond all doubt a greedy, spoilt little child. who
should be immediately pulled off, and not allowed to play
with decent children till he has learned how to behave.*



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