

Child and Man

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Christmas/Easter 1981 Volume 15 No.1

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Child and Man

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Contents

'When, for example, an anthroposophist says that a child who comprehends easily but does not retain what he has learnt, should have his potato ration gradually decreased, then people say: You are an absolute materialist. Nevertheless, there exists such an intimate interplay between matter and spirit that one can only work effectively when one can penetrate matter with spiritual perception and master it though spiritual knowledge.'

Rudolf Steiner, Human Values in Education.

Front Cover: *Mummy Cooking*. From a Class Three main lesson on farming and gardening; wax crayon drawing by nine-year-old Misha.

Opposite: *The Potato Pickers*. From the same main lesson; wax crayon drawing by nine-year-old Sarah Elizabeth.

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Editorial

Food for Thought, Feeling and Will

A European school recently celebrated its 30th anniversary; prominent guests were flown in for the festivities from other countries, but the twelve people who daily cooked for the school's 800 children and teachers were not invited.

This school is not unique. In how many schools do the teachers know the names of those who prepare their meals?

I have heard of a monastery in the mountains, where the inhabitants rise very early in the morning, and their first deed is to say a prayer of thanks to those who feed them. Teachers, please note!

In this issue, the subject of Nutrition is — no, not 'brought up', but rather, shall we say 'raised into consciousness'.

Behind the gentle poetry of Hugh Ratcliffe's article lies a powerful achievement in organisation: the creation of an enduring pattern of peace, happiness and efficiency in a kitchen, and the regular preparation of meals which please

nutritionists, teachers and children, every meal containing a truly healthy balance. This is, of course, only possible through an awareness of the vital role played by root, leaf and flower/seed in supporting thinking, feeling and will. Now, how many children are receiving meals such as these?

The spiritual/physical reality of digestion and nutrition is described by Dr. Mees in the first of two major essays.

A great deal of helpful, practical advice for parents is given by Pauline Anderson, particularly in relating foods to the age of a child.

And finally, in two articles by parents, we draw the attention of our readers to Weleda medicine which, rather than attacking disease, is concerned primarily with the means of strengthening that subtle balance which we call health.

D.B.

Experiments on Human Health

Millions of people in Britain and the U.S.A. are now being forced to ingest excess fluoride with every drop of water they drink, as a result of its having been deliberately added to their water supply. In consequence they are, according to some authorities, being given a cumulative poison.

Each of us can write to our M.P. or State Representative, asking that our right to choose be upheld, for ourselves and for our children.

D.B.

Comment from America

Teaching the Gifted

Education in general is geared to students of normal intellectual ability. What that norm really is, and how it is arrived at, is something which is probably the result of experience rather than exact research. But be that as it may, a norm always implies that at one end of it there are those who are far below that norm, and at the other those who are very far above it. Just what to do with these extremes is always one of education's main problems.

In the past when education was left entirely to the discretion of parents, the problem solved itself. Those below the norm just did not get any schooling at all, or only as little as their lack of ability allowed them. Those far above either carried their education further themselves if they came from well-to-do families; or by dint of their own love of learning, strength of character and luck, if they were poor and under-privileged. The others simply lived and died in some humdrum occupation, without even perhaps ever realizing what potential they had. "Some mute, inglorious Milton here may lie", as the eighteenth century poet, Gray, mused, pondering on the lives of those villagers who lay buried in the churchyard of Stoke Poges.

Since education has become universal and compulsory up to the age of mid-adolescence, the problem is not so easily solved. The state must now provide

schooling for everybody on an *equal* basis of opportunity, regardless of sex, race, social position and *intellectual ability*. What this means in the provision of special schools for those below the norm, the equipment of them, and the special training of teachers, and how much the numbers needing this special education have increased with the development of modern civilisation, is too well known to go into here.

What is not so well-known is what, if anything, is being done for those students who are far and away superior intellectually to anything that can be undertaken by a 'normal' school. They are as 'abnormal' in their way, as those at the other end of the scale; and it is justifiably felt by some that they too should have special treatment appropriate to their condition.

Intellectual

To deal in some measure with this problem, America's first free residential public high school for intellectually gifted students has recently been set up in Durham, North Carolina. One hundred and fifty students, selected from nine hundred nominees are enrolled there (one of them, incidentally, had *at the age of nine*, discovered an error in a book on rocketry and space travel by Wernher von Braun!). Each student will cost the state

about \$6,000, which is three times that spent on normal pupils. \$1 million have been provided from other sources to help (sic) pay for the laboratory equipment needed!

Risk Takers

The students have no formal inter-scholastic team sports, though they play intelligence-orientated games among themselves. Boys and girls live in separate dormitories. They must all be in their dormitories by 10.00p.m.; and so far only one student has dropped out — because of homesickness. “They’re all risk takers,” says Dean of Academic Affairs Cecily Cannon Selby, as reported by *Time*. “They gave up football and girl friends and being cock of the walk for an unknown challenge.”

One cannot help wondering whether they are the only ones taking a risk — although the fact that this is happening at High School level and not below mitigates that risk. After all, if their previous education has given them some indication of man and the needs of society on a broad human basis, at High School age they can more safely develop those special abilities which, as individuals, they have brought into the world. But has it? There is a great deal of concern in America about the nature and standards of public education.

We must certainly take care of our extraordinarily intellectually gifted young people for their sakes and society’s, but

we can only properly do so if our conception of education as a whole is far different from what it is now. Although our civilisation is largely based on man as an intellectual being, there are other aspects to his nature which we cannot with impunity allow to be ignored, or imagine that somehow they will take care of themselves.

Many people have drawn attention to this. Hermann Hesse, who incidentally was a signator to Steiner’s ‘Address to the German Nation’ on the reconstruction of society on a more human basis, has worked on this same problem in his novel, *Magister Ludi — The Glass Bead Game*. His story is about specially gifted students in a fictitious country called Castalia, who were educated in an elite institution devoted wholly in this case to the mind and imagination. What this did to the heart and soul of one of these students who eventually became the head or ‘Magister’ of it all, and what eventually happened to him as a result of it, is told as only an observer of all aspects of the human being, like Hesse, could tell it.

One cannot help wondering what these incipient intellectual geniuses gathered in North Carolina, and those who are to follow, will be like as human beings twenty or thirty years from now, and what kind of society they will have materially helped to bring about...

Alan Howard.

“I am like a homing pigeon which has been carried from the prime source of being into a strange land and there set free. All its life it seeks its home; relentlessly it pursues its search in every direction. Often it falls to the ground from sheer exhaustion. People come, lift it up, look after it and try to make it feel

at home. But as soon as it can raise its wings again, it flies again once more, and resumes its search for the only goal which will still its desire, the inevitable quest for the place of its origin.”

Christian Morgenstern: *Diary*

The Spirits of Music, Dance and Drama

An Imagination for the Future of a New School Hall

by NORMAN DAVIDSON



Drama in the new hall portrayed by a nine-year-old.

(The author was asked to write the following from a talk he gave to the pupils of Michael Hall School, Sussex, when they assembled at the end of the Summer Term, 1980, in their new hall.)

We now depart from this hall and school at the end of the year, only to draw closer to them. One is never the same after leaving something and returning. When we have a lesson in the classroom we take it into sleep until the next day, when we return with new feelings and questions and discuss them with the teacher. During sleep we have been active, perhaps in our dreams.

Summer is the time for dreams, and we can picture a dream together before we leave and return to this hall in September. Imagine if, in August, one of us came here alone and listened to the spirit of the hall. Imagine going to sleep here on a summer evening and dreaming of three Muses – sister goddesses of the Arts who inspire humanity.

Music

There appears before the sleeper the goddess of Music. She says: "I come from the realm of heavenly harmony. In olden times, if music was not played rightly, wise men said that human beings would fall into evil. A struck note gave pleasure to the soul on earth, a vibrated string gave release. These are secrets. Men must learn them again. Tell your fellow human beings." The sleeper would awake to the sound of bells.

"I should, to start with, want my pupils to have a good comprehension of the world in general. I should want them to understand the nature of man, his spiritual nature, his reason of being and

Dance

The person falls asleep a second time and before him appears the Muse of Dance. She says: "I come from the dance of the planets. My secret is in the laws of the three directions of space. If Man does not master them, his soul will not be able to stand freely in the world. Tell this to your fellow human beings." The sleeper awakes to a swirl of coloured forms in which the colours seem to sing.

Drama

The person sleeps a third time and there now appears before him the Muse of Drama. She announces: "I come from the heights and the depths, for I am woven together with the destiny of Man. Drama must speak of these things, even in Comedy, and must show humanity what it can rise up to. Otherwise people will lose their way and be drowned by life as in a sea. Tell this to your fellow human beings." The sleeper awakes to the sound of a noble voice speaking of the aims of life.

Our hall will not be empty in the summer months, but filled with the voices of the Muses, waiting for us to return and enact things here worthy of them and us.

Norman Davidson teaches astronomy, geometry and English and is currently College Chairman at Michael Hall.

his eternal destiny, and to view all the growth and decay of nations and races in the light of that understanding."

Eric Gill: *Autobiography*

What Really Happens in Digestion and Nutrition

A new look at the mysteries of our interior processes

by L. F. C. MEES

For his life on earth man needs to use his body. Activities force him to use up his reserves, which need constant rebuilding. This is done in the first place by nourishment, which generally means food and drink. In actual fact we ought to view the idea of nourishment in a much wider sense. Our respiration can to a certain extent be counted as nourishment, because we also derive sustenance from our environment.

Lastly we might argue that everything we imbibe with our senses can be counted as nourishment in the broadest sense of the word, because we cannot live without those impressions. How often do we not hear expressions like: to feast one's eyes, to thirst for knowledge, to satisfy one's curiosity; something can be too much, even indigestible.

In this article, however, we will restrict ourselves to the everyday notion of feeding, of partaking of food during meals, to what is generally described as the way we rebuild our body.

In modern dietetics the question of nutrition has yet another side to it: for his activities man needs energy. Only his body can give him this energy. Whether this is converted into physical or mental activity does not concern us for the moment. We can put it briefly: our food serves to rebuild our body and to provide us with energy.

During the last hundred years great strides have been made in the science of nutrition. Sometimes one is inclined to wonder how people in the olden days managed to keep themselves alive without dietetics.

Surprising observations

At any rate, they succeeded, and apparently quite well too. Only the names have changed. Previously one ate meat, fruit, vegetables and potatoes; nowadays one eats proteins, fats, carbo-hydrates and minerals. And, of course, vitamins. If one wants to follow this pattern even further, then the important thing is to get down sufficient building bricks, because they are necessary for the rebuilding of the body. What are meant by building bricks are the products of the digested food. Only in the shape of amino-acids, fatty acids, glycerine, glucose, and so on, can food be absorbed into our blood from the intestine and serve to rebuild our body.

One may ask: why is all the fuss of digestion necessary when the aim is *only* the absorption of the said bricks. If they could be supplied directly we would be spared a lot of trouble.

Apart from the fact that this would mean the loss of much enjoyment (because feeding is related with enjoyment), it is well known that this is an

erroneous thought. If our food consisted merely of such bricks it would have no nutritional value, although the necessity to absorb those bricks cannot be denied. Every housewife is aware of this fact. She knows that food that is overcooked and therefore, as it were, half digested, loses some of its nutritional value. The loss of the so-called vitamins does not sufficiently explain this fact. Vitamins, after all, suffer the same fate as the rest of the food, they are digested down.

This observation leads finally to the conviction: the less food is prepared, the higher its nutritional value. This has led many people to believe that uncooked food is the most nutritious. That is right up to a point, but it must be remembered that nourishment can't be evaluated in theoretical terms only, but that much more was needed to achieve the present level of the art of cooking.

Destruction = nutritional value

There is one conclusion we can draw from all this: the digestion, that is to say the breaking-down of our food, must take place *inside* our body. This leads to the surprising observation that the digestion (that is the destruction of the food) mainly decides the nutritional value. It will not be easy, in contemporary dietetics, to understand this.

If, however, it is not the material result but the digestion itself that is the crux of the matter, then we must ask ourselves what digestion really is. Surely not only destruction? That would make it totally incomprehensible that this should necessarily take place *within* the body.

To find an answer to this question we will confine ourselves for the moment to vegetable foods and ask ourselves first: what does one eat when one partakes of a plant? Nowadays we say: a substance, matter. But one can equally say: a shape!

What is a shape? It is the result of an activity that has created it down to the smallest details. It is an organisation, a structure, that has emerged from a certain

point of view. For that reason there exists between the various parts of the shape a connection that follows a strict law. Naturally we do not know the point of view that has been at work here. All we mean to say here is that at the basis of each form there is a unity that shows itself to us in its result.

Here we must distinguish between the shape and the contour, which is merely the circumscription of the shape vis-a-vis the environment. In view of what follows it is very important to keep in mind the difference between shape and contour.

What has all this got to do with the subject of digestion? The best way to discover this is to examine step by step what goes on during the various stages of feeding.

Intimate knowledge

A little earlier we have used another expression for eating, namely to partake of food. This phrase can make us aware of the fact that we can *actually* speak of feeding before there is any question of eating. When do we start partaking of something?

Let us imagine that somebody wants to eat a peach. He must first go and buy one. He goes to a greengrocer's. Let us say that he lives in a village, knows the owner of the shop, that there are several people waiting to be served and that there is, therefore, ample time to pick and choose.

What is the first thing he has got to do? See if there are any peaches. That means that he must know what they look like to be able to recognise them. Let us suppose that there is a box of peaches in the shop. He goes towards it and takes the liberty of picking one up. What does he do then? Press very gently, move his fingers very carefully. Why does he do that? To examine the quality of the peach. He will also probably smell it, another way of judging the fruit. If it is too hard, has too little fragrance, he will put it back. If it is satisfactory he will

buy it.

Now he goes home and starts to eat it. What happens? He puts a piece of peach in his mouth and tastes it. This can only be done by moving the tongue and the rest of the mouth. One cannot taste without moving, in the case of solid food not without chewing. That releases the flow of saliva (not to mention the fact that the mouth watered already when he was smelling the peach), and there the real digestion begins.

This is made possible by certain elements in the saliva called enzymes, which break down the food. Each part of our digestive tract has its own special enzymes that link themselves with the food. The marvel is that in this breaking-down process, which we call digestion, the enzymes themselves remain unchanged.

Probing form and structure

Something penetrates the food, causes a breaking-down and makes a closer judgement possible by means of *tasting*. If we try to conjure up a vivid picture of this occupation, tasting, and do not think in the first place of savouring, but rather of the question: what do I taste (one often closes one's eyes while tasting attentively), then we can introduce new words for tasting: to probe, to investigate, to fathom, to indicate that here we are concerned with a closer acquaintance. Everything, therefore, is a continuation of what happened in the shop: movement, lightly probe the fruit with the fingers (whereby the fingers themselves do not change), smell, evaluate, put back or take away.

In the mouth, to take in, to move, to break down with the aid of enzymes that themselves undergo no change (one might call them bio-chemical fingers), to taste, i.e. probe the specific form and structure — a peach tastes of peaches — and to evaluate; if one does not like it one puts the peach back on the plate, if one finds it acceptable one continues to eat it.

We have now passed the second stage of eating: our acquaintance with the fruit is now more intimate than it was in the shop.

What happens in the stomach? Again we find first of all: movement! The stomach does this even earlier, as though it is waiting for something to do. As soon as we think of food, as soon as we become hungry, more so when we taste something in our mouth, our stomach becomes active. It begins already to secrete enzymes — we will not go into physiological details — and it is not difficult to think: here is a continuation of the breaking-down process and a more intensive tasting. We often become aware of a tract of tasting in the stomach and this contributes to our sense of well-being. Enjoyment in the mouth, well-being in the stomach.

If our stomach does not agree it can rid itself of the food by vomiting. If the food is all right it passes through the outlet of the stomach into the duodenum.

Again we get the process of movement, digestion, evaluation. If there is something wrong with the food this can cause a quicker elimination, diarrhoea. Otherwise it will go into the small intestine, that continues the same process: movement, secretion of enzymes. Does yet another evaluation take place here? Would it be possible to continue the chain enjoyment — well-being? Can we really think that what happens in the mouth (and already began outside) continues inside during all further stages of the digestion?

Intestine is still 'outside'

For that purpose we shall have to refresh and broaden our ideas of what happens in the alimentary canal, where all this takes place.

We observe the world around us with our senses — sight, hearing, touch, etc. — that are located mainly on the outside of the body. This outside is called the skin. When asking if man also has an inside we

must think of the intestine, which can be compared to a tube that begins in the mouth and ends in the anus. In simple terms: the actual human body is between the intestine and the skin.

In the intestine one is, therefore, not yet in the body itself. The French language expresses this very subtly. It speaks of a *milieu extérieur* — in the intestine — as opposed to a *milieu intérieur* — between the wall of the intestine and the skin.

The intestine is an observing surface, just like the skin. That this is not usually mentioned is due to the fact that we refuse to accept a process of awareness in our body in which we do not actively and consciously participate. This is absolutely true: the 'self' which in everyday life copes with the impressions of our senses, is excluded from the world of perception within. But we can say from the outset: thank goodness. If we tried to meddle in the incredibly wise activities of the inner person, it might have doubtful consequences. Our organs know better.

When we speak here of our organs knowing, we mean a second person within us, who is dealing with everything that we mentioned in the beginning of this article about the rebuilding of our body.

If we consider the surface of the intestine an observing organ then it is a short step towards the understanding that between mouth and stomach there is the transition between two worlds of observation. That which occurred outside our body (in the shop), and continued in the mouth, can be considered as continuing in stomach and intestine and the other digestive organs: a constantly more intimate knowledge of the secret of the shape of our food, in this case the plant which literally gets analysed. In other words: one is dealing with a continuous and deepening acquaintance with the shape; first seeing, then tasting, and lastly digesting. The digestion is another form, a metamorphosis of tasting! This

is a concise way of expressing it.

When we continue this reasoning in a logical way, starting from the viewpoint that the digestion is a continued, refined tasting and thus an ever more intimate acquaintance with the shape of the plant, the question arises: what interest does the body have in this continuously renewed acquaintance? We must not forget that this interest is at the same time related to the dietetic value of our food, as we have discovered in the beginning.

Formed from outside

We must remember that the plant is not only matter, but at the same time that it represents a shape. The same can be said of the human body. We are dealing not only with matter that replaces loss of matter, but also with a shape (plant) that is being probed, analysed by another shape (body).

We have given a certain definition of 'shape' and discussed the activity that brings it into being. An artist also creates shapes, forms, but this a different kind of creation from that of the shapes in nature. The artist is himself a living being. As long as he is engaged upon the creation of a work of art, his own life is indeed tied up with the form he is creating. When it is finished the form still carries the hallmark of that life, but it is no longer tied up with it. With the living shape, such as the plant and the body, this is different. 'Life' itself has created the form and remains linked with it until death. Then the form as such cannot be maintained any longer and disintegrates into the above-mentioned components of bricks.

We come again to the question: what significance is there for the living body in tasting plant-shapes, analysing and probing them?

To find the answer we must first reflect upon the quintessence of the shape of the plant. As we have already mentioned, this is not covered by the

outline, which is only the limit of the plant as we see it. The shape is the result of a creative process that stops at a certain point, that 'congeals in an outline.' Where do we find these forces, whence do they work? From within the environment, from the realm of earth, air, water, heat, and light that all act directly upon the shape of the plant *from without*. To that extent, the plant is a completely open creature. In its original form it consists of stem and leaves, of lines and planes.

In the higher animals (and man, of course) we find exactly the opposite: they are constructed from the inside, from the intestine. Therefore animals have a *content*. Plants have no content, they have an 'out-tent', i.e. their environment is part of their body, just as that which takes place in our intestine and lungs is part of us. In relation to the plant man has directed his environment towards the inside.

Equally one can say that what in man is inside is the environment for the plant, and as our skin is the boundary of that inside so is the outline of the plant the boundary of the inside that surrounds the plant. That which acts from the air, the water, the soil, etc. on the surface of the plant is therefore really part of the plant. We ought to learn to view the plant in an entirely new way.

It's no good standing too close by; we must tackle it differently and study the plant in its environment from a distance. Normally we find that the plant is composed of roots, stems with leaves, and flowers (we use one of the 'higher' plants as an example).

To the question: how do we know that the plant has roots, the only answer is: we see them when we pull the plant out of the soil. Otherwise the plant is fastened to the earth, it is fused with the soil. From this point of view the whole earth belongs to the plant. It is preferable not to think of one plant on its own, but of the layer of plants inasmuch as it covers

the earth. Thus the earth is the round centre in which the plants 'take root', disappear. On the other side, where the flowers are, the plant also disappears in an environment with which it is linked.

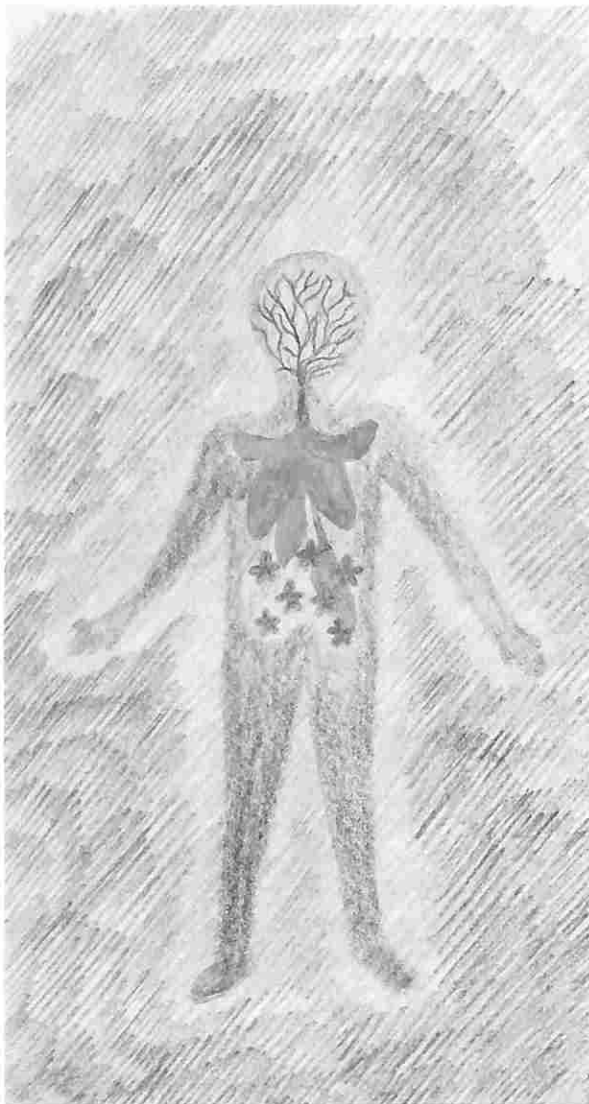
Where the flower appears the plant stops growing. It is as if an entirely new influence comes into play here, curbing growth and making the plant produce flowers. Here a new world begins, in which the plant as flower begins to radiate with fragrance and colour, in response to everything that comes its from the environment, especially the sun. In the flowering, plant and sun unite. Therefore, the plant has in its flower the same link with the sun as the roots have with the earth.

Finally, even the middle part of the plant is not a closed, independent entity. The plant has a direct open link with that which the leaves absorb as light, air, and water, and which causes the synthesis of the chlorophyll and the formation of *farina* (carbohydrates). One need only remember the stomata on the leaves where this direct contact with the environment takes place. Viewed in this way a plant in its totality is much bigger than one would suspect.

Triple articulation

If we let our thoughts roam once more over the realm of plants, if we conjure it up in our imagination from a great distance, we find that the roots, round, calm, and cool, are concentrated in the centre, and that the part that is radiant, changeable, and warm, is on the periphery, whilst in the green middle area of the plant we find a structure in which the rhythmic repetition of a specific shape, the leaf, can be recognised.

Presently we will encounter something similar in the shapes of man and it is important to state right now that we are dealing here with a primeval law: wherever a rest-seeking tendency interacts with a tendency towards movement, there appears a rhythmic principle



Root, leaf, flower are closely related to the human being... Drawing by a 12-year-old.

(trembling strings of a violin, leaves rustling in the wind, ripples in the sand).

In the middle part of the plant, in the area of the leaves, the atmosphere is the environment. In that sense the outward shape of the plant is indeed the boundary with its environment. It is no poetic phantasy, but a concrete fact, that the plant thus represents the link between two worlds — earth and sky. The ever changing relationship of these worlds in summer and winter is directly reflected

in the realm of the plants, because the plant is a seasonal creature.

In this way the plant can be rightly described as a threefold organism: root, stem-leaf area, and flower are the visible writing in which we can read this.

In the human figure we can speak of the same phenomenon. The head is rounded, the elements of rest and coolness belong to the life of head and thought.

In the lower part of the body, the area of limbs and metabolism, we find a radiating form, movement and warmth. It is not for nothing that somebody with a headache asks for a cold compress and somebody with a stomach ache for a hot water bottle.

Between the two is the rhythmic system, where the principle of rhythm, of repetition, can be found in the functions of lungs and heart and in the structure of the spine and ribs.

Much more can be said about this threefoldness (nowadays one likes to speak of triple articulation). The main thing for us is primarily to look for the similarity between the structure of the plant and the figure of man.

From the above rough description we have seen that the shape of the plant and the human figure are the reverse of each other in their three-fold structure: what the plant has below man has above, and vice-versa.

To be continued

Dr. Mees has more than thirty years' experience as a doctor in Holland; he is also well known as a lecturer in many countries around the world.

Cooking for School Children

Some Practical Suggestions

by MARY HAYDON

Essential for the young child are rhythm, right feeding, right sleep and right exercise. Right feeding is very important and so difficult these days, when we are surrounded by unnatural and artificial foods. I am convinced that the right food helps to enable the child to receive all that Waldorf education can offer.

We live in this controversial age and too much fanaticism tends to make one into an unsocial being, but for the child's sake one must make every effort to obtain healthy food. Most crops are grown on artificial fertilisers, seeds are treated with poisons, ground is sprayed with insecticides. What is the answer? One must seek out bio-dynamically grown food or, failing that, at least organically grown. How to obtain it? There are now many health food stores, there may be a van service or you may be able to grow it yourself: make a compost heap, put in the preparations, spray your ground with B.D. preparations; then you can prove to yourself the difference in the taste and quality of the food grown in this way.

Curative eating

A well-balanced meal should contain root to nourish the head, leaf for the rhythmic system, blossom fruit or seed for the metabolic system and limbs.

A harmonious atmosphere in the kitchen has a beneficial effect on the food, and the result should also be artistic — pleasing to the eye as well as to the palate.

In school hostel life one meets prejudices in children against foods which they really should take; with patience and careful serving, aided by the enthusiasm of the others, one can usually overcome such difficulties. One parent, grateful for this, even suggested sending her husband for a curative eating course!

Recommended

Now to deal with the various types of food that I could recommend:

Cereals — 100% wholemeal is best for good home-baked bread. Four grains have a beneficially stimulating effect on the organism — wheat, oats, rye, barley. Muesli, a mixture of cereal flakes with dried fruits, nuts, brown sugar and milk, makes a good meal to start the day.

Rice — the natural, unpolished kind makes good savoury dishes, with meat sauce made with tomatoes or onions, green peppers, etc.

Spaghetti or macaroni — wholemeal — is good with a savoury sauce and grated cheese.

Lentils, buckwheat, millet flakes or

semolina are good for soups.

Brown beans are good boiled and served with tomato sauce.

Fats — Butter, cream and vegetable oil are the best fats to use. Meat fat is not good as it is absorbed straight into the bloodstream. Margarine should be avoided if possible — this has been proved undesirable (ref. Dr. Hauschka on Nutrition*).

Sweeteners — unrefined sugar — light or dark pieces — molasses — cane syrup or honey are recommended.

Milk — should be unpasteurised, if obtainable; it can be turned into a good cream cheese by adding a spoonful of the previous cheese and standing it in a warm place overnight. The more quickly it sets, the less acid it will taste. This is delicious with a little cinnamon and brown sugar and a little cream, which can be skimmed off before setting. This can also be hung through a muslin and the resulting drier cream cheese served with savoury salt and fresh herbs, such as chives, lovage, garlic, etc., or it can be served sweet with fruit and sugar.

Fruits — All fresh fruits are good and popular, eaten fresh or bottled or made into jams or juices. All dried fruits are very good.

Blackberry, elderberry, blackcurrant and many others make excellent juice: cover with cold water, bring slowly to the boil, strain, re-boil with sugar and pour into hot jars, screw lids tightly. Good served with a dash of fresh lemon juice.

Eggs — Free range — not too often for children, no more than twice a week.

Nuts — All kinds are very good food value.

Salt — Pure sea salt is best, not the packeted kinds such as Cerebos.

Vegetables need to be cooked for as short a time as possible and served in an appetising way for children.

Cabbage — shred finely, cook in a small amount of water with a little oil, salt and a few caraway seeds to aid digestion.

*Nutrition by R. Hauschka, published by Watkins; out of print.

cabbage in the sauce.

Spinach — cook in very little water, a squeeze of garlic improves the flavour; can be beaten with a little butter and flour and seasoning.

Red cabbage — add a little apple and fried onion, very little liquid. Carrots are always popular. Serve raw or cooked in strips or dice and add a little butter and chopped parsley, or serve in a parsley sauce.

Swedes or turnips — mash well with butter and season.

Parsnips — good roasted in fat in the oven. Beetroot — serve hot, grated, seasoned and with a little fried onion; or cold, sliced thinly, with oil, salt, sugar and a dash of cider vinegar; a little garlic or some chopped chives or spring onions improve the flavour.

Kohlrabi — dice, sauté in butter with a little chopped onion, season, add a little water, cook till soft.

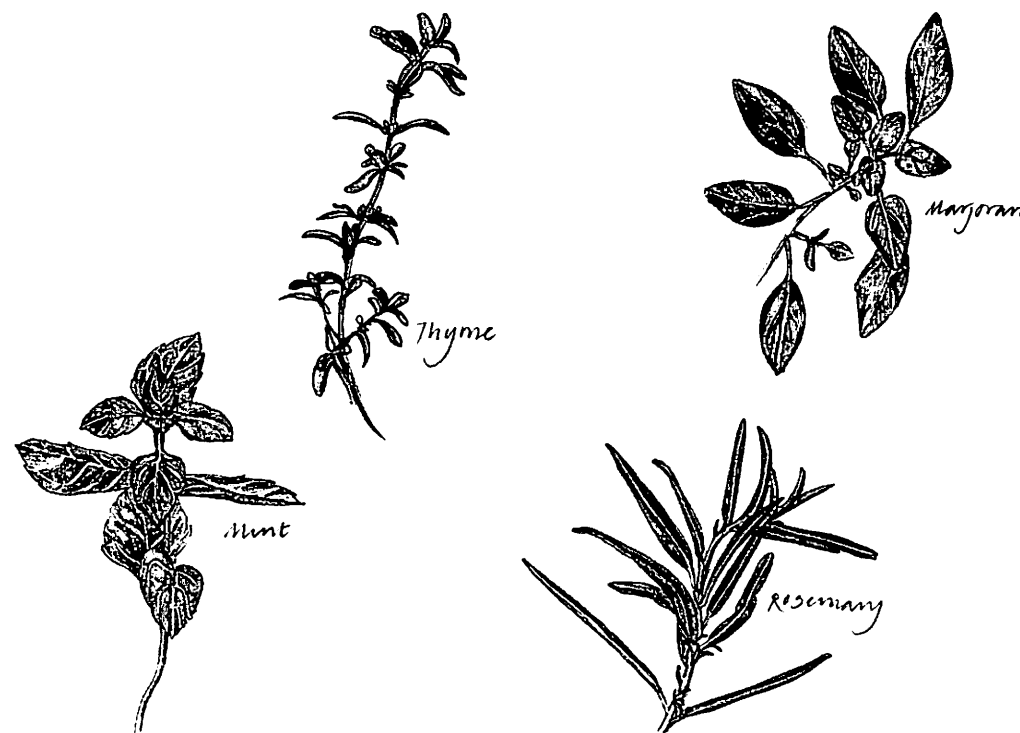
Marrow — not always popular, so needs to be served with something else. Cut into rings, bake in oven in a little butter and fill with minced beef or savoury rice and tomato, or lentils, or perhaps millet with grated cheese. Serve with a brown gravy or white sauce around it and it will look very appetising.

Potatoes are better served mashed, fried, roasted or in jackets baked in the oven. Celery or celeriac can be served raw or cooked with a sauce or finely chopped in soups.

Leeks — cut into short lengths to avoid 'strings' and serve with a sauce or chop into a soup.

Mixed vegetables make a good meal, if put in layers, seasoned, with small knobs of butter and a little water added, topped with grated cheese and baked slowly in the oven.

All vegetables for soups should be diced or cut small and sautéed, then thickened with flour, millet, semolina, lentils, spaghetti rings, etc. Raw foods are stimulating to the organism but a strain on the digestive system.



Class Twelve pupils enjoy drawing from observation. Herb drawings by an eighteen-year-old.

One can thicken the liquid and serve the **Herbs** — These are used to enhance the flavour but must not dominate. Parsley, sage, thyme and marjoram are the usual herbs.

Lovage is good for soups and salads.

Rosemary — tuck into a roast joint.

Bayleaf — use in stewed meat or sauces.

Sweet basil — add to soups and salads.

Melissa — use in fruit drinks or salads.

Mint with vegetables — peppermint with drinks.

Fennel seeds in sauces, green for salads.

Dill in potato soup.

Caraway in bread and cakes.

Chives in salads.

Paprika is very useful, sprinkled on cheese dishes it gives a nice colour and improves the flavour. It can also be added to cream cheese to give variety.

Quality

In conclusion I should like to emphasise that quality is just as important as quantity. Do not be misled by advertise-

ments — attractively packeted foods may be time-savers, but they contain many additives.

The presentation of the meal is most important — food arranged on a plate can be a non-descript jumble or an artistic arrangement of the many coloured vegetables.

Children's tastes change as they grow up, but it is good if their palates can be trained so that they are able to discriminate and enjoy good food.

The atmosphere during the meal should be one of gratitude and appreciation for the good things nature has provided; grace before the meal is the basis for such a mood.

Mary Haydon was for many years the co-founder of a flourishing small hostel for Michael Hall children. She has had much experience in satisfying the healthy appetites of children and young people. She is now living on a small farm in Dyfed, Wales.

Dear teachers,
 I am very sorry about
 how I behaved. I think
 I should be quiet and have
 respect for other children for
 I like to talk without
 being interrupted. Most of all
 to have respect for the people
 who have been kind enough to
 come and teach us and help us
 through life. Before when I went
 to public schools, I was like a
 hungry child, seeking for my only
 food, help and guidance. But now,
 I feel like my bowl has been filled.
 I have looked all my life for a
 school so caring and understanding
 and I'm going to try my best
 to keep it. Teachers try to be
 patient and understanding but
 it is hard to be helpful when
 someone just won't be helped. I
 am ready, ready, very sorry, and
 I will try my best to learn,
 be good, listen, be quiet and respect
 my teachers. I know that
 this school has been running
 for a long time and I don't want
 to spoil all its work with not
 being good.

Letter From a Child

The longing to be good and the desire to be naughty are the light and darkness from which arises the colourful social life of ten-year-old children. In the instance above, the class had seized the delicious opportunity of a substitute teacher to 'breath out' this desire. It

was followed by an 'in-breathing', directed by the class teacher, to re-establish their awareness of the other side of their nature: they were each to write a letter of apology. The above is part of a letter written by one of the children.

K Mortensen

'The plant seeds are quickened in the night of the Earth, The green herbs are sprouting through the might of the Air, And all fruits are ripened by the power of the Sun'...

Conscience in Child Nutrition

by PAULINE ANDERSON

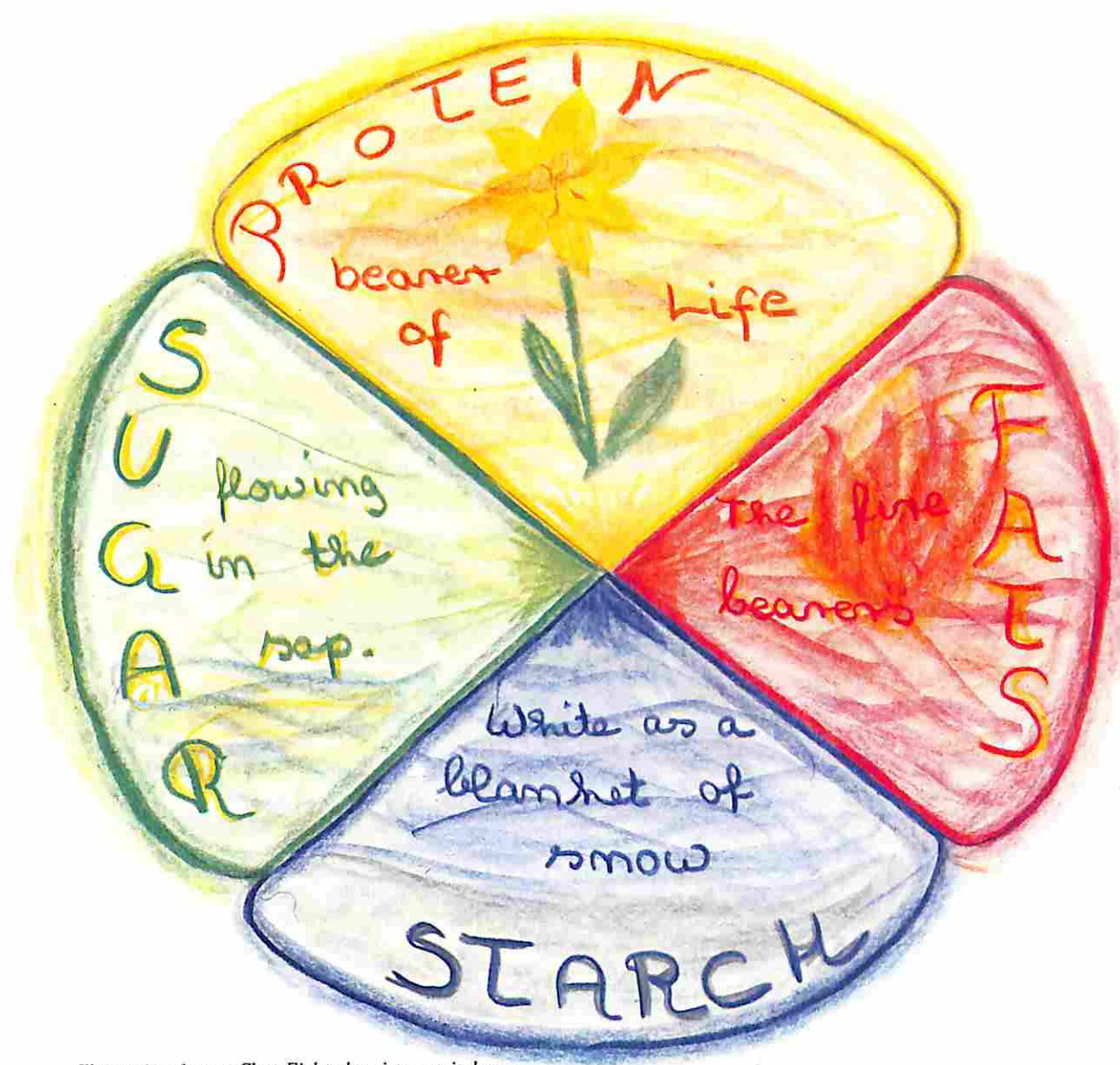


Illustration from a Class Eight chemistry main lesson

We are caretakers of our children, we bear them into the world with love and joy, and gladly take on the task of parenthood to guard and guide them as new citizens of the earth, from birth until the age of about eighteen, helping them to unfold their individual potentials. We recognise them as free human spirits – not ours, but only in our caring. We protect them from premature differentiation and hardening, allowing their true being to enter in accordance with the laws of cosmic wisdom, this same wisdom which orders and regulates the passage of our earth from the beginning of time to our present existence, and on into the future.

We can study and come to know these laws of wisdom, know them in our thoughts, can acquire an ever renewed feeling for them and, with our selfless will and enthusiasm, can find and apply them in the very details of our everyday existence in caring for our children.

Miracle

A child is a being of body, soul and spirit; this is the very basis from which we, as parents and teachers, must work, together with a constant feeling of reverence and wonder for the miracle that is a child, the perfection that is within a child, with awareness that, given help to overcome his lower nature, this perfection can be reached for.

A child takes twenty-one years to reach maturity; this is a preparation for the time when he will become a responsible and moral human being. How can we as parents, help this process? We can help through giving him the right education and a right diet.

In the finding of a right diet for the child, who stems from the spirit, the needs of the soul and spirit must be given prime consideration; the body is but an instrument for their indwelling.

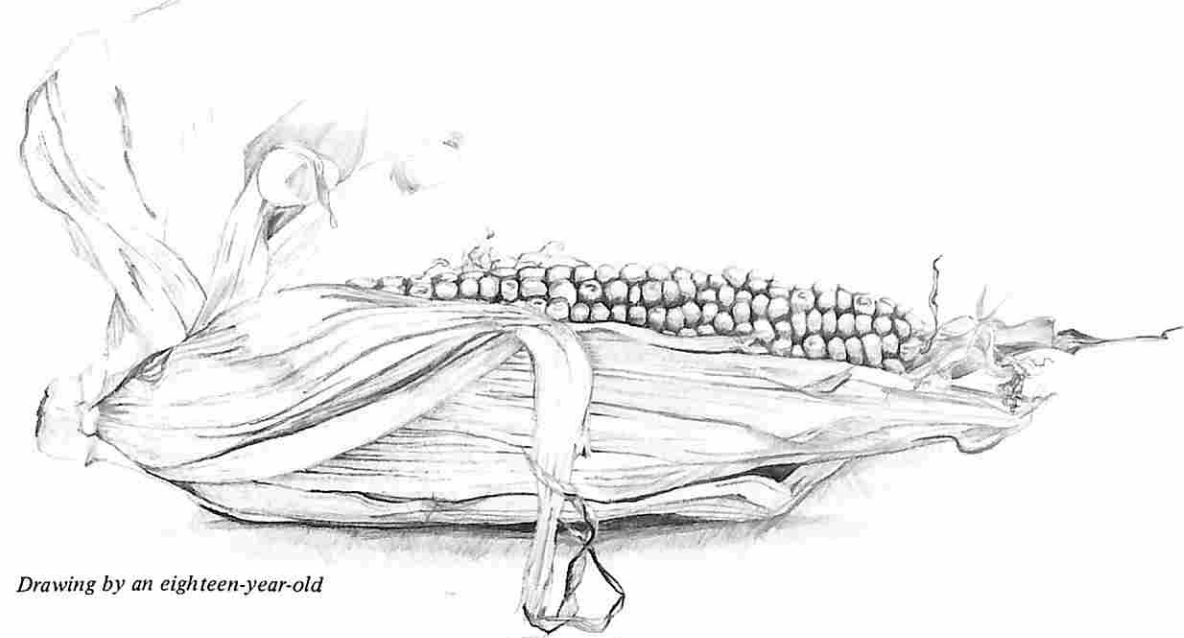
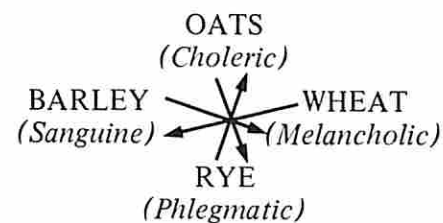
With the choice of certain foods we can affect the speed of development or, conversely, the speed of the incarnating

process, which is all important to our aim.

Activity-to-overcome

Only food of the highest quality, preferably Biodynamic, should be given; one is actually dealing with formative forces in food much more than with substance. Biodynamic food has within it the strongest forces inherent in the plants through the growing methods used. These forces need to be met in the digestive process by the inner individual forces of the child, in order to transform the food substance into his own substance; this 'activity-to-overcome' creates will and inner strength. *Milk* should be fresh and unpasteurised and, if possible, from cows on a Biodynamic or Organic farm. The quality of the milk is directly related to the way in which the cows have been fed and the light and life forces which may or may not ensue.

Grains should be whole and unprocessed and milled as near as possible to baking (preferably 2 hours) and should be varied among the seven grains: oats, wheat, rye, barley, maize, millet and rice, thus giving nourishment to all seven organs of the body. The four grains of our western clime: oats, wheat, rye and barley can be harnessed to balance one-sidedness in the temperaments by using the grain relating to the opposite temperament. Wheat relates in its qualities to the melancholic temperament; oats to the choleric, rye to the phlegmatic, and barley to the sanguine.



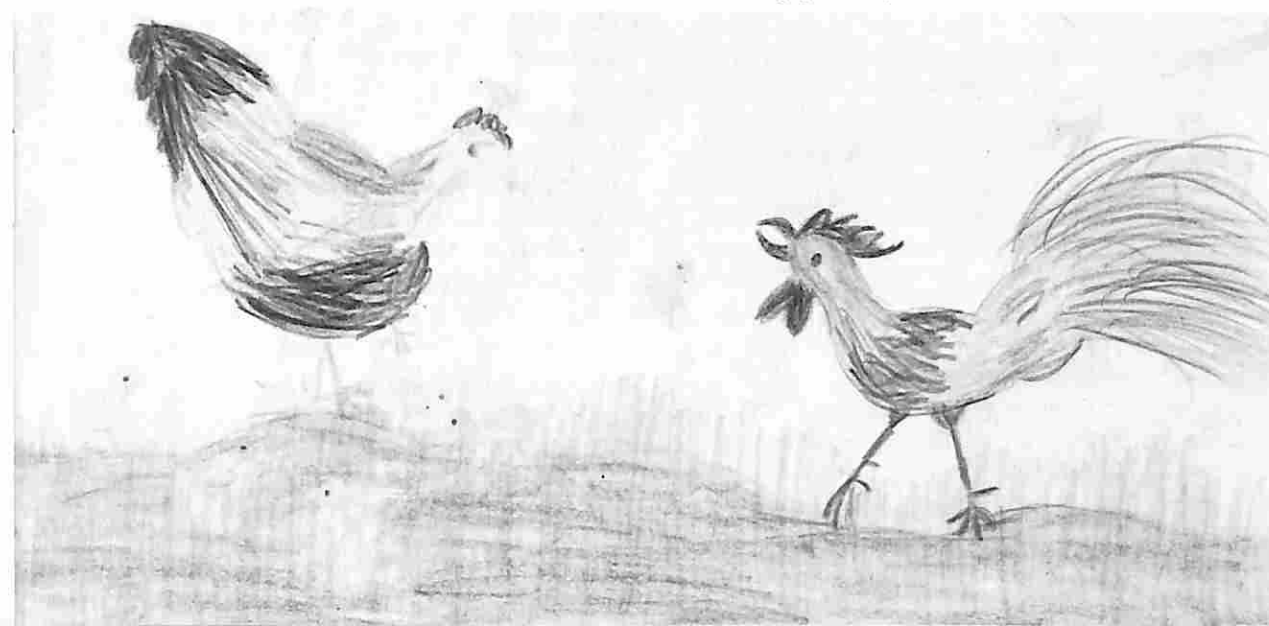
Drawing by an eighteen-year-old

Vegetables Biodynamic practice in the use or preparations and sowing, cultivation, pruning, transplanting and harvesting on the specific days which cosmically relate to the various vegetables, whether they be of root, leaf, flower or fruit and seed nature, all make for plants rich in life forces, far more so than when simply organically grown. Exuberant and lush vegetables can result from excessive compost or dung application, not necessarily ensuring a plant of the highest quality. All chemically grown vegetables should be avoided, even though this could mean a less varied choice and

greater expense, and yet at the same time it will be an encouragement to use just those vegetables which are in season and to avoid those which have been tinned or frozen.

Eggs should be from Range hens, which have been fed with unsprayed grains, but these should be given sparingly and not at all to children during their first seven years. Eggs being of a substance specifically for reproduction are very condensed and very indigestible and should always have air incorporated with them through beating or whisking before being cooked.

Drawing by a nine-year-old



Oils and Fats Plant oils such as sunflower, safflower or olive should be used, preferably cold pressed. Oils prepared in this way are expensive but could be used very economically. Butter should be used rather than margarine, which is only a copy and a highly processed food containing artificial colouring and other additives.

Sugar Brown, and preferably cane, can be used sparingly and, when possible, replaced by a little honey.

Drinks should be only pure fruit juices, without additives – colouring, caramel, phosphoric acid, preservatives, saccharine or added vitamins; all bottle labels should be read as to contents. Otherwise milk, herb teas or water should be given. Cola type and carbonated drinks are highly undesirable.

Potentialities

But food of the highest quality is not sufficient; we need to bring the right foods at the right time.

There is a need to give foods which help the soul and spirit to develop to their full potential – foods used as tools to build the body, which lays the basis, creates the milieu, for free growth, at the right time, of all the potentialities the individual brings with him.

By learning to observe the qualities of the different foods we can choose those which help the child in his three different stages of development: from 0 - 7 years; 7 - 14 years and 14 - 18 (21) years to help him descend gradually and soundly as a true citizen of the earth. The aim is, at all times, to protect the child from premature hardening in each phase before the work of that phase has been completed.

Mother's Milk serves as a child's first food, it is nature's most perfect food in that it is the most complete food available. **Cow's Milk** is a plant substance which has been worked on by the animal without acquiring the animal nature (unlike meat). It therefore requires very little

further digestion; it is strong in formative forces, an important builder of the skeleton and nervous tissue, and it brings the incarnating soul and spirit of the child down to earth gently.

The First Seven Years of a child's life are devoted to the exercise of his will and the building of his physical body – the re-moulding of the body inherited from his parents into one more suitable for his own needs. Food can be introduced gradually from the world of plants starting at the upper pole of the plant with fruits and grains, which work on the metabolism and the limbs, and gradually introducing leaves from the plant's middle realm, which work on the breathing and circulatory processes, and lastly, introducing roots, from the plant's lower pole, with their mineral elements which aid the head system and the senses.

A rhythmical day

With the gradual solidification of the body, consciousness awakens and care must be taken not to allow an early rigidity through too intensive a calcification and hardening, as this curtails the proper development of the physical body and organs. Meat, eggs, onions, vinegar and mushrooms should not be part of a child's diet at this stage, and only very little salt. Vegetables should be lightly cooked, and not too many raw vegetables should be introduced. Meals should be eaten regularly without giving 'snacks' in-between; this regularity can form the keypoint of a rhythmical day for the youngster. Meals should be simple and vegetables clearly defined, incorporating the three parts of the plant: grain, fruit and seed; leaf; root. Hard crusts, and later whole grains and nuts can stimulate the proper chewing of food, which is necessary for good digestion.

From the age of Seven to Fourteen the concentration is on the Rhythmic System of the child, the development and harmonising of the 'processes' of the

body. Each child needs an individual diet, which can be arrived at through sensitive observation, never enforcing, and meeting the individual preferences in a balanced way. In these years we can become aware of, and help to harmonise, one-sided traits which manifest themselves in the temperaments, as already touched upon with the grains.

Food for the temperaments

Choleric individuals, having a fiery nature, need watery, cooling foods as a balance: rye and rice grains; leafy vegetables and salads – to strengthen the rhythmic system; raw fruits, melons and cucumbers (watery and cooling); bitter and salty roots – to avoid congestion; celeriac; radish; horseradish; starchy foods – to channel energy into the digestion; foods for chewing; no meat or legumes.

Sanguine. This light and airy nature needs to be brought down to earth with farinaceous foods to give metabolism work: wheat and rye; potatoes and mushrooms, occasional meat (earthy foods); nuts, almonds and dates; lovage – has a calming effect; grated root vegetables – mineral quality; leaves – for balancing. **Phlegmatic** – water and moon nature – need to enliven and stimulate with sharp tasting and spicy foods – introducing a good variety: oats (fiery); roots; acid fruits; wholegrain cereals; leaves – to balance; salads with piquant dressing; little liquid.

Melancholic – earthy nature – needs to be drawn away, emphasis on sweet and warming foods, cooked to promote ease of digestion: blossoms, honey (from the upper pole of plant); barley, buckwheat and rice; cream; caramel; fruit.

Mastery over matter

During these years a varied and imaginative diet should be used incorporating whole grain bread, fresh fruit and vegetables, cheese and cream, cheese and

yogurt, a little fish and meat if needed and wanted, but only fresh and never frozen. Efforts should be made to overcome strong dislikes by introducing very small quantities to encourage tolerance, this helps one-sided tendencies and helps the child to gain mastery over matter.

In the Third Seven Year Period, 14 years to 18 (21), young people develop their critical and intellectual capacities, forming the basis for individual judgement.

Here we see the introduction to a grown-up diet. Large appetites abound, bringing warmth to the metabolism to counteract the coldness of intellectual thought. Food of good quality should be used in lieu of 'bulk'. Alcohol is very detrimental.

In order to carry the responsibility for the diets of our children and young people today, we need a devotion to the task, a reverence for the food plants and other ingredients in our creative handling, and a love for whom we prepare. It is a noble task and one of great joy; it requires work and discipline to perceive and serve the individual needs, and such is the richness of our sacrifice.

*'... So quickens the soul in the shrine of the heart,
So blossoms spirit-power in the light of the world,
So ripens man's strength in the glory of God!'*

Pauline Anderson, mother of five and wife of a well-known bio-dynamic farmer, has been planning and cooking well balanced meals from her own garden and farm produce for many years. She ran a successful restaurant in S.E. England and is now offering her experience to a similar venture in Edinburgh.

Nutrition

Some thoughts . . .

It would certainly be a privilege to be able to sense something of the unseen workings of Nature as, with the helping hand of the gardener, she brings about the growing of root, leaf, flower and fruit of the vegetables of the garden, for here the relationship between Man and Nature is at its most overt.

In the wilderness one may feel, through an appreciation of beauty and grandeur, a yearning of Nature for her fulfilment in the becoming of Man.

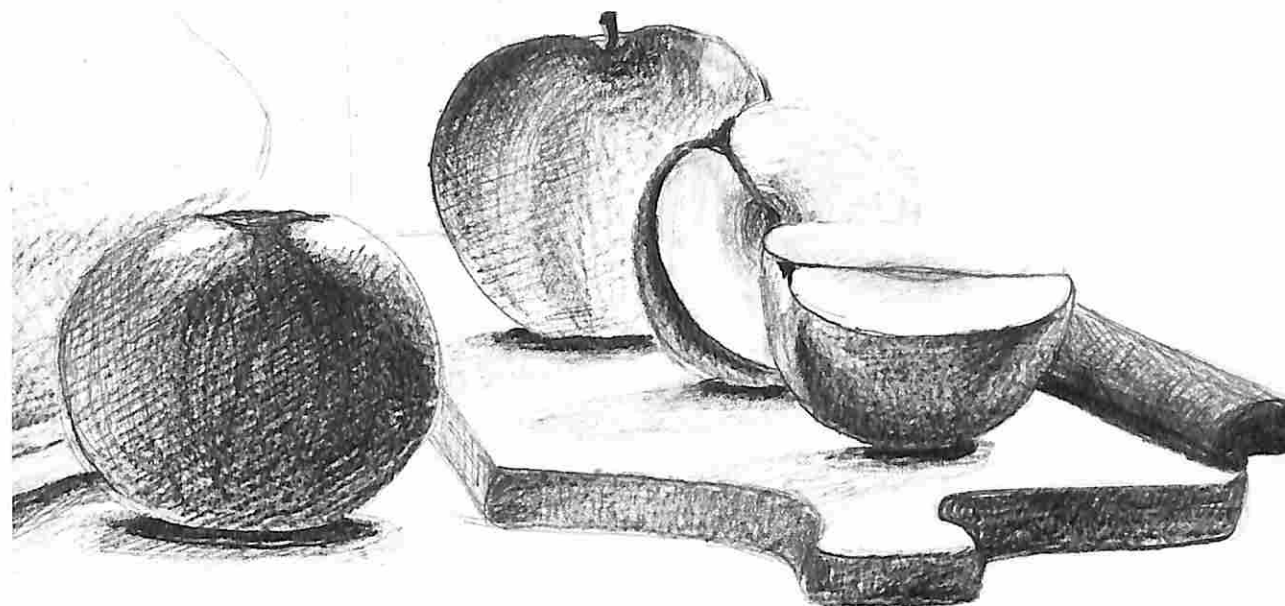
In the goodness of the garden we may feel that this yearning finds expression in the actual substantiality of the plant. Here the different aspects of plant nature accrue substantiality in a manner rarely seen in untended Nature, in the root of the carrot, in the leaf of cabbage, in the stalk of celery, in the leaf bud of sprout, in the blossom of cauliflower, in the fruit of the bean, ... The plant becomes food for man, often losing, in the process, something of its natural balance.

Yet, of course, the work of Nature and gardener stops short at the producing of the raw substances of food for man.

Then it is the task of those in the kitchen to carry this process to completion, to fashion from these roots, leaves, fruits and seeds a meal fit for man, a meal in which the different offerings of the plant are brought together into a new whole.

This work in the kitchen, too, need not just be an outward process any more than it is in the growing of the plant in the garden. There, behind the veil of outward visibility, elemental beings must be at creative play, mediators to the plant of the cosmic rhythms of growth, unseen participants in the rhythmic unfolding of the plant on the stage of the earth. In the kitchen these powers can also be at creative play, in the chopping of knife, in the stirring of mixtures, in the transforming milieu of the pot.

And this play of elemental workings is in truth not apart from the thoughts and feelings of those in the kitchen and those in its surrounding environment.



Drawing by an eighteen-year-old

And so to the meal itself. Each meal is something of a festival, a taking in of the substance of Nature, helping to establish the rhythm of the day in human life.

Through an imaginative choosing of menus it echoes, too, the planetary rhythm of the week and, by being based on the seasonal produce of the garden, affirms the greater rhythm of the year.

If, at the mealtime, we turn our thoughts back in appreciation to the plant in such words as this Celtic grace:

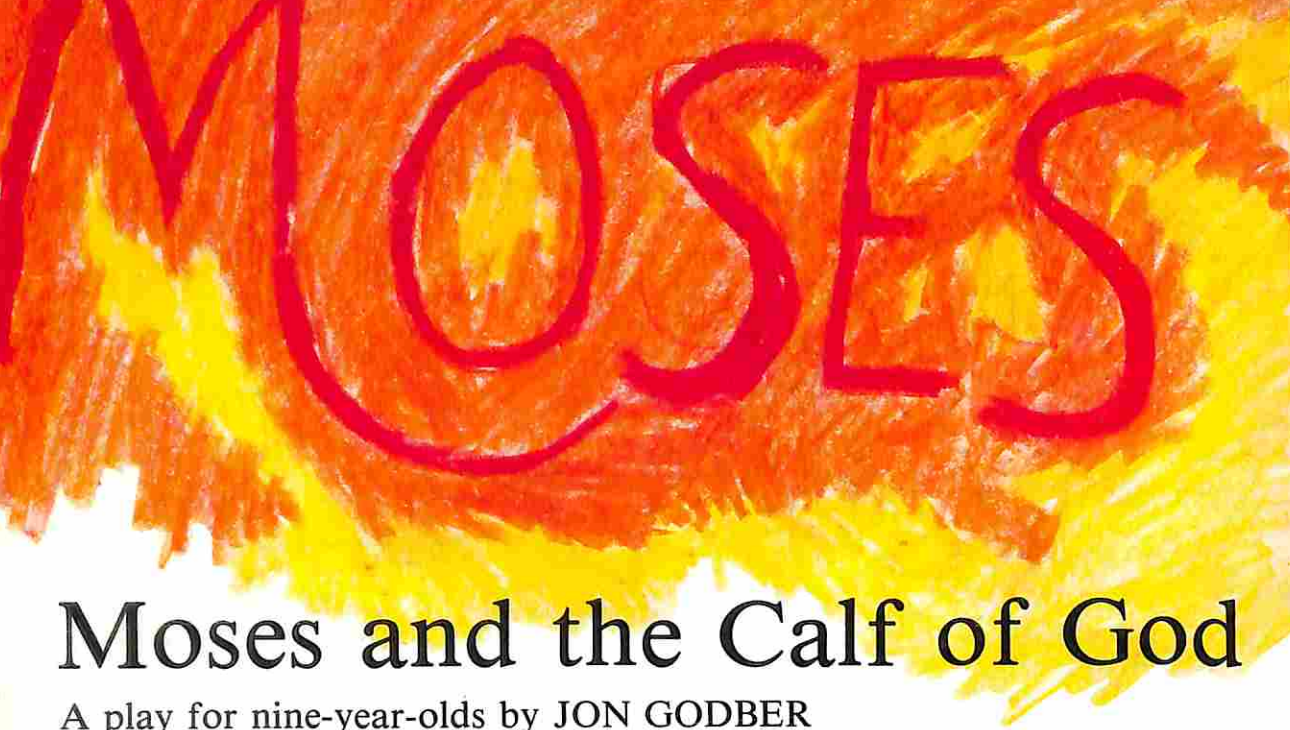
Blessings on the root
Blessings on the leaf
Blessings on the flower
Blessings on the fruit ...

then perhaps it is not entirely our own fancy when we seem to hear an answer whispering back through the ether ...

Blessings on the Man that is to be.

H.R.

Hugh Ratcliffe ran the kitchen at Michael Hall School for several years. Now, amongst other things, he is working at the development of a new kind of earthen cooking pot.



Moses and the Calf of God

A play for nine-year-olds by JON GODBER

Conceived for circle performance

The children are sometimes Israelites, sometimes God, sometimes Amalekites.

The Lord was hidden behind a curtain representing Mount Sinai and 3 children spoke the lines in unison.

They enter singing and wander through the desert led by Moses with his staff:

Ch. Out of Egypt to the Promised Land,

The Lord will set us free.

We are safe in Jehovah's Land,

He has answered to our prayer.

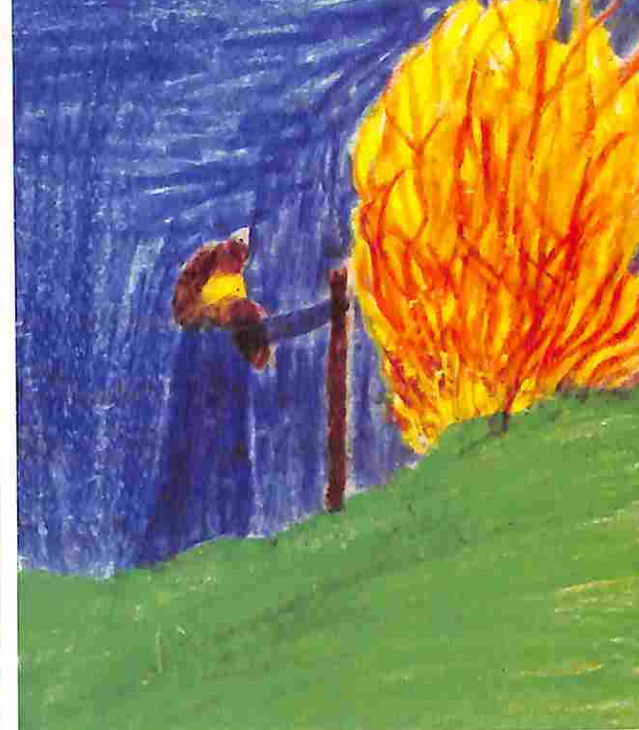
1. He has led us through the Dead Salt Sea,

His power held back the wave,

Delivered us from Pharoah to be free,

Sent his army to a wat'ry grave.

Drawings from Old Testament main lesson in Class 3



2. Mannah from Heaven is ours each day,
As dew it falleth down.
Though we wander afar, it is true to say,
Each morning it is there to be found.
3. He has led us through the Dead Salt Sea,
His power held back the wave,
Delivered us from Pharoah to be free,
Sent his army to a wat'ry grave.

*The Amalekites separate off, ready to ambush.
(Half the children).*

Chorus

Israelite But what of water? I thirst!
All We thirst!

Another 'Tis Moses brought us here,
He only wants to be foremost
and first.

'Twas better in Egypt, I fear.
All We thirst, we thirst, we thirst,
we thirst.

*The murmuring continues while the Lord
speaks to Moses; the people crouch down,
thirsty.*

Lord Moses, my son, take thy rod in
thy hand,
Go on before my people,
Behold, before thee will I
stand,
Fear not that thy people are
feeble.

Moses walks round to the rock
The Rock of Horeb shalt thou
smite.

All What will Moses do?
Moses smites
He smote the rock! Oh,
wondrous sight!
The water flows so cool.
*They drink and hum the
chorus*

A messenger runs in
Messenger Moses, Moses, 'tis Amalek
comes with troops ten
thousandfold.

Moses Joshua!

Joshua Moses!

Moses Joshua run.

Amalek

His men

Moses

Israelite

All

Israelite

Lord

Moses

Lord

Choose out your warriors
bold.
With Amalek do battle while I
stand with my rod
On the top of yonder hill.
While I raise it up, by the
help of God,
We shall win if 'tis his will.

Amalek appears

Hebrew, hold back! This way
you shall not pass.

We are the greatest in battle,
To defeat you and seize all
your gold is our task.

We are deaf to your 'Promised
Land' prattle!

*The battle is fought in stylised
fashion in time with the beat of
a drum.*

Aaron and Hur, hold up my
hands!
My strength begins to fail.
See now, down upon the sand
Israel doth prevail.

*The Israelites slay all
Amalek's army*

Amalek is vanquished!
God be praised!
Let us sing

With a right good will

'Twas Jehovah's might our
strength did stay
Till the sun had set behind the
hill.

*They sing the following round
and end up humming the tune
while falling asleep*

1) With a pillar of fire by night
2) And a pillar of cloud by day
3) God will lead us through the
desert quite,
4) He will show to us our way.
The People sleep

Moses, come up to the mount!
I come.

Thus to my children say:
The people of Israel shall be
the ones

Moses

All

Moses

All

Aaron

All
(questioning
each other)

Solo
Chorus
addressing
the audience

All

To perform a special task if
they'll obey.
A holy nation must they be
To receive the Messiah the
world to free.

People awake and hearken to
what

The Lord hath said this day.

Tell us, Moses, tell!

Unto our people he wishes to
allot

A special task if they'll obey.

What the Lord hath spoken we
will do.

Moses withdraws to his tent
Moses wishes us to sanctify
ourselves,

To wash our clothes and be
ready.

On the third day, he doth
foretell,

God will shake the Mount so
steady.

What will befall us, what do
you say?
Are we really safe?

Will we live to see another day?
'Tis sure a test of our faith!

*This last speech can be taken in
unison first and then as a softly
spoken round as the people
squat down. The next speech is
spoken over this*

The people prepared with
great expectation
Till at last the third day came.
They awoke and then every
man of the nation
Saw a huge and fiery flame.

People are getting up
The people cower back

See! There on Mount Sinai
mid lightning and thunder
A great black cloud appears.
Ah! A flame and the trumpets
blare, oh wonder!

Look! Moses alone doth not
fear.

An Israelite

Another

Lord

Moses

Lord

All

All

Moses mounts Mount Sinai
Higher and higher he mounts
and never
Casts a backward glance,
Over rock and boulder, will
we ever
See him again, by chance?
Such awful sights I cannot
bear.

Nor I, let us go back!
To see any more I do not care,
The courage I do lack.

They cower away
Moses, come up!

My Lord, I come.
But charge the others hold
back,

If they gaze on the Glory
they'll be struck dumb
And perish in a flash.

The ten Commandments you
shall receive

Upon two tablets of stone.
I've written them for all to
see,

But now I'd speak with you
alone.

*Moses disappears into the
mountain top*

Oh look! A cloud has covered
the mount!

The Glory of the Lord is there.
Like devouring fire it sweeps
about

The top, it flashes, it flares!
*There follows improvised pipe
music*

*The people turn outward to
face the audience in a circle*

For six whole days the Glory
shone,

On the seventh was Moses
called.

For forty days and nights he
was gone;
The Israelites were bored.

The Israelites break the circle



	<i>and address the Mountain when Moses has gone</i>	<i>Another</i>	and I.				
<i>All</i>	The mountain surely quaked and shook, And Moses, you went up in earnest. For nearly 40 days we've looked For a sign that thou returnest.	<i>All</i>	Yes, Gods that we Can see and we can touch.			<i>Both groups sing the following round</i>	flowers, Then round it let us prance.
		<i>An Israelite</i>	Aaron, it seems that you agree, Make us Gods like such!			We'll work and work to make this day A god for all to see. Before our calf we'll kneel and pray For all eternity.	<i>The all dance around the calf singing the last song (or another one).</i>
<i>An Israelite</i>	<i>breaking away from the Mount</i> Perhaps he could not bear the sight, Perhaps he perished in the flame, Perhaps he was blinded by the light!	<i>All</i>	Yes! Aaron, Aaron, Aaron!			<i>While the round is in full flight, a voice breaks in:</i>	<i>During it Moses appears out of the mountain carrying two tablets made of plaster-of-paris — he smashes them</i>
		<i>Aaron</i>	Why not? Break off your earrings gold, You women and daughters now, Come, let us work to make a mould and cast a calf, I know how!	<i>Israelite</i>	The mould is ready!	<i>All</i>	Moses is back!
			Aaron, Aaron, he is great, He doth understand, For us now a calf he'll make, That is what he plans.	<i>Group A</i>	Bring the metal, pour it in.	<i>Moses (to Aaron)</i>	What did this people unto Thee,
<i>Another</i>	Perhaps to leave us was his aim.	<i>All sing</i>		<i>Israelite</i>	Careful now, hold back!		That thou hast brought this sin.
<i>All</i>	No! That you cannot say!			<i>All</i>	Fill it to the very brim, Let's hope the clay won't crack!	<i>Aaron</i>	O Moses, harken unto me, Thou knowest thy kith and kin.
<i>The same</i>	Who knows? Who knows where he has gone? Who knows for a certainty that Moses Will come back after so long?	<i>Aaron</i>	Listen to me now, Make the mould and melt the gold.		<i>All watch the last drop being poured in. Pause.</i>		After so long there came this rot, Let not the anger of my lord wax hot.
		<i>Group A</i>	We'll make the mould,	<i>All</i>	It's done! And not a crack appears, A while it needs to set.		
		<i>Group B</i>	You melt then.	<i>Israelite</i>	I think we can allay our fears, Our cast will be of the best.	<i>Moses</i>	The calf must be burnt and ground to dust, And each man must decide Whether or not the Lord can trust him, Who is on the Lord's side?
<i>All</i>	Such thoughts we cannot, surely, have. No, Moses would not go.	<i>Aaron</i>	When it sets, then we'll behold A golden calf! To work then!	<i>Israelite (the same who was loyal to Moses before)</i>	O Lord, I pray that Moses soon Will come and turn to right This dreadful thing that we have done, 'Tis evil in Thy sight. But let Thy mighty anger never Thy guidance from Thy people sever.		<i>All kneel, except for Moses and the loyal Israelite, who now speaks</i>
<i>An Israelite</i>	I think that p'raps he might be glad to get away, you know.		<i>One group slap mud against the mould (i.e., against the calf which is covered by a cloth). The other group collect wood to stoke the fire beneath the cauldron which is suspended from a tripod. They also put the jewellery into the cauldron to melt it down.</i>				
<i>Another</i>	Me too.					<i>Loyal Israelite</i>	Each one had to decide for himself Whether to go or to stay. To make the decision, there was no help Save within their hearts to pray.
<i>Another</i>	And I.						
<i>Another</i>	And I as well.						
<i>All</i>	Perhaps he's lost his trust. Perhaps he thinks that God will let Us die in the desert dust.	<i>B</i>	Fetch the cauldron,	<i>All</i>	'Tis time, break open the cast. <i>The cloth which covers the calf is removed and all retreat from it, awestruck. Gradually they all advance in ones and twos to touch it, and a drum beats...</i>		
<i>An Israelite loyal to Moses</i>	He will come back!	<i>A</i>	Bring us clay,				<i>There is a pause. Moses begins to hum the tune of 'With a pillar of fire' and one by one the Israelites rise to follow him out. The last to rise is the one who first started the defection and when he rises, the loyal Israelite is there to help him.</i>
<i>All</i>	How do you know?	<i>B</i>	Bring your golden treasure. Put it in, for we must say, We need it in great measure.				
<i>Loyal Israelite</i>	He's never let us down. You very soon begin to moan When your courage begins to drown.	<i>A</i>	Slap the mud against the mould, Thicker still we'll make it, Soon the flowing gold 'twill hold, The noonday sun will bake it.	<i>All (whispering, staggered, like a round)</i>	It's real! I touched it, it's real, it's real (repeated). When all have touched it, one calls out, leading the others in chorus		
<i>Another</i>	Well, I for one, prefer to see The God that I revere. Moses' God, if such there be, Is hidden, and such I fear.	<i>B</i>	Gather sticks to feed the fire, Heat the brazen vessel, Let the flames flare higher and higher, To fuse the precious metal.		O joy! The calf is ours, is ours! Let's drink and dine and dance. Upon it let us strew our		
<i>Another</i>	I too,						

Healing Without Drugs

Anthroposophical Medicine is alive and thriving

by MARTIN VYNER



Man has always healed with natural medicines. Substances such as soothing arnica, gentle witch hazel, antiseptic calendula and, of course, the beautiful, essential oils, which not only produce a wonderful perfume but have their own healing properties, have been understood and used from time immemorial as true aids to our body's intricate balance and function.

By isolating the active principles from their natural origins and creating them synthetically in a laboratory, scientists can indeed provide in a most powerful form medicines that formerly came directly from plant life. But it is the natural medicines which have the affinity with the human being, and today the public is coming to feel something is not quite right. Drug induced illnesses are on the increase, and with the knowledge and fear of these has come an upsurge of interest in that much-abused term 'natural' treatments.

Disease: imbalance

We at Weleda (the name was a title given to a senior Druid Priestess, who was responsible for healing) have, in nearly 50 years' experience, come to provide safe natural medicines for everyday use. We believe that if the natural balance of

the body is upset, then imbalance – or disease – will inevitably result. Just as a whole human being consists of a body, soul and spirit, so we believe in using the elements of nature as a whole in order to maintain this balance. These principles – the basis of Rudolf Steiner's 'Anthroposophical Medicine' – are those on which Weleda was founded in 1923, and to which we still uncompromisingly adhere.

In keeping with this idea of the human working as a whole, we see no rigid dividing line between medical and cosmetic treatments. So, although we began making unique medicines, early in the company's history a range of toiletries was developed at the request of doctors, and the two could thus work in conjunction. We believe that we have developed a gentle, subtle and positive approach which is in tune with the very nature of the human being.

The pharmaceutical side of Weleda has evolved a stock of over 3,000 different medications in various permutations of substance, form and strength. All come directly from raw plant and mineral materials, treated so that the essential curative quality is released in the most effective way. They are being requested and prescribed increasingly by GPs as

well as those doctors with a special interest in 'alternative' medicine, and are supplied to hospitals, clinics and homes. A number of standard mixtures and remedies have evolved from these for easy home use.

Skin: a true mirror

Our toiletries reflect and enhance this process. They are made with the knowledge constantly in mind that the skin is a vital organ of the body, and a true mirror of our inner state of health; thus it must have a harmonious relationship with whatever comes into contact with it. Our toiletries comprise ranges of products for oral hygiene, skincare, hair care and bath and body care – the latter including Weleda's new, entirely natural, spray deodorant. All toiletries are aimed towards helping the skin maintain a healthy balance. This means using such ingredients as oils of orange, lavender and rosemary; sunflower oil, olive oil, chlorophyll; extracts of arnica flowers, birch leaves and blackthorn; seaweed, lemons, honey and many more. No mineral oils are used, as they are not absorbed by the skin but simply lie on its surface. Preservative qualities come quite naturally from the essential oils used.

Massage Balm is a typical Weleda product and it illustrates the integrity of Weleda's claim to make natural products. Massage Balm is made by steeping Birch leaves (for their 'tonic' effect) and Arnica flowers (for their therapeutic effect in relieving muscular stiffness and aches) in Sunflower oil for several days, then gently heating for 24 hours to extract the virtues of the herbs. These are then pressed and essential oils of Rosemary and Lavender added for their stimulating effect on the blood circulation of the skin. No preservatives or colourings, in fact, nothing else is added, and the result is a pleasing after-bath oil, a comforting rub for muscular

stiffness and aches. This careful processing and purposeful use of natural substances is typical of all Weleda preparations.

Our factory in Derbyshire retains the feeling of being a 'cottage industry' amongst its staff of 40, which includes two pharmacists and four dispensers, even though we apply sophisticated manufacturing, testing and control techniques. But modern manufacturing processes go hand in hand with the cultivation of herbs in our own garden, the personal gathering of plants from the wild, and careful harvesting at the right time. Many of our products need a two to three months' processing time while the essential elements absorb and amalgamate.

Weleda companies are now in 21 countries, and our product formulae differ slightly in each according to indigenous plants available, which will accord with the particular environment and those living in it.

Weleda medicines and ointments are invariably used at Waldorf schools all over the world. Our products are widely available in health shops, and due to our special efforts to familiarise retailers with our principles, it is our hope that they will be sold with awareness and understanding. We believe we provide truly ethical products of the highest standard, which work towards the harmony and health of the individual. Weleda products are not tested on animals. Visits by groups of interested people are welcomed so that they may see for themselves that we do what we say we do.

Martin Vyner is a former Waldorf parent, and is now Managing Director of Weleda (UK) in Ilkeston, Derbyshire.



A Healthy Partnership

A mother describes her medicinal discoveries

by BRENDA HAMMOND

It is now more than twelve years since my eldest children entered the nursery class of a Steiner school and that we as a family began to experience the healthy and harmonising effect of this method of education. Soon after this came our introduction to the Wala and Weleda range of natural remedies, (also based on indications given by Rudolf Steiner), which I have found to be of immense benefit and value. These two impulses, going hand in hand as it were, have stood us in good stead in the bringing up of our family. In fact I often wonder how other mothers ever manage without the help of these home remedies, and so I thought I would like to share a few of my experiences with you and tell you about some of the preparations which I find most useful.

Try something else

To turn one's back on conventional medicine is not an easy thing. It needs a certain amount of desperation on one hand, and a certain amount of faith and encouragement on the other! In our case, the desperation was provided by our younger daughter, who was inclined to be chesty. At the end of one autumn, when she was three years old, she became ill with flu and bronchitis and we called

the doctor. He suggested we put her onto an antibiotic in order to clear everything up quickly before the start of the winter. I agreed, although I was against the frequent use of antibiotics. An hour later, a bottle of bright pink, foul-smelling, syrupy liquid arrived from the chemist. To actually administer the dose was a traumatic experience because the poor child hated it, and had to be held down while the medicine was poured down her throat. After three days the bottle was finished, my nerves were in shreds, and my daughter wasn't better. 'What now?' I thought, 'Another course of even stronger antibiotics?' I decided that we couldn't continue in this way. The nursery school teacher, who knew our situation, suggested we try the Wala remedy for bronchitis.

Faith and encouragement to try another form of treatment came in the fortuitous forms of my neighbour and my husband's cousin. My neighbour had had good results using homeopathic remedies, and my husband's cousin, soon to qualify as a paediatrician, thought it would be a good idea to try something else, and promised to keep an eye on matters for us.

And so we went ahead. The first thing I discovered was that there was no fuss

about administering the dose. The drops in a little water were accepted without a murmur and this has been my experience with all the pillules and powders as well. What a relief for Mum! This fact alone was almost enough to persuade me I had made the right decision. After a couple of days of careful nursing, the bronchitis was gone and we then used the convalescent remedy twice a day for six weeks. My daughter is now fourteen and has been free of bronchial trouble since that day.

Healing power

After this experience I asked advice from the nursery teacher more often, and the next marvellous thing I learned about was Calendula Ointment. This is a salve which Weleda make from marigolds. It is used on cuts and grazes and promotes very rapid, clean healing. I first used it on our old spaniel dog! She had cut one of the pads on her front paw and we were afraid it would fester. Calendula Ointment is harmless and non-poisonous so it didn't matter if she went on licking her paw as dogs do when they are injured. It was very quickly quite better. Since then I have used Calendula Ointment continually and have complete confidence in its healing power. Cuts, scratches and grazes quickly form scabs and soon disappear without a trace.

These days I seem to use Arnica Ointment more than anything else. This is because my exuberant four year old son is the type of child who is always getting bumped and bruised. When fingers are shut in the door or drawer, cricket balls collected on the head, stairs are fallen down, shins are bruised, a little Arnica quickly applied eases the pain and prevents a large bump and a bruise. Arnica Ointment is made from a fleshy yellow flower which is found growing wild, high up in the Alps. It has long been known for its help in treating bruises and any injuries where the skin is not broken.



Marigold flower;
Drawing by
eighteen-year-old.

Shock

Almost as useful are Arnica D6 tablets. These are for shock and internal bruising so we often take one or two before a visit to the dentist! They alleviate the effects of injections and help particularly if a tooth has to be pulled out. A few weeks ago my small son broke his collar bone. When we realised more or less what the trouble was, we gave him an Arnica pill and in about ten minutes the pain had obviously eased quite considerably and he could move his arm quite a bit. At the hospital he had it strapped, and we were told to bring him back in a couple of days. We continued to give him Arnica three times a day and when we returned to the hospital the Sister was quite astonished. 'Which one's the sore shoulder' she asked. I told her the left, then she said 'Usually there is a huge black and blue mark all around the collar-bone area.' Thank goodness for Arnica.

There are so many remedies in our medicine shelf that I find it hard to decide which are the most important to write about. Perhaps those which I keep both upstairs and downstairs in the house could be chosen as the most essential to keep handy.

Combudoron Ointment is one of these. It is made from a special annual type of nettle. Combudoron, like Arnica, seems to be most effective when applied as soon as possible after injury. It is used for minor burns, and I find I use it on myself quite often when I am cooking on our Aga. A little Combudoron applied immediately to a burn means I can forget about it, but if I don't bother, it can go on bothering *me* for days. We also use this ointment for insect bites and other mild, itchy rashes, and for the relief of sunburn, although perhaps the Combudoron Lotion is better for this.

For stage fright

Lastly there is Melissa Comp. This is really a multi-purpose remedy which can be used for faintness, dizziness, tummy cramps and period pains as well as for stage-fright and travel-sickness! I like to

have a small bottle in my handbag whenever we travel anywhere. Ten or twelve drops in a little water works amazingly quickly and effectively. It can also be used externally on the pulse points to relieve neuralgia and headache pains.

From a mother's point of view, the great benefits of these remedies are their speed and efficiency and the fact that they are not dangerous to have around the house. Of course, medicines should not be left lying around, but if some pills are eaten by mistake there can be no harmful effects. And there are no disagreeable side-effects either. So they can be used with confidence in the home. They are effective and safe, and that's what any mother would wish for, isn't it?

Brenda Hammond is the mother of three children attending Waldorf school in South Africa.

Letter to the Editor

*Alberta, Canada.
October 29th, 1980*

Dear Mr. Bittleston,

I am writing with regards to the article 'Two Dons of Alberta make Waldorf History' published in the Summer/Michaelmas 1980 edition of 'Child and Man'. I would like to update some of the information and correct the information that is in error.

The Waldorf Program in Edmonton now has 130 students. There are two Kindergarten classes, one in the morning and one in the afternoon, and a Class One, Two, Three and Four as of September 1980. Three of our teachers have studied Waldorf Education at either Emerson College in England or Mercy College in Detroit. The other two teach-

ers have been studying Waldorf Education during the previous school year and over the summer. We are pleased with the growth of the program and are certain that it will continue to grow.

The information that I would like to correct is regarding Don Vinge, whose surname is Vinge not Vinche. His position is not the Deputy Minister of Education, but the Assistant Superintendent in Charge of Curriculum in the Edmonton Public School Board.

In the future we will be sending you articles informing you of our progress.

Thank you for publishing an article about our school.

Yours truly, *Marcia Johnston Class II Teacher and Spokesperson for the Edmonton Waldorf Program.*

Art, Nature and the Personal Relationship

A Look at Reality in Curative Education

by SIEGFRIED RUDEL

In this second part of the article written by Joan Rudel in a previous issue of *Child & Man* the attempt will be made to outline some of the essential ingredients, as it were, of an anthroposophical approach to the education of maladjusted children. There are two things which must be said from the outset: one is that it is impossible in one single article to give an adequate and comprehensive picture of what an education inspired by Rudolf Steiner's ideas can do in helping disturbed children; it will be more a question of touching on a number of aspects and elaborating more fully just one or two of them. The other point is that my personal experience of the twenty-six years that Peredur has now been at work is bound to play a certain part in what follows. It might be as well, therefore, if — before considering general principles — a brief historical account of Peredur is given.

Problem children

Peredur Home School started in 1951. This was also the year in which the Association of Workers for Maladjusted Children was founded, an inter-disciplinary association of the growing number of different professions and institutions which had come to be concerned with the

welfare of emotionally disturbed children. That event had been preceded by a good deal of discussion during which the need for such an association had become evident, a fact which has become even more obvious as the years have gone on. Similarly, within the educational movement which is based on Rudolf Steiner's work, discussions had been held about maladjustment as a growing problem, particularly at a special Conference held at Easter 1948. This had been called jointly for teachers at Waldorf Schools, which provide education for normally developing children from nursery school age to university entrance, as well as teachers and child care staff from the Homes for handicapped children. A third type of child was fast developing, it was said, too disturbed and disturbing to be carried in the classes of the Waldorf Schools and too 'normal' and intelligent to be rightly placed in a Home for the handicapped. A new type of setting would have to be created for them, at least for a time until they would perhaps become able once again to join their peers in ordinary schools; places which would need to provide what by one of the conference participants was called 'soul-convalescence'. With this in mind, we — group of four people — started Peredur

in 1951, at East Grinstead in Sussex, four miles from Michael Hall School, the first and largest of Britain's twelve Waldorf Schools. They combed through their classes and we admitted some of their problem children to Peredur, along with others, of course, sent to us by the LEAs, Child Guidance Clinics and privately. Although we had not intended to grow beyond twenty children, this number was reached before the end of the first year and exceeded by far ever since.

Farm and craft

Life may perhaps be looked upon as an admixture of individual plan and impulse on the one hand, and the needs of the world to which one has to adjust one's actions, on the other; serious imbalance in the one direction or the other does, in fact, make for maladjustment! Although numbers have grown, the school classes are small (never more than twelve), and so are the living units: three children's houses with no more than eighteen in each and resident staff. (Teachers and child care staff are not strictly divided.) Since 1968 there are also two hostels for adolescents, and several training workshops. Peredur Farm and Craft Centre was in fact made into a separate non-profit making company which is, like the School, registered as a charity. In 1954, much at the instigation of one of the older boys, we had started farming in a modest way and bought some of the neighbouring fields to enable wheat to be grown, too, so that a mill and bakery could be set up and supplied. In 1968, the adjoining farm — of medieval foundation — came up for sale, so that now a mixed farm of 230 acres provides wholemeal bread and milk and enables us to manufacture yoghurt and cheese, both for Peredur and outside sales. The breeding flock of Dorset Down and Jacob sheep supplies the wool for the dyeing and weaving workshop. Many of the children take a keen interest in helping

and some of the young people between sixteen and twenty years of age train on the farm. The latest project is a new place in Cornwall for over-twenty-year-olds who have gained some measure of independence but still need a social anchorage.

Into both the Hostel-Workshop scheme at East Grinstead and into the Cornish working community for young adults, we admit both those who have been at Peredur before, as well as newcomers from other Special Schools or Hospitals. Let it be said at the conclusion of this brief, more historical, description that our aim at all three levels is to draft children and young people back into ordinary life whenever this becomes possible.

Hidden gifts

What has just been said may give rise to an important question; what do we educate for? And even more specifically; what do we aim at in educating maladjusted children? There are two major alternatives: do we try to fit the child, or the young person, into modern society? Or do we strive to bring it about, as Carlyle put it, that each should become all that he was created capable of being? In other words, are we to be guided by what the national needs at any given time may be, e.g. at present a greater number of scientists and technicians; or do we study the nature of the growing child itself and work in accordance with *that* so that what is often still hidden in the very young in the way of individual gifts and possibilities may be able to survive the onslaughts of an aggressive environment in the earliest years and then be allowed to develop actively during the school phase and adolescence? Rudolf Steiner Education comes down heavily on the side of the latter and the book *Education towards Freedom* gives a full exposition of this second alternative, both in general theory and by giving examples of practical method.

Knowledge as experience

What is the element then which builds a bridge between the happy kingdom of the little child at *play* and the daunting prospect – nay more – the daunting reality of *work* in adult life? For there is no doubt that in the lives of a great many people today work has become an oppressive burden. The element that has often been lacking in the early years of these people is that of *Art*. Art as an all-pervading element must enter again in education and, generally speaking, into making a life for children. But it is not just a question of a few art lessons interspersed in an otherwise mechanical and purely intellectual process of information-gathering. Knowledge itself must – through the creative personality of the teacher – become an experience for the child. The teacher himself has to have absorbed the subject-matter sufficiently so as to be able to reproduce it out of himself. That makes him into an artist. If such a concept is taken seriously, then a number of things will drop away from the educational practice as not only irrelevant but as positively disruptive. One is the disturbance through constant changes in the child's school-life: quick succession in the timetable of short periods on different and unrelated subjects; short-term changes of teachers; and frequent re-grouping of class units on the basis of test results. Another irrelevance is the use of machines to 'aid' the learning process. Particularly where maladjusted children are concerned, the building-up of a working relationship between *people* is a therapeutic process, and this applies to the classroom situation as well as to the more casual domestic province. Also, the actual practice of Art must become part-and-parcel of children's lives again. It pervades all the lessons in Rudolf Steiner Schools, particularly for children up to fourteen years of age. Only from then on is Art taken as a separate subject in the curriculum.

Making, growing

What has been said about the child's life at school also applies in a modified form to life *out* of school. Music-making in the family has practically died out as a result of radio and television. And mass-produced household goods, big and small, appear to obviate the need for *making* things yourself for daily use, let alone enjoying to do it. And as far as the user is concerned, it is obvious that craft-made objects of a good standard appeal to the artistic sense; they can be loved and cared for, even treasured – a living person has put them into your hands, as it were. Such a moral effect can hardly be over-estimated where children are concerned. It can work, too, through the experience of a whole building if this is imaginatively designed and built with materials and colours which can speak to the child.

There is another important factor in helping maladjusted children and young people to find a healthy relationship with the world around them. That is the connexion with Nature. There can be no question of 'turning the clock back' and trying to revert to primitive forms of living; this is not at all what is meant. On the contrary, future crises may be met more adequately by people who, in their early years, have had more than just a nodding acquaintance with work on the land. To work with your own two hands – digging the soil, tending the plants or looking after animals – can be a startlingly new experience for city-bred maladjusted children. The actual skill of movement which has to be learnt is something from which especially the autistic child benefits. On the other hand, to experience the effort and the time that goes into food production is a healthy experience for the delinquent child. To observe and participate in the varying moods, weathers, landscapes and human activities through the course of the changing seasons can have a harmonis-

ing effect on all children. But that is not everything. The actual growing of healthy crops and their preparation for human consumption is a most important process to be involved in. And two facets of it stand out particularly: one is that no farmer or gardener – except perhaps the Robinson Crusoe type of self-sufficiency fanatic – will grow things only for himself, they are always grown for a wider circle of people; in other words, there is always an altruistic element in working on the land. And that is educational and therapeutic in itself. The other facet is quality. There are many different ways of growing and preparing food and the subsequent health of the consumers very largely depends on them. To use organic methods of husbandry, or even biodynamic ones – which is going one step further still – ensures that what Nature provides is helped and furthered by man's activities rather than lessened in its nutritional potential. And that again provides a constructive motivation for children and young people at varying levels of age and intelligence.

Disharmonies resolved

Finally, something must be said over and above a description of practical methods and details, however incomplete even that had to be. It is the general outlook on the growing child which really makes all the difference to the educational possibilities of a person who makes Rudolf Steiner's ideas of the evolution of man and the world his own. It is true that heredity plays an important role, especially in the early years, and it is equally true that environment exerts a formative influence on the growing child. But what is it or, rather, who is it, whom these two factors are influencing? Are we really satisfied with what we know of the individual himself? We need a science of the human soul and spirit as exact and as valid as that which has provided such valuable information on the facts and

phenomena of the *physical* world. And such a science does, in fact, exist. Our frequent dilemma in understanding the enigmas of maladjusted children points to a realm where maladjustment is not seen merely as a state of being badly adjusted to an often rather inadequate environment. Maladjustment must also be seen as a disharmony between the inner spiritual being of the child and his own physical organisation. This is why medical treatment – not drug 'therapy' – plays an important role, particularly with children under fourteen. Such treatment is homeopathically orientated and in line with the methods developed and practised in the Hospitals and Clinics in other European countries which are based on Rudolf Steiner's work.

Each human being has his own individual destiny in life. Maladjusted children need more help than others to find theirs.

I would like to end with a motto taken from a recently re-published group of lectures Rudolf Steiner gave on *Education as an Art*, and which can also be a special motto for work with maladjusted children.

Our highest endeavour must be to develop free human beings who, of themselves, are able to give purpose and direction to their lives.

Siegfried Rudel is co-founder of Peredur Home School, Peredur Farm and Craft Centres in Sussex and in Cornwall, and the Lanthorn Press.

Book Received (To be reviewed):

Who's Bringing Them Up? Television and Child Development based on parents', teachers' and doctors' reports, by Martin Large. 136 pp. Self published by M.L. for the TV Action Group, 1980. ISBN 0 9507062 1 3 £2.95 + 50p postage from 25 Reservoir Rd., Gloucester, GL4 9RW. **"IT ROTTS THE SENSES IN THE HEAD! IT KILLS IMAGINATION DEAD!"**

Roald Dahl

Book Reviews

"I HAVEN'T GOT TIME"

On the conscious and beneficent use of time, by Dr Walter Bühler and Alfred Schütze.

Social Hygiene Series No. 13, published in co-operation with the Verein für ein erweitertes Heilwesen (W. Germany) and the Anthroposophical Activities Group (Sydney, Australia).

Distributed by Helios

Enterprises, P.O. Box 232,

Northbridge, N.S.W. 2063,

Australia. (Some titles are

available from Rudolf Steiner Bookshop at 25p)

Do you by any chance feel pursued by all sorts of obligations, duties, deadlines and appointments? You are not alone! The authors of this illuminating pamphlet suggests that we all "are often no longer a match for the ever-increasing tempo of our technological civilisation," and they coin two new words 'dyschrony', the improper, unhealthy use of time, and 'euchrony', the faculty of being able to deal with the precious gift of time in the proper way. A thorough analysis of our relationship with time includes the role of the temperaments — 'the melancholic finds it difficult to wrest himself from the past, while the choleric can barely wait for what is coming; the sanguine person dances with time without bending himself to the moment, while the phlegmatic, on the other hand, hangs on to it' — and concludes with much helpful, practical advice. I liked the quotation from Christian Morgenstern: 'Patience, immense word! Whoever experiences

you, grasps you, experiences and grasps from then on how divinity creates, how divinity matures!' This pamphlet is one in a series unfortunately named — the word Hygiene simply does not sound the right note in English — but very warmly recommended to all parents and teachers. The writers are authoritative, widely-read and wide-awake to our times. The translation by Hal Ginges and Ann Havas is unobtrusive.

Included in the series are:

- No. 1 Nervousness.
- No. 2 You and Your Radio.
- No. 3 Art in Therapy.
- No. 4 T.V.
- No. 5 The Movies Are More Harmful Than You Think.
- No. 6 Hygienic Eurythmy.
- No. 7 The Meaning of Childhood Diseases.
- No. 8 Wholesome Nutrition.
- No. 9 Alcohol: A World Problem.
- No. 10 Children At Play.
- No. 11 Schooling of Thought and Care of Memory.
- No. 12 Living Thinking As a Healing Force.
- No. 13 "I Haven't Got Time."
- No. 14 The Toughening Process in Childhood.
- No. 15 Rickets and its Prevention.
- No. 16 Your Car and You.
- No. 17 The Water Problem and its Redemption.
- No. 18 Nutrition and Agriculture.
- No. 19 Cancer: A Disease of our Times.
- No. 20 The Value of Herbs and Spices.
- No. 21 And You Still Smoke?
- No. 22 Play and Toys.
- No. 23 Our Teeth: Victims of Civilisation?
- No. 24 Creativity in Old Age.
- No. 25 Fear of Death.
- No. 26 Therapy as a Vocation.
- No. 27 T.V. in Childhood.
- No. 28 Dyslexia: A Problem of our Times.
- No. 29 The Fairy Tale: Nourishment or Poison for the Child?

D.B.

LIFE TO THE LAND

Guide Lines to

Bio-Dynamic Husbandry

By Katherine Castelliz

Lanthorn Press 1980. 72pp.

£3.30. ISBN 0 905155 11 8

The appearance of Miss Katherine Castelliz's book is a most welcome addition to the literature of bio-dynamic farming and gardening.

While such a short book can hardly be claimed to present a step-by-step guide, the distillation of over thirty years' experience in, and devotion to, agriculture provides many insights and practical suggestions.

For the more experienced bio-dynamic worker the chapter on the preparations and the sections on seedbaths and potatoes are of particular interest. Yet even the novice to the bio-dynamic method will find value in Miss Castelliz's even-handed approach, which suggests that each garden and farm presents a unique situation. It is from this uniqueness, and not any pre-conceived idea of 'the best' method of cultivation, rotation, manuring, etc., that the gardener or farmer must discover how best to care for his land and animals. *Craig Cook*

FAIRY WORLDS AND WORKERS

A natural history of fairyland

by Marjorie Spock, Brush

Drawings by Ingrid Gibb.

St. George Publications, Spring

Valley, N.Y. 10977. £3.30

At first glance one might perhaps think this beautifully produced book slightly 'fey' or self-indulgently romantic, but such apprehensions are despatched by a moment's reading as effectively as morning mists by June sun. Marjorie Spock's prose sparkles with clarity: this

is written in a scientific spirit, gently suffused by the poetry of a creative artist: 'We have been staring so hard at the material world, intent on deciphering its composition, that we have lamed our power of vision for the soul behind it.' Her exposition of the four elemental realms rings true throughout, and concludes with a remarkable range of practical advice 'To feel life: that is the key to acquaintance with the Little People ...' or 'to attune oneself to motion as expressive gesture ...'. A very calm, balanced introductory guide to 'the nearest realm beyond the sense world'. *D. Bittleston*

NUTRITION/HEALTH/ANTHROPOLOGY

Class 7/8 (ages 13/14) 85p

(+ postage 15p). Published

by and available from Roy Wilkinson, Forester's Cottage, Highgate, FOREST ROW, Sussex, U.K.

The author of 'these notes' has brought much together that was previously under different covers. He states that 'the purpose of education is twofold ... to give ... an understanding of the world; ... to develop ... faculties.' Should handbooks on education do the same?

The teaching matter is compactly presented, almost as many useful facts per page as in a diagram. But in addition to *what*, the Waldorf teacher needs guidance with *when*. More than once this is confused in this leaflet.

And the *how*? Recognised by the author certainly: '... not the purpose to give information only ... but in such a way that life forces are stimulated.' A statement to make one's pedagogical mouth water. Yet little that one could call a meal follows, and the would-be healthy educator is left to get his nutrition elsewhere. *R.B. Masters*



Everything we imbibe with our senses can be counted as nourishment ... (see page 7)

Children enjoy the sight, sound touch and movement of cascades built by Virbela Flowforms at Michael Hall (below) and the Ulm 'Duft und Tast' garden for the blind. Other flowform cascades have been built at Akalla, Bochum, Cotswold Chine,

Engelberg, Horsetter, Johannesburg, Lautenback, Rengoldhausen and Wynstones. It is planned to include plant pools that help maintain fresh water and would be of interest to older children studying biology.



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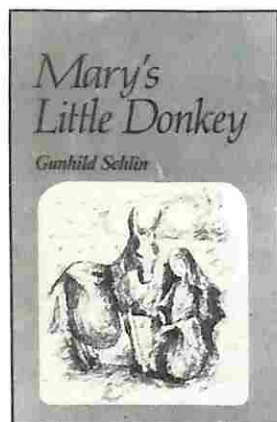
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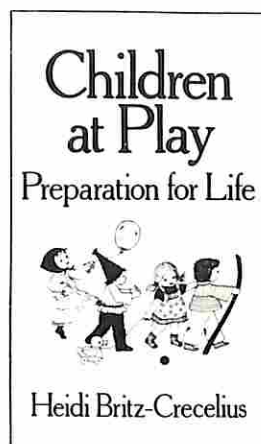
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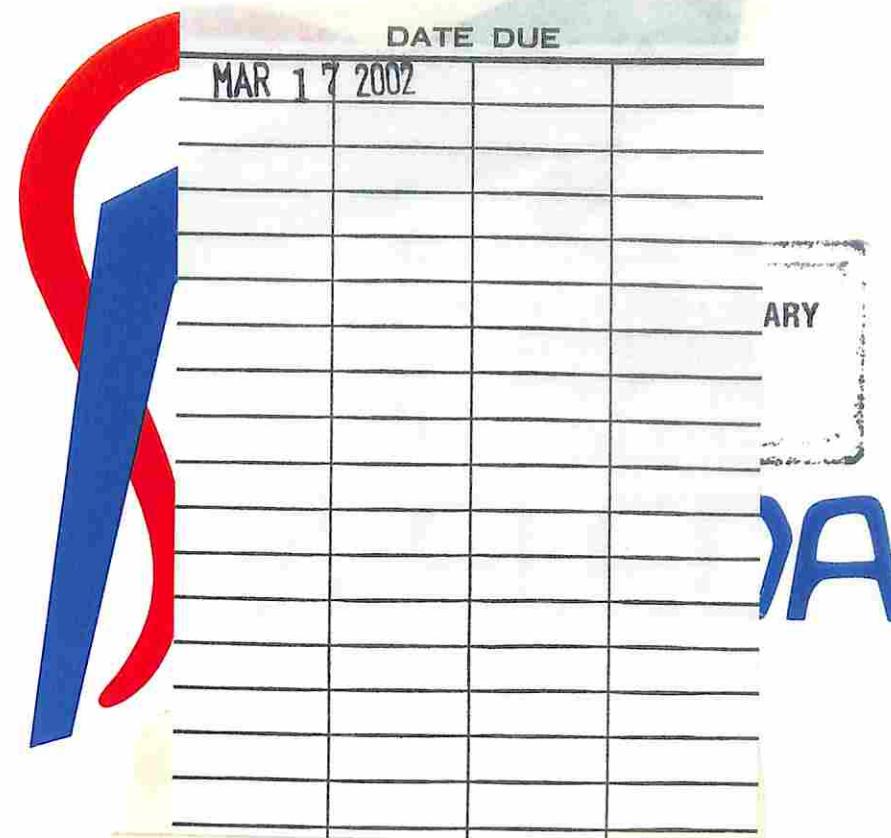
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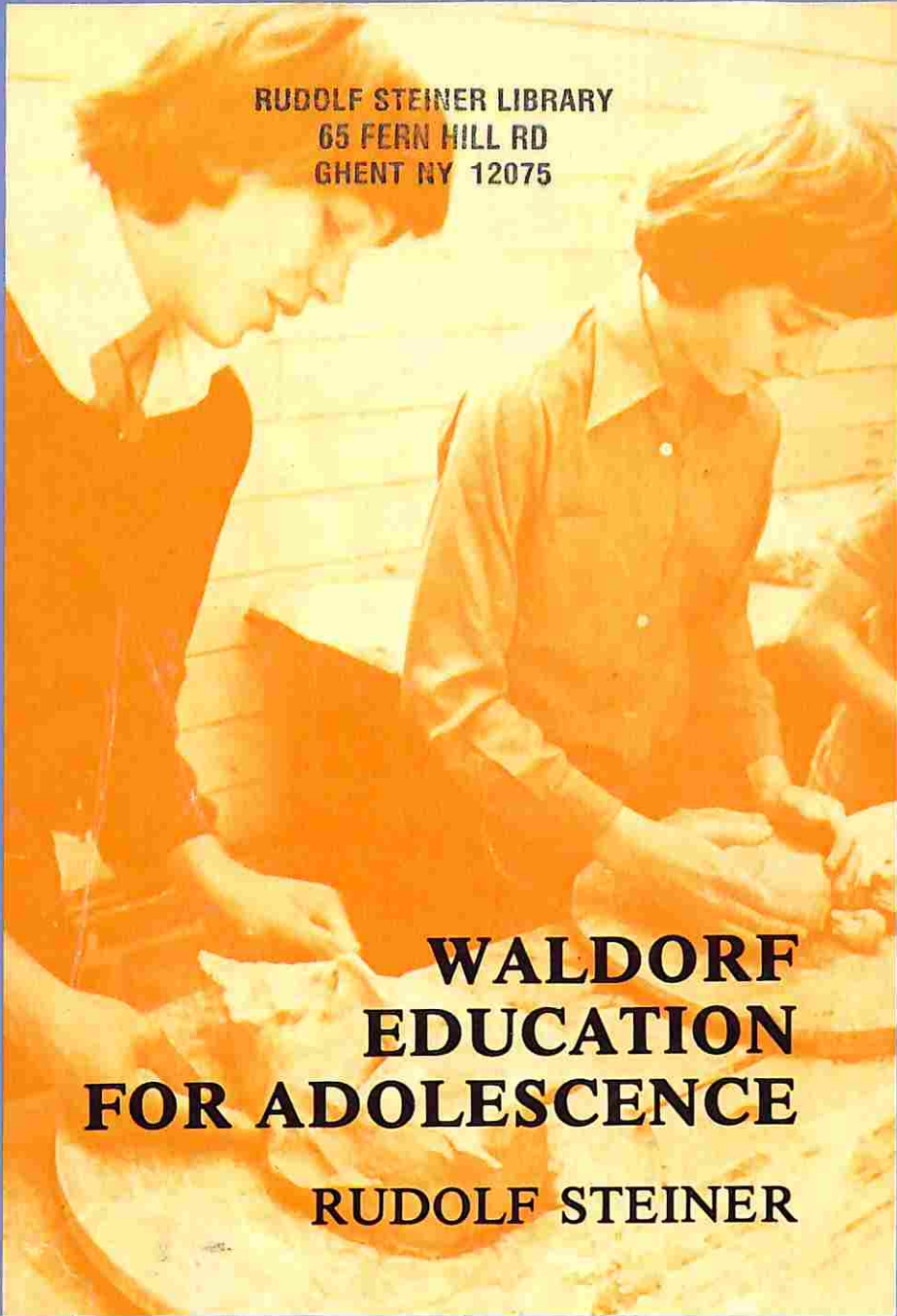
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