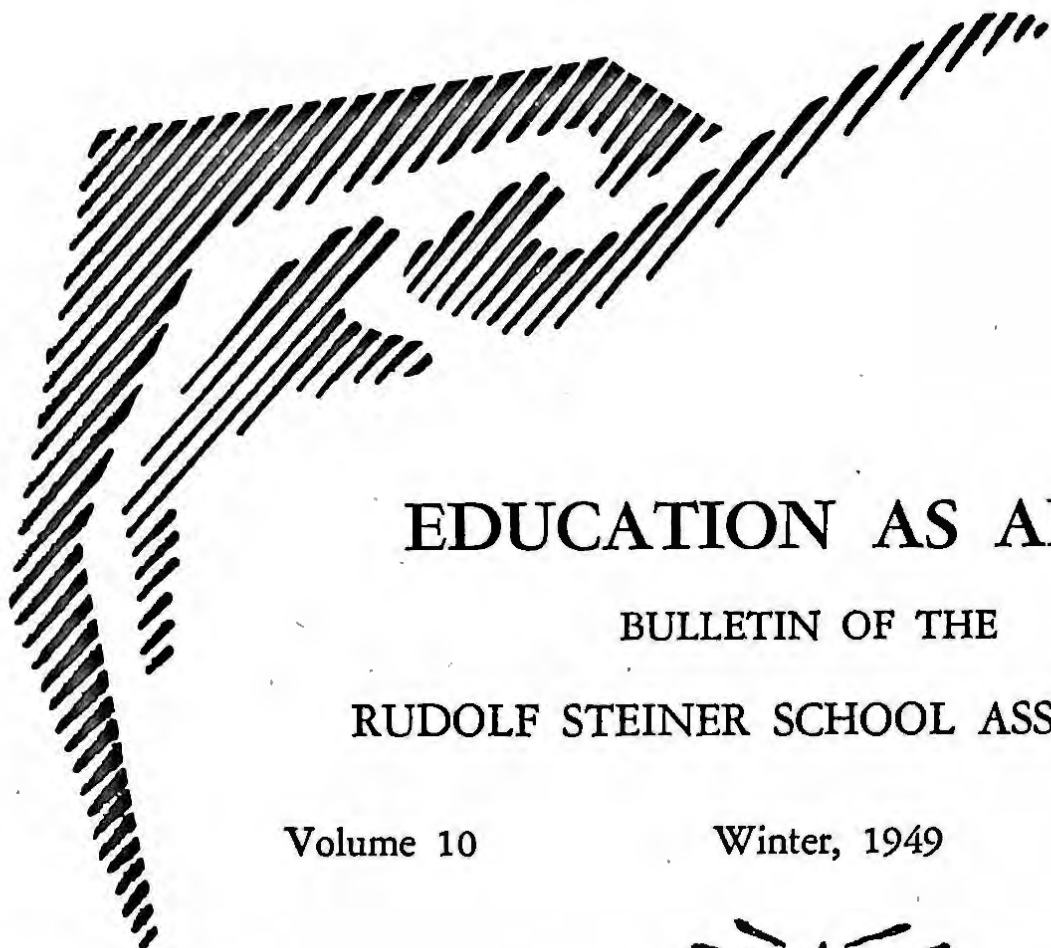




EDUCATION AS AN ART

BULLETIN OF THE

RUDOLF STEINER SCHOOL ASSOCIATION

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FOR A NEW-BORN CHILD

The stone that slumbers in the earth,
The dreaming blossom on the bough,
The birds and rabbits in the wood,
The busy bee, the patient cow;
The lion, leaping fierce and bold,
The soaring eagle in the height,
The snow white lambkin in the fold,
And all the great, wide, sun-lit world
Give you greeting, baby bright,
Wish you wisdom, power, joy,
You tiny infant boy.

The ways of earth are wise and beautiful,
Albeit rough and long.
The ways of man are mighty, gloriful,
Agleam with pain and song.
Ways of knowledge, love and hope,
Hammered in the heart's clear heat.
For long ago a star-bright baby
Trod the earth with tender feet,
Held within His heart the Sun—
The bright, all-gracious, mighty One—
Walked the ways of death and night
To wake the world with living light.
And now the Heavenly Host on high,
And all the things that live and die,
Praise with joy His mortal birth,
And He walks with every child
Who comes upon the earth.

Arvia MacKaye

INTRODUCTION TO ADVENT

Spoken to the Children in Assembly

All over the world there are people who are now preparing for the coming of Christmas Day—during the four weeks before Christmas—and these are four very special weeks in the whole year, a time which is known as Advent. And during Advent, human beings look forward to the *coming* of the birthday of the Christ Child, and celebrate his coming into the world.

The candle which we will light today is for the first week of Advent. As we light it we can be thinking of the Christ Child who, when he had become a man, was one who spoke these words, "I am the light of the world".

Perhaps you can understand these words if you imagine that you are a traveller and you have lost your way out in the hills. The sun has set and the darkness of night covers the earth. Birds have gone to sleep and all other animals except those whose nature it is to prowl at night, the owl and the wolf. The stars are shining, but as far as you can see on the earth there is darkness. Suddenly in the distance you see a light and you say, "There must be a human being over there on that distant hill!" For you know that of all beings on earth it is only the human being who can kindle a light at night.

On just such a dark night, when all the world was asleep, some shepherds were in the hills keeping watch over their flocks. They had lighted a fire, and though wolves might be prowling, their sheep, asleep in the circle of light from the shepherds' fire, were safe. It was on one of the longest nights of the year, for it was the season which is the night time of the year—the season of long nights and short days.

The shepherds, watchfully looking beyond the light of their fire into the darkness on earth and in the heavens, saw, suddenly, that the heaven was bright with a heavenly light, and in the midst of this light appeared angels who sang for joy—of a Child who was born in a manger. And this heavenly light filled the humble shepherds' hearts with joy, so that the light of their fire seemed like darkness compared with the joy that lighted up their hearts. Then they made their way to Bethlehem to a stable where they found a Babe, wrapped in swaddling clothes and lying in a manger. These were poor shepherds. They did not have much, yet they gave the Child something of what they did own: a fur cap, some warm mittens, a shepherd's pipe. For that was the way that the heavenly light which had entered their hearts now shone out into the world, as love.

And now, as we light our first Advent candle, we can think not only of the light of the shepherds' watch fire on the hills, but also of the inner light of joy and love which entered their hearts as they offered their simple gifts to the little Christ Child.

Dorothy Harrer

THE TRAINING OF THE WILL IN CHILDHOOD*

In a previous number of *CHILD AND MAN*, A. C. Harwood briefly described the threefold human being as regards his two poles of thought and will, with feeling as mediator between the two. The conscious pole, thinking, finds physical expression in the brain and nervous system, the unconscious will in the metabolic and limb system, and between them lies the subconscious feeling life, which lives in the rhythmic system. One cannot, of course, make such a clear-cut division between these three soul faculties, but must notice, rather, how in keen sense observation and thought there lies an element of will, while many will impulses come to light as a thought of the deed about to be done.

It is this latter fact which has led to a widespread misunderstanding of the will, to the oft-repeated picture of the post office in the brain, receiving and sending out messages which bring about movement and activity. With such a conception an educator can do nothing to train the will of a child, but must leave its development to the play upon him of chance happenings and the child's often chaotic impulses.

This problem of the will is perhaps one of the most mysterious which confronts us when we desire to come to a deeper understanding of human life, and we owe it to Rudolf Steiner that we can develop some capacity for unravelling the problems which belong to this important chapter of psychology. On the one hand lies the ideal, the high resolve, which is cherished by many a man as that which makes life worth while—and this can only come to expression in the world when he struggles to give shape to the recalcitrant stuff of life, the very substance of the earth itself. He comes to realise that the material world is given him (as a sculptor provides himself with clay, wood or marble out of which to fashion his work of art), so that his will may wrestle with this hard and yet malleable medium and thus bring his ideals into actuality. But it is startling to become aware that will lives on the earth not as a dead, inert mass offering resistance to anyone who would mould and shape it, but rather as a power which, if it remains unchecked and untransformed in man, works as an element destructive to his true humanity.

It is this interplay between the ego and the blind forces of will that constitutes one of the most important aspects of life—life which a man leads either in unconscious bondage to them or in ever-repeated effort to use all his faculties consciously in the service of his ego.

Since the will is unconscious it cannot be directly trained in childhood, nor can the teacher work fruitfully unless he knows in what way the three soul faculties gradually awaken in the growing boy or girl throughout the different stages of life. In the tiny child, up to the change of teeth, it is the will which is the predominant characteristic of his make-up. Everyone knows how a baby can rule the whole house, and it is obvious he is not open to persuasion by intellectual arguments! Thinking has not yet awakened. Between the change of teeth and puberty the child will be swayed chiefly by his feelings which are at first strongly interpenetrated with will, and only later, say from twelve years on, by his awakening powers of thought and judgment. After

*Reprinted from *Child and Man*, a Magazine for the Education founded by Rudolf Steiner, published in England.

puberty the faculty of abstract thought develops. A new human being, often unrecognized as such, stands before the teacher or parent. Very much depends at this time on the training which the will has received in the earlier years of life.

It is important to realise the different ways in which these three soul faculties awaken in a child, otherwise we may be in danger of regarding, for instance, that child as stupid who lives chiefly in his will life. Intelligence tests may indicate that a certain child is backward, even unfit to share in the education of "normal" children, whereas the teacher will realise that the child is exceptionally gifted as regards his power of will. He knows that he can bring home a few things to such a child, always with the aid of movement, activity and rhythm and by this means gradually awaken his sleeping powers of thinking. Other children are especially rich in their feeling life and can only learn when knowledge approaches them in the guise of colour, music and drama. Through these channels we can bring the outer world to such children and so rouse the faculties of thinking and will. Others again, classed as highly intelligent, may be singularly lacking in will, in relating thought to activity. For instance, a little boy who was brilliant at arithmetic repeatedly failed to count correctly the number of steps as he walked down the school staircase. Nor could he step rhythmically in the eurhythmy lesson. It took a long time in the case of this child to build a channel, as it were, from head to limbs—from thinking to activity.

In considering the problem of the training of the will in childhood we have to realise that by the time the child comes to school very much has already been done for good or ill, consciously or unconsciously, by those who have surrounded the child. The tiny child is a being in whom body, soul and spirit are interwoven—his whole physical body is a sense organ which receives every soul and spirit influence in its environment. These are taken up by the forces which are forming and shaping his physical body. During these early years the child is building his organs and into these organs, literally into their very being, are built the courage or cowardice, the truth or falsehood, the wisdom or folly of the adults who surround him. He needs, too, to live in an atmosphere of love, for love is like the sunshine, helping to upbuild a strong physical organism, just as the sun's rays woo the flowers into healthy growth.

The little child must be able to use his limbs vigorously, often not contributing thereby to the comfort of the grown-ups in his environment! But it is obvious that, since metabolism and limbs are the physical expression of the life of will, a child's will can only unfold vigorously and harmoniously when in the first years of life a strong and healthy body has been developed—a vehicle which will present as few hindrances as possible to the working of his soul and spirit.

It is above all important that the little child should live in an atmosphere which breathes gratitude, love and devotion. It is a natural element to one who has so lately descended from the spiritual world—only too soon vitiated by the apathy and cynicism of those who surround him. It would carry us too far to discuss why it is that such an attitude leads the student through knowledge to truth. But it must here be emphasized that a child's capacity to enter with his will into knowledge and into life is enormously enhanced by an innate feeling of gratitude for what life has to offer, and of loving devotion to the world of nature and of man.

By a process of metamorphosis, phantasy in a child is transformed into creative thinking and active will in later life. Too often the child's wonderful gift of phantasy is maimed or killed in his early years by unsuitable toys—the doll which is an elaborate imitation of a person, rectangular unimaginative building bricks, even mechanical toys. How much happier is the child who is allowed to create his own playthings out of a few simple objects which leave plenty of scope for his imagination to work, or the one who is taken for a walk in the woods and allowed to romp, and run hither and thither, accompanied by a grown-up who draws his attention to the things which surround him, and welcomes with delighted interest any sign of the child's own creative activity.

The child will like best of all to spend his time imitating the grown-ups round him—cooking like mummy, gardening like daddy, and in these activities his will finds right and harmonious expression.

And even in these very early years it is of the greatest help to a child to do eurhythmy, to learn to step and move joyfully and rhythmically. Rhythm is essential in the development of the will life of a child.

At length the time comes for him to go to school—and this is a very crucial moment of his life. He should not learn intellectually before the time of the change of teeth, for until then all his forces are, or should be, engaged in building a strong and healthy body. But after that time, these forces are ready to be used in activities of mind and soul. Just as, in the earliest years, *will* was the faculty which dominated the child, so now, between the change of teeth and puberty, it is the *feeling* life which is predominant: feeling, which finds physical expression in the rhythmic system—in breathing and blood circulation. This means that the child will be open to all that lives in rhythm, in colour, music and drama, in beauty and all artistic activity. Only later will the child's power of abstract thought awaken, and the feeling life is the bridge between thinking and will. It is above all important that no gap should exist between these two polarities, so that in adult life it would become difficult for the thinking to find connection with the will or the will with the thinking.

When the child first comes to school he should learn reading and writing in the artistic way which was so well described in a previous number of *CHILD AND MAN*. Too often he is straightway presented with intellectual abstractions, black marks on a page—with which he has no possible connection. If he is taught by means of pictures and stories, allowed to run the forms of the letters and to paint and draw them, his will activity will be rightly led over into the world of school. Through the first seven years of school life, from seven to fourteen, the teacher must be an artist and must recognise the child as an artist, being livingly aware that the powers which formerly worked as formative forces in the physical body are now metamorphosed into powers of the soul, artistic powers by means of which he will come to know the world. The teacher needs not only to know, but to live with the knowledge of such a transformation—and that other, of equal importance, when these artistic powers become active in the spirit at the time of puberty and emerge as creative thinking. But this only comes about to the full in those fortunate people whose education up to that time has taken account of their real being and its natural growth and development. The teacher must be aware that thinking becomes emaciated, shadowlike and powerless when it does not go through these metamorphoses via the strong, artistic feeling life during the middle years of childhood.

During these years the physical rhythm of pulse- and heart-beat becomes established and a great strength is built into the child's whole organism when rhythm plays an important part in his whole life. His day should be ordered according to rhythm—and this will be very satisfying to the child himself. Everyone knows how intensely a child dislikes any interference with a well-established order of things. In school, he should learn tables and poems, not by calling on an intellectual memory, but through rhythmic activity. Eurhythm will be of untold value in strengthening his sense of rhythmic movement.

The child of weak will may be given a little task, such as watering a plant, which he has to remember to carry out at a certain time every day. Not only in a child but in any adult who feels the need of such discipline, this will be found to have an almost magical effect in strengthening the will!

Again, a child needs to develop attentiveness to what he sees and hears. This calls delicate powers of will into his senses and develops interest and love, which, as we have said, form the best basis for learning to know the world. On the other hand, the will is weakened and made flaccid when a child is called upon to learn intellectually facts and subjects for which his mind is not yet ripe. The teacher must bring to the child knowledge which is attuned to his development—for instance, the child will not be ready to learn mechanics until the age of twelve when his own skeleton becomes hardened and he experiences the laws of mechanics in his own body. He should not learn algebra until his capacity for abstract thought has begun to awaken—and so on. This whole question forms a very interesting and important chapter in the art of education of Rudolf Steiner.

The child who learns to love knowledge and to love nature is thus rightly prepared for puberty and will be spared, to a great extent, the chaotic awakening to passions and appetites which often besets the child who has only learned with the intellect and thus has not engaged his feeling life. Such prematurely awakened passions enfeeble the will.

If the child is to stand later as a strong independent adult, he needs to be under authority during the first years of school life—the authority of one whom he respects and loves. A teacher worthy of such love and respect will try to remove as many hindrances as possible from the child's soul life and thus provide his spirit with a fit instrument by means of which it can work in life. But while directing the life of the child, he will reverently leave his spirit untouched, and thus aid, and not impair, his freedom.

Perhaps the deepest concern of the true teacher is that the young being who is in his care shall go out into the world bearing within him a strong moral impulse that will make him a power for good in whatever social relationships he may afterwards find himself. And it is just here that the most devoted and high-minded teacher can make the greatest mistakes. His natural impulse is, perhaps, to give ethical teaching, to make sure the child knows right from wrong. It is just in this sphere of morality that Dr. Steiner has thrown great light upon the training of the will. To go fully into this wonderfully rich psychology would carry us too far—perhaps future articles in *CHILD AND MAN* will be devoted to this subject. Here, therefore, we will accept the statement that, "if we give a child morality in the form of concepts antipathy arises, even a slight disgust. Man's organism opposes moral precepts and this plays an important part in modern social life."

How, then, shall we train the child in morality? Let us try to awaken his feeling judgment by means of imaginative pictures. In his early years, fairy tales, fables and myths will convey to him in picture form the great spiritual truths out of which morality arises. A little later the child will delight in stories of heroes and great men and women—his mind may be stored with pictures of high and noble actions, with the beauty of sacrifice in pursuit of an ideal, of selfless courage and devotion. But such stories must remain simply as pictures, although the inner meaning and truth must be aflame in the mind of the teller. The child is very sensitive to the slightest flavour of "preaching," and will react adversely accordingly. But if in the years before puberty there has gradually grown within him a feeling of sympathy for what lies along man's true path of development and of antipathy for what lies in other directions, he may safely be left later to shape his own course in life. We rob him of one of his most important experiences as a young adult if we do not allow him to awaken his *own* moral judgment and make his own discoveries in this field. If we have prepared him in his early years by training the will in the many ways I have tried to indicate, he will find himself in possession of a powerful instrument which his own ego will direct and control. We have helped him to forge the tools with which he can work upon his own development, but we have left him spiritually free.

Most of us have to some extent been fettered and maimed by early inhibitions, by intellectuality, or by a poverty-stricken artistic life. Perhaps those who stood to us as authorities during our earlier years did not realise the boundary beyond which authority impinges upon the spirit of another individual, making him unfree. We may have spent our lives in an effort to lessen or eliminate the ill effects of this early training and grow towards the full stature of what we were meant to become. It would be beautiful if we could turn these adverse life-experiences into instruments which help us to become more sensitive to the ways in which we can help our children to stand in the modern world as free and strong human beings.

Margaret Bennell

SAINT PETER AND THE NANNY GOAT

While Christ still walked upon earth with His disciples, Peter once exclaimed in astonishment over how strangely everything went in the world and how the Master put himself to no trouble about it. Thereupon Jesus gave over to him the ruling of the world and as a sign of this, His staff. Peter began to reign. There came a poor woman who drove her Nanny Goat to pasture and placed it in God's care because she must needs look out for her children and return to the village. At the admonition of the Lord, Peter took the Nanny Goat into his care and sprang after the young, frolicsome animal up hill, down dale, through bush and briar. Now you can imagine how the old man must have sweat, and how happy he was when he had herded the Nanny Goat safely home to the poor woman in the evening! When the Lord then asked whether he would like to keep his guardianship still longer, Peter said humbly: "Oh, no, Lord, I know now only too well that my wisdom is not enough to rule over even one Nanny Goat!"*

* Old legend printed in the *Waldorf School Reader*.

AN APPROACH TO SCIENCE FOR PRE-SCHOOL CHILDREN

Before planning how we may bring an experience of science to pre-school children, we must have a clear picture of the way in which this age group behaves. When we observe four year olds at play the most outstanding characteristic is *first*, their constant activity and it is in this "always doing" that the small child orientates himself to the physical world and experiments with the physical world. To satisfy this urge we must supply the children with material which they can handle, explore and shape to their needs. *Secondly*, there is their tremendous enthusiasm and interest in everything about them. There isn't anything too trivial to merit their attention or too far above to escape the eternal question "why." The four year old has the true spirit of the scientist and philosopher. He is open-minded, without prejudice and questions the "why" of everything. *Thirdly*, the pre-school child approaches life in a subjective way. He identifies himself with the world about him and in his play shapes and makes things over to suit his imagination. It is the period of "make-believe" and we must be extremely careful not to burden the small child with a lot of factual knowledge, but supply experiences which make him wonder and think about the world and give him a chance to work out his own curiosity. The most delicate role of the teacher is to watch for these seeds of curiosity and then nurture them with appropriate experiences that will satisfy this curiosity.

The desired objectives in bringing an experience of science to children are first, to help the child adjust himself to the world in which he is to live; second, to eliminate superstitions and unscientific ideas as well as unreasonable fears; third, to foster in him an attitude of questioning and experimentation and fourth, to lead him ever more deeply into a feeling of kinship with nature.

Our school is fortunate in its location just half a block from central Park and our daily excursions to the Park provide excellent opportunity for experimentation and investigation. The children become keenly aware both of the changes in weather and also of the changes in season. They observe how their beloved late summer flowers gradually disappear and the leaves fall to the ground. As winter passes and ice and snow gradually disappear, the children wait with eager interest for the approaching signs of spring. They observe that the ground changes. It is no longer hard and frozen, but becomes soft and moist. Gradually, here and there the grass shows signs of green and small buds appear on trees. In the fall the children are given full freedom to play with the leaves, rake them in piles, collect them and discover differences. We take with us our baskets and look for nuts under some of the trees, acorns under others and long beans under still others. Back in school we empty our treasures onto special shelves and the children hunt eagerly through the pages of our big tree book for pictures of these same fruits. Before long they know the names of several of the trees and it becomes a game to see how many of the trees they can identify. We also observe the squirrels busily collecting acorns and learn that they are preparing for the winter. We notice that most of our song birds have disappeared and learn that they have gone farther south where there is no hard winter and where they will find the food they need. This leads to an interesting discussion as to the type of birds, what foods they eat, and how they travel. There are quite a number of charming stories which make this whole subject very much alive. The children also miss some of our little friends, like the chipmunk, and learn that they have gone to sleep for the winter.

The children show tremendous interest in every phase of nature. What we adults have come to take for granted, to the small child still holds the greatest wonder and delight—just feeling the wind pushing and carrying him, to watch the clouds chasing through the sky, to listen to the sound of the rain, the deep silence of the falling snow—all these experiences are full of newness and fascination for him. It is up to us as teachers to foster and nurture this closeness the child has with nature.

Central Park with its multitude of experiences is our outdoor laboratory. Here we can combine vigorous play with quiet individual observation. While climbing the big rocks we also become aware of the special crystals contained in some of the rocks and the mica glistening in the sun. We come to handle some of the rocks and observe that some stones are very hard while others crumble to dust. Whenever we discover something particularly interesting we take it back to our science corner where we can all study it together. In digging in the ground we observe that there are places where there is pure sand which has been washed down the hill after the pouring rain while in other sections the earth is black and heavy. We spent some time in a secluded section of the park making miniature gardens. The children collected flowers and small branches and, using these for trees, created charming little enclosures framed by stones which they had laboriously collected. The most important educational feature resulting from this play came the next day when the children returned and found the rain had completely washed away the earth leaving deep gullies where their gardens had been. The children were much amazed by the force of the rain. Another rather illuminating outdoor experience was a trip to a nearby small truck garden. We took a few children at a time and they had their first glimpse, among other things, into the building up of a compost pile. They observed how nothing was wasted but everything added to this pile, from kitchen garbage to leaf mold. The children were allowed to help load the wheelbarrow and empty it onto the compost pile. They were much impressed to see what had happened to the garbage of the preceding year and how it had been miraculously transformed into black earth.

Within our classroom we have tried to give the children as many different experiences of nature as possible. Our old sandbox has been turned into an indoor garden where we experiment with all sorts of seeds. The most satisfactory has been just ordinary canary seed which shows almost immediate results. We have also a section where we try carrot greens, sweet potatoes, etc. The children thoroughly enjoy watching for signs of the seeds, and the area is big enough so that they can use the watering can to their heart's content. We also try experiments with bulbs, placing them first into a dark closet and when they have started to sprout, bringing them into the light. The children take real interest in observing the shoots change to green when they are brought into the light. They also observe how the blossoms turn towards the sun.

We have a large-sized terrarium with different colorful plants. The children soon ask why the plants in the terrariums do not need watering and are much interested when they raise the glass cover to see drops of moisture. This gives them a slight intimation of the meaning of rain. In the terrarium we have a few red newts, a tiny snake and two turtles. These little creatures are a great attraction and the children particularly enjoy watching the turtle and are fascinated by the way in which the legs, head and tail completely disappear

in the shell. We also have an aquarium with two goldfish, very colorful ones with large tail, a few snails and tadpoles. The tadpoles are specially interesting and the children watch with eager interest for the little feet to appear and the gradual transition to the frog stage.

We were very fortunate last spring in discovering a large cocoon in the park which we kept in our classroom. One morning when almost all the children were present one youngster noticed a slight movement in the cocoon and after about an hour's struggle emerged the most beautiful moth, much to the delight and almost startling surprise of the children. They were trembling with excitement and it was an experience which most of them will remember for many years to come.

We have tried to give the children experiences with a variety of small animals suitable to the classroom. The most successful were a pair of white rats which were very friendly and could be relied on not to bite. It was a good experience for some of the children to actually hold a small animal. The timid child would more easily forget his own fear and in identifying himself with the animal would feel bigger and stronger himself. It is also a very important experience for small children to learn how to hold and handle an animal without hurting it. The children learned to realize that these little creatures just didn't like noise and confusion and would stay in their house until the excitement died down. We have had the visit of a kitten which one of the children brought in, a pair of hamsters lent by Hunter College laboratory and a variety of turtles and frogs and a pair of guinea pigs. We didn't keep any of these animals, with the exception of the rats, more than a week, partly to retain the children's lively interest, but also to make the children aware that it isn't kind to keep these little visitors too long in captivity. The children learned a great deal from their intimate contact with these animals. They helped to feed them, to clean them and also took part in the responsibility of keeping the cages properly closed to save them from the cat.

An important factor in the children's relationship to plant and animal life in the classroom is the element of repetition. We try to have our experiences with nature as much as possible at the same hour every day and cover much the same ground. Each child or group of children has a special task—to water plants, loosen earth around plants, give water and food to animal visitors, collect left-over foods for them, help clean cages, etc. In talking about animals we try to develop an understanding of the relationship of different animals to wild life—as dog to wolf; cat to lion—also of what we mean by the word animal as differentiated from "plant" and "stone"—the different types of animals, birds and fish.

Water with all its tremendous possibilities is one of the best materials for experimentation. A rubber tube with which the child can syphon water from a higher container to a lower one gives endless opportunity for scientific discovery—so does any variety of water play. The main thing is to allow the child as much freedom as possible without the feeling of hurry or the worry about clothes, for instance.

A sieve allows for any number of experiments with water as well as sand. Water colors also lead to a variety of interesting experiences with color which the child can bring about at will.

In regard to all approaches to science with pre-school children, we try to avoid ever burdening them with facts and information. Information is only given when the child asks for it and then to the extent that it really holds his interest. The small child's relation to science is an entirely different one from that of the older child or adult. The four and five year olds are still close to the baby stage where experiences are closely connected with bodily sensations, such as tasting, touching or handling. Our analytical approach does not satisfy them, nor are they satisfied by merely watching, but they must take an active part. I found that it is most valuable for this age to have the satisfaction of personal discovery and the possibility of applying this discovery to their dramatic play.

In our music period we have made use of any number of ways of producing sound from improvised drums to wires strung across two nails.

The possibilities for scientific experiences in pre-school are practically limitless and the important point to me has been to supply the children with an atmosphere which is conducive to quiet experimentation. Our duty is to help the child clarify his ideas and in this way avoid many later fears and superstitions. The small child has had little experience and will identify himself with everything he hears and sees. For example during one of our experiences with seeds a little boy was much troubled when he saw some beans sprout. Inquiring into it we found the child had formed the erroneous conclusion that some beans he had consumed the night previous for dinner would sprout in his stomach. This led to a rather interesting experiment where we cooked different seeds and then planted them.

We have also experimented with ice and the effect of ice on glass jars. The children were much surprised to see that ice floats in water and that liquids expand when freezing. We had a graphic illustration of this when our milk was left outside the building one extremely cold morning and we found tall white caps on the tops of the bottles. This led to a series of experiments with freezing. Then there is of course the endless fun of breaking ice puddles and of lying on the ice on the pond when it is thick and like glass and peering down into the clear water below and seeing life. This makes a deep impression on every child.

There is little the small child busies himself with that doesn't in some way enter the field of science—from the use of cylindrical blocks for moving heavy boxes to experimenting with equilibrium on the see-saw or with friction by rubbing two stones together. The most important thing is not so much which experience we emphasize, but that we develop human beings who will not be afraid to try things, who will be explorative and have confidence in themselves.

Margaret de Ris



EDUCATIONAL STUDY PROGRAM

On Saturday mornings a group of fifteen to twenty teachers, and persons interested in teaching, meet regularly at the Rudolf Steiner School for pedagogical study and practical artistic training. Mr. Ege, for many years a member of the faculty of the Waldorf School, Stuttgart, and the Waldorf Teachers' Seminar, conducts the study of the fundamental concepts of Rudolf Steiner's education as presented in the General Pedagogy course. This is followed by a period of modelling under the leadership of Miss Arvia MacKaye in which the basic principles of metamorphosis of form are being studied by modelling the capitals of the first Goetheanum. Later in the year this will be succeeded by practical training in another art. For those interested there is also the opportunity to observe classes during the week in the School itself.

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