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Child and Man

SUMMER 1966

VOL. III, No. 1

CHILD AND MAN

A JOURNAL FOR CONTEMPORARY EDUCATION

SUMMER 1966

VOL. III, No. 1

Editorial Board

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Published twice yearly, price 4s. or \$1

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All communications (including advertisements) should be
addressed to: The Secretary, Child and Man, 4 Cavendish Avenue,
London, N.W.8.

BETWIXT-AND-BETWEEN AGE

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WHEN is a child not a child? Obviously, when he is between the ages of 13 and 20. But he is not yet an adult either—at least not in the earlier years.

Perhaps the strongest evidence that this particular period of life has acquired a new significance in our time lies just in the fact that we have coined and brought into universal use a special word for it—the teenage.

What has given this new look to the teenage years is surely nothing but the specialization of our highly technical civilisation, which has created a demand for a more artificial adaptation to it and for the kind of theoretical and universal education that goes with it.

In the past when a child was definitely out of childhood he went to work as a man. Though he still had to learn his trade, any immaturity was reckoned more in terms of skill than of manhood and responsibility. Even if he was one of the few who went to school and followed scholarship, he was already at the university by 14 or 15 and a graduate long before he was 20.

Nowadays school education alone can go on to 17, 18 or even 19. We tend to forget that these young people we still confine to a classroom are no longer children, and that the vast majority of them are not cut out for scholarship. Meanwhile nature continues to endow them at 13 or 14 with a fully mature reproduction system and all that goes with it, and often the kind of physique as well that is capable of a full day's manual work, long before we have got them ready for life.

Clearly nature and civilisation have got sadly out of step. How are we going to bring them into line? Bernard Shaw in his *Back to Methusaleh*, looking vast ages ahead, solves the problem by keeping the young human in the embryonic stage much longer. But this is a solution we obviously cannot wait for.

A correspondent of the *Birmingham Post* wrote recently of a new drug which could be administered to children in their food so that "puberty should be delayed until children have finished their education".

Between going back to Methusaleh and forwards to some Peter Pan drug, the only thing we can do anything about now is education, and we need to do it soon. The present procedure of using the teenage years just to acquire more and more theoretical knowledge in the artificial child-conditioned atmosphere of school must go. This is the time when the young person should be learning about modern life in all its aspects, from those who out of their experience of it can teach him about it.

Steiner more than hinted at this in the way he linked his

educational ideas to the solution of basic social problems. We have not yet had the courage and the opportunity (except perhaps in one instance, that of the Hiberniaschule in the Ruhr*) to work this out as far as it could go. But it must come eventually.

Meanwhile the teenager stands in our society as a blurred image of nature and modern civilisation. He is a hybrid, with nature as his one natural parent who would have him a vigorous, lustful, independent human being, and modern civilisation as a kind of ambitious foster parent who has not yet completely made him one of her time-serving yes-men.

*See "Apprentices to Culture" by Alan Howard, in *The Times Educational Supplement* for September 17, 1965. Reprinted *Child and Man*, Vol. II, No. 2.

TEENAGERS AND PARENTS

Alan Howard

IN any clash of personality between teenagers and their parents, the teenager has a devastating last word: "You brought me into this world, therefore you must put up with the kind of person I am."

Even if they do not all say this, it is there in the background. The remark, while it may not be fully justified, has a certain crude logic in it. Unless one can take it up with them on the basis of what Steiner has to say about the part children themselves play in getting born—which would need much more than the scope of this article to explain—we, as parents, are after all responsible for our children being here.

It is a sobering thought. How many of us could lay our hand on our heart and swear that when we entered upon this business of procreation we did so with our eyes wide open to all that it entailed?

It was very easy to start it all, easy too to adapt ourselves to them as little children. Their utter dependence on us made the most trifling thing that interested them a matter of personal interest to us too. Now they are teenagers—children no longer, but young people in the act of invading our adult domain with all their own individuality, opinions, interests, friends—a different proposition altogether. They are more like something that has happened to us than something we have produced—something that we did not quite bargain for, something, to be quite honest, we do not know quite what to do with.

Not that we went utterly thoughtless into parenthood. We had some ideas, good ones maybe. But ideas are not experience, and it is only experience—and often repeated experience at that—that enables us to do anything properly. The peculiar nature of parenthood, however, is that it's an experience which we only have once. By

the time we have learned the knack of it, the opportunity to make the best use of it has often passed.

Take for instance that subtle and insidious destroyer of parent-child harmony which takes possession of all parents to some degree or another: possessiveness and identification. Do what we will, the intimacy of our connexion with them is such that the best of us cannot help looking upon them as representatives of ourselves, liable to damage or to enhance our own personal image in the world, so that we are forever fearing the one or preening ourselves on the other.

We may imagine we are superior to it, but when a clash comes—as clashes will—only then do we realize with mortifying self-knowledge how much we are considering ourselves and not our children at all. It is often too late to do anything about it then. We can only fall back on the usual pattern of either appealing to our so-called love for them, or claiming superior wisdom, or invoking parental authority, or (when all else fails) applying domestic or financial sanctions.

It is this unsuspecting self-love pervading parental love that the young people detect and resent—as we did at their age. Though only the strongest may rebel against it and go their own way regardless, even the submissive begin to pull apart inwardly, so that often any hope of the relationship we have imagined disappears entirely.

What is it then that parenthood ultimately teaches us? Is it not that the whole approach to having children is far too haphazard, too sentimental, too obscured by hazy ideas of some divine commission or evolutionary compulsion, too mixed up with the solution of our own sexual life, so that when our children challenge us with their almost brutal "I didn't ask to be born", we are shocked that "our own flesh and blood" could imagine us personally responsible for what, after all, is a law of nature if not of God.

But the shock is salutary. It forces us to do what we should be doing anyway—constantly rethinking the whole concept of marriage, parenthood, sex.

Difficult as it is—and even objectionable to some—this matter of sex seems in particular to be the key to the whole problem. Not the problem itself, but certainly the key to it. Now when we and our children find ourselves living in an age when sex has become big business, and when contraceptive methods and devices put the enjoyment of it within the reach of all, with or without the obligation of marriage, the problem is even more urgent.

We and our children are thus being forced to think more about sex. Unless we are simply join the ranks of those who cry out upon it as the prelude to the utter ruin of humanity, our think-

ing will have to come to terms with it if we are to preserve and perpetuate those values which stand higher than sex alone.

This is where it is our turn as parents to have another look at the so-called "facts of life", for it is just over this matter of sex in one form or another that the difficulties between teenagers and parents usually arise. In spite of all the attempts in the past to minimize it, legalize it and romanticize it, sex remains the most powerfully attractive and most devastatingly disruptive element working in human relationships. And that goes for our children's relationships, too.

We can no longer maintain the ostrich policy that if we ignore it in a polite or refined way, or explain it with careful anatomical detail, or make fun of it, or provide other things to "take their minds off it" that our children will somehow "come through all right". They will no more come through "all right" than we did—and if we did, it was probably only after half a lifetime of embarrassment, fear, recrimination and heart-searching in loneliness and helplessness, which we could have done much better without.

Sex must be recognized for what it is: an "aspect of love" (to use Mme Lehar's phrase*). That is, love in the sense of that overwhelming creative force which pervades all life, all beings, all striving—in a word, all human evolution.

The teenage is the age when all the wonder and glory, together with all the possibilities of this love first bursts upon the human consciousness. The desire to adventure forth into it in manifold ways, spiritual no less than physical (which an enlightened education will take far more account of one day than ever it does now), is as natural at that age as the desire to walk at another.

It is thus probably as wrong to disregard the child's learning to love as his learning to walk. He will make the attempt anyway; and it is better he make it with our knowledge and guidance than without it. We must therefore accept the fact that those attempts will be made; and (what is for us the hardest thing to do) accept the fact that in an age like ours they are more likely to include intercourse than ever they were.

We shall just have to give up the idea that sex unless blessed by the church or legalized by the state is somehow the arch enemy of all decent human behaviour, and realize that the freedom which was once the prerogative of the cultured and leisured few is now like so many other things becoming the privilege of the many.

That over-indulgence in sex can, like over-indulgence in eating or drinking, be degrading is obvious to us. But it can also be made so to young people. It is also clear that for certain forms of higher spiritual development—a matter which hardly concerns us here—

the sacrifice of sex as of other indulgences may be demanded. But that sex itself is somehow fundamentally wrong is absurd.

What is wrong—and this if necessary could be intoned with Sinai-thunder in which we should not only have the moral support of all really "decent" adults, but could also strongly enlist the best impulses of the teenage world—is that anyone should be really hurt or suffer thereby. This properly handled can put us as adults in the strongest possible position vis-a-vis these teenagers. *For the effect of sex-indulgence, not the act itself, on the happiness of all concerned is the only really important issue involved.*

This is something in its widest ramifications that teenagers cannot yet see. If we—who have lived through and perhaps beyond the novelty of sex which so much attracts them—are to be effective as adults, then we need a moral standpoint which brooks no equivocation. In what is said above we have it, for by it morality becomes practical and immediate, and "Right" and "Wrong" are no longer abstract qualities for which we are answerable after death to a hypothetical spiritual overlord, but concrete realities of human joy and suffering for which we are answerable here-and-now to our fellow men.

Then the greatest wrong of all that can arise through sexual indulgence could exhibit itself in all its enormity: the wrong of bringing a child into the world without the intention and ability to give it all it needs for at least the first two decades of its life. This is the real crime, whether it is committed within marriage (as it can be) or outside of it. In so far as the teenager by virtue of his age becomes physically capable of this by what he does, he becomes morally responsible with us for regulating his conduct to avoid it.

Apart from this, however, we must respect his desire to want to begin to live his own life in his own way; and one of the greatest experiences any parent of a teenager can have is the free and open interchange of experience and opinion on just this business of growing up, in a mutual effort to discover and understand the moral responsibility of man.

But this cannot be done unless we accept human nature for what it is as well as for what it can be. For the latter we must take our stand on a moral basis which can be unequivocally and objectively upheld and which our children can understand. In the sanctity of the right to happiness of our fellow men we have such a standard. It does not coerce as a law, but is nonetheless a court from which there is no appeal. It is at the same time a moral environment in which he can deploy his freedom and claim his rights as a human being without restriction.

*Some Aspects of Love, By Mme Lehar.

THE TEACHER AND THE TEENAGER

H. L. Hetherington

THE mothers and fathers of today's teenagers are as responsible for them psychologically as they are physically. The great changes in the upbringing of children and young people over the last 20 years are due to changes in outlook and convictions which took place in that generation born during or just after the first World War, the generation growing up in the aimlessness, social injustice and growing menace of the twenties and thirties.

It was this generation that was the first really to doubt the validity of the religious and moral values they had inherited, and consequently upheld them only half-heartedly or not at all. It was the first free-thinking generation, whether conscious of being so or not, nurtured on popular versions of Freud, Huxley, Jeans and Russell. They were less inclined than their fathers to hypocrisy, less willing to accept the hitherto acceptable, and impatient with the unthinking smugness and banal platitudes of a generation which bungled the war and the peace after it.

Then came the second World War and for nearly five years the exhilaration of common effort and sacrifice, of clearly defined and ardently desired goals. But this was followed by the continued restrictions and drabness of postwar recovery, a time of flatness and shattered hopes. Where in the experience of the last 40 years could be found the source of the moral enthusiasm and fiery strength of will that still governed our Victorian grandfathers?

In Victorian times the teenager had to conform to the undoubted wisdom of his elders and betters and was thrashed if he objected. Thus all argument and all heart searching was neatly sidestepped. But such a stand needed conviction, a sort of bone-headed self-righteousness which a later generation just could not assume. And of course the whole sex question was kept strictly out of sight; another neat evasion, typical of the era.

But the Victorians' grandsons cry with Hamlet:

The time is out of joint: O cursed spite,

That ever I was born to set it right,

and, with Hamlet, do nothing about it. They cannot find the energy, the moral fervour necessary to discipline their children's behaviour, to insist on Sunday churchgoing, to control their dress and hair styles, to demand at least a minimum of respect for adults, to supervise amusements and regulate bedtimes, to suggest that earnings should be saved and not squandered, to put a premium on reticence and continence in sexual matters.

Thus, in an affluent society, the teenagers' tempestuous drives are carefully fostered by the moguls of the entertainment world and the new class of wage earners is milked accordingly. The situ-

ation is made worse by exploitation of all kinds and no one has any power to check the hysteria or legislate against those who profit from it. Indeed the Beatles are given M.B.E's for their contribution to the balance of payments problem.

So far we have looked at the present teenage generation only from the outside; we have looked at their surroundings and upbringing. But how about the young people they are growing into? Are they different? Or are they reacting just as might be expected to different surroundings and lesser disciplines? It would be a very farsighted educationist indeed who could say with any certainty how they would have reacted if they had been born a generation or so ago. Whatever the reason is, inborn or environmental, they are different, and excitingly so.

Those ending their teenage years are extraordinarily naked spiritually. By this I mean that they just do not inherit attitudes or beliefs as valued or treasured birthrights proudly adopted and deeply revered. There is no belief that is consciously taken on authority. The scientific dogmas disseminated by popular educational journals are often unthinkingly accepted, because they appear at first sight to be proven. Once, however, they are shown to be as ill founded as they are, they are cheerfully discarded.

Only one thing really counts: actual personal experience. Rational proof is not personal experience, authoritarian teaching is not personal experience, party lines, conventional attitudes, social habits are not personal experience. They are felt to be shabby odds and ends, other people's cast-offs, not personally tailored garments capable of being worn with conviction.

This spiritual nakedness of the young individual has, of course, great potentialities for good and evil. If it is not met adequately, then a kind of honest-to-goodness, pragmatic materialism results, grasping at straightforward and obvious goals: well paid jobs, a good standard of living, amusing entertainments and holidays abroad. This is reflected well in the fantasy world of advertising and is peculiarly western. It is a product of the affluent society. Such materialism satisfies, provided there is a systematic dulling of awareness by the present means of mass entertainment, by alcohol, by the endless statements that material betterment is an end in itself and always just round the corner.

The potentialities for good are obvious too. The marvellous readiness of young people to examine anything which is based on solid experience, however bizarre or unexpected, has great possibilities. He who can present a truly spiritual interpretation of the world, based on personal knowledge and experience and not on hearsay, will have the modern generation at his feet. Such people are few and far between.

The teenage years are a preparation for this age of spiritual

nakedness, of the truly poor in spirit, who shall inherit the Kingdom of Heaven. The teacher has to do his best to make these years a healthy preparation and not ruin everything by a misunderstanding of the process of growing up after the onset of sexual maturity.

With animals sexual maturity is the sign of adulthood. Not so with human beings, whose possibility of education lies just in the fact that growing up in all its aspects takes 21 years and not seven. The years between 14 and 21 have been made far more troublesome than they need be, because of the lack of parental guidance, because the natural desire of all young people to grow up quickly has been pandered to unthinkingly and spinelessly.

The years from the first onset of puberty up to just over sixteen is a time of turmoil certainly, and just because of this the youngster needs firmness, control and above all to feel the judgment, power and determination of the adults. Love, understanding and humour are of course essential, but control and firmness also. The Victorians certainly understood and applied the latter, and the achievements of their civilisation would have been impossible without it.

At 16 a certain equilibrium is attained; the sexual ripening and the harmonization of this new fact with the general emotional make-up of the youngster is usually complete. For a few months, or maybe longer, there can be a winning charm in young people of this age, a morning freshness and mysterious innocence which captivates.

Then follows, until towards the end of the nineteenth year a new, more problematical development still. The physical growth is established largely, but the mental growth can now enter dark ways, leading to cynicism, rebellion, disrespect and boorishness, quite different from the puppy bad behaviour of the 14-year-old. Here the treatment has to be different. The control so necessary in the early years has now to be exercised in a different way.

Certain social demands must be made unswervingly, such as good manners, respect for others, conforming to sensible rules of conduct, hard and conscientious work. But there must be plenty of scope for discussion, for analysis, for expression of newly adopted views, however outlandish, for expression of grave doubts and criticisms, if necessary. For the first time at this age, young people must be invited to reason out their attitudes, their actions, their ideals.

There must still be control in certain respects. Until a young person is nearly 19, he has not developed the maturity of judgment that will stand him in good stead in those experiences which involve some dimming of consciousness. Therefore careful control should still be exercised in situations involving alcohol or sexual opportunity. Then, at 19, let them be free and trust them. Do

not attempt to exercise any direct control after that.

The troubles connected with the modern teenager are entirely due to the weakness of their parents and teachers who have not thought the matter through and have not recognized the peculiar nature of the new adult generation. Hence they fear what they see, and feel helpless in the face of a world of no traditions or ready made values.

Let them look to their responsibilities and the young people of the twentieth century might well be a shining and pioneering generation, a credit to all.

SEX AND TEENAGERS

Daniel Bittleston

SO often do I hear in the conversation of teenagers the word "party"—the individualized festival free from the tyrannies of form and tradition—that I ask myself, "Does this not herald a resurgence of Dionysius and the Great God Pan?" The shadow of The Bomb and The Machine lend to everything natural a glow of health. But why bring such lower aspects of human nature as masturbation or menstruation out into open discussion?

"Whatever is hidden should be made naked," proclaims Dylan Thomas majestically. "To be stripped of darkness is to be clean." Well, this sounds fine in literature but it is alarming occurring at teenage parties. Are these investigations through personal experience, of the realities of love and sex? Or is it licentiousness?

To read in reports that the majority of teenagers are quite conventional in their behaviour may comfort some; but the discerning folk must evaluate the significance of this enthusiastic exploration of human nature. I suggest they will find what could be called apostles of authenticity forming the hubs of a profound revolution in social and sexual mores that on the surface resembles barbarism and dissipation.

Alternatively hailed as liberators and castigated as libertines, the new heroes, at once casual and intense, woo creativity, experience, life. Bob Dylan, wry, harsh, lyrical folk-singing poet of human frailty, attacks the deadening encroachments of super-organized, soulless, so-called civilisation. The Beatles, joyful bastions of eccentricity, project the inevitable message: Dig the world! Be yourself!

The search is for Baudelaire's re-orientation through disorder; to re-capture what W. H. Auden calls the "polymorphous-perverse promiscuity of childhood". Underlying much apparently decadent behaviour is the Beat preoccupation with the sources of morality and religion, often leading to interest in the East. There can be no expansion of liberty without a corresponding license to abuse it.

Science continuously obscures the mysteries of existence with the superficial brilliance of intellectual analysis and classification. D. H. Lawrence struggled powerfully to resuscitate the mystery of sex. Profuse documentation appears to have increased our confusion rather than infused practical wisdom. The reality of the intangible glow generally believed to motivate humanity slips out of definitions like the glow out of a candle wick.

Raised into consciousness the glow spawns confusion. Meanwhile it is not feared by our enfranchised teenagers, but rather played with. To fan the flame into a fire, however, involves them in the risk of causing suffering they are yet incapable of assessing.

If the search for self is not to become disruptive self-indulgence, an understanding of the basic human right to be free from suffering must be communicated to the hearts and minds of adolescents. Then each individual who pursues his own balance with awareness of his influence on the freedom of others is creating an original way of life that is socially valid.

The spirit of independent exploration prevalent in the young throughout the world has many fields of action. The spread of mechanization—into education, food production, entertainment—requires a counterbalance of unprecedented human ingenuity. The explosion of scientific knowledge demands adaptability to continuous change. The proliferation of technological invention necessitates achievements of integration, assimilation and recognition of the fact of the family of man.

The continued existence of mankind is coming into our own hands. It is impossible to evaluate the importance to evolution of what each individual can contribute; but how can we accept this responsibility unless we know more deeply who we are? It becomes increasingly unsatisfactory to accept anything on faith alone. Remorselessly the spirit of materialism blocks out the possibility of anything beyond physical existence; unfailingly the spirit of levity distracts us from facing realities.

Can we, for example, accept the objective reality of the Christ beckoning tranquilly in the direction of man's potential divinity? His instructions seem on such an exalted plane compared with the rough and tumble of everyday life. And yet a practicable path has been painstakingly mapped out for our time from the awe-inspiring heights of self-mastery and vision attained so recently by Rudolf Steiner. We are still doggedly slothful in grasping even the most basic concepts such as Teilhard de Chardin's "evolution towards God". With the example of World War II, it is understandable, however, that we are wary of idealism, and that only knowledge based on experience will do. Experience is today's highest good.

Involvement with music, art, travel is broadening the mind, expanding the sense-awareness of us all, giving us a greater capacity for experience, preparing us perhaps for supersensible experience. The present surge of Eastern erotic art and literature, linking the sexual with the spiritual, may be positively counteracting our rigid inheritance. In the Kama Sutra, writes Lo Duca in his *History of Eroticism*, "Vatsayana's system revolves around the psychology of erotic education, treated with the highest degree of delicacy and the most exquisite sensibility".

In the West there is only very gradual recognition of the

gaping discrepancies between, on the one hand, the technical scientific exposition, the shockingly primitive *graffiti* of toilet walls, the crude pornography and the endless semi-pornography of advertising, newspapers and films, and literature struggling with the censor, on the other.

Freud's violent reaction to Jung's spiritual investigation—"that black tide of mud"—is perhaps related to what the psychiatrist Dr. Robert Shield calls our "theological dread of sex". There is surely still a very widespread fear of our lower nature being revealed and of the implication of its connexion with our higher nature. Perhaps in the growing interest in meditation there is the intuition that a higher reality can be experienced from within.

If this sounds fanciful one need only consider those who, through drugs of extreme imbalance, come unprepared into contact with spiritual forces and lose touch with generally accepted reality. The middle path must always be concerned with balance. The psychiatrist aims at establishing harmonious balance between head, heart and genitals. Educators are realising that they must concern themselves with educating the will and the emotions as well as the intellect.

Moralizing can do no more than stabilize a status quo. Teenagers, quicker to appreciate this than their elders, seem to me at present to be astonishingly in line with Goethe, and only two centuries behind that great pioneer when he said: "Man should not sit away in a corner and imagine that from there he can spin out of himself a web of thoughts which elucidates the true being of things. He should rather allow the stream of world events to flow through him perpetually. Then he will feel that the world of ideas is nothing else than the active, creative power of Nature. He will not then want to stand above the objects in order to reflect upon them, but he will sink himself into their depths and extract from them all that lives and works in them."

STOCKHOLM'S STEINER SCHOOL

Eric Westerberg

KRISTOFFERSKOLAN — Christopher School — in Stockholm was founded in 1949. At first it consisted of only a small group of children in one class with Mrs. Karin Larsson as teacher, and the future of the school was uncertain. The following year, however, a new first class opened, and so it went on every year till the school had 12 classes. Now in 1966 the four lowest classes are doubled, and the school has about 420 pupils in all.

During the first years of its existence the school did not rouse much interest among the public in general and there was no need

for public money to run it. The parents' fees together with some money from private funds sufficed. When the first group of children had reached class 7, a humanist, a scientist and a mathematician appeared, able gradually to take over the oldest classes and shape the upper school, classes 9-12.

About that time we had to apply to the City of Stockholm for money and a little later to the state authorities. It took some time to warm up the state. But eventually, after a thorough inspection, a small annual sum of great symbolic value was granted. The City of Stockholm had paved the way and a number of politicians had taken a deep interest in our case, regardless of party thinking. All the five big daily newspapers in Stockholm helped us along, too.

Some years ago the school grew too big for the building it was—and still is—renting in the centre of Stockholm. We were lucky to have a building plot reserved at Bromma, on the outskirts of Stockholm but close to an underground station. This raised a new wave of applications and petitions and newspaper articles which resulted in the granting of six million crowns of public money for a new building.

The total building costs may rise to around ten million crowns. The six million crowns were recently handed to the building committee; the rest is being raised privately. We expect the state and the city will also pay some 60% of our running expenses in the future.

Building work is now going on and should be finished by June next year. We need it badly, the school premises now being scattered over a big area. The building project* is most interesting, with a central hall comprising a theatre stage and auditorium, and surrounded by classrooms, eurythmy halls, laboratories, etc. The architect, Erik Asmussen, has been working in close cooperation with the school's college of teachers.

The free forms of the new building have been much discussed, but seem to cause the building firm no trouble. One leader of the work said: "The boys like building obliquely even when they should not." It has in fact been found suitable to use the building for the training of apprentices, as they can learn so much from all the difficult details.

The rather undisturbed growth of the Christopher School may give the impression that Sweden is an eldorado for private schools. But this is by no means the case. The present school reform, aiming towards a comprehensive school system, is on the whole unfavourable to private initiative in this sector and nearly all our prominent politicians seem to be for us but against a general free school system. The grace of the authorities may indeed prove fickle in the long run, and we should much prefer the right for parents to choose the school they like, to be secured more efficiently than it is at present.

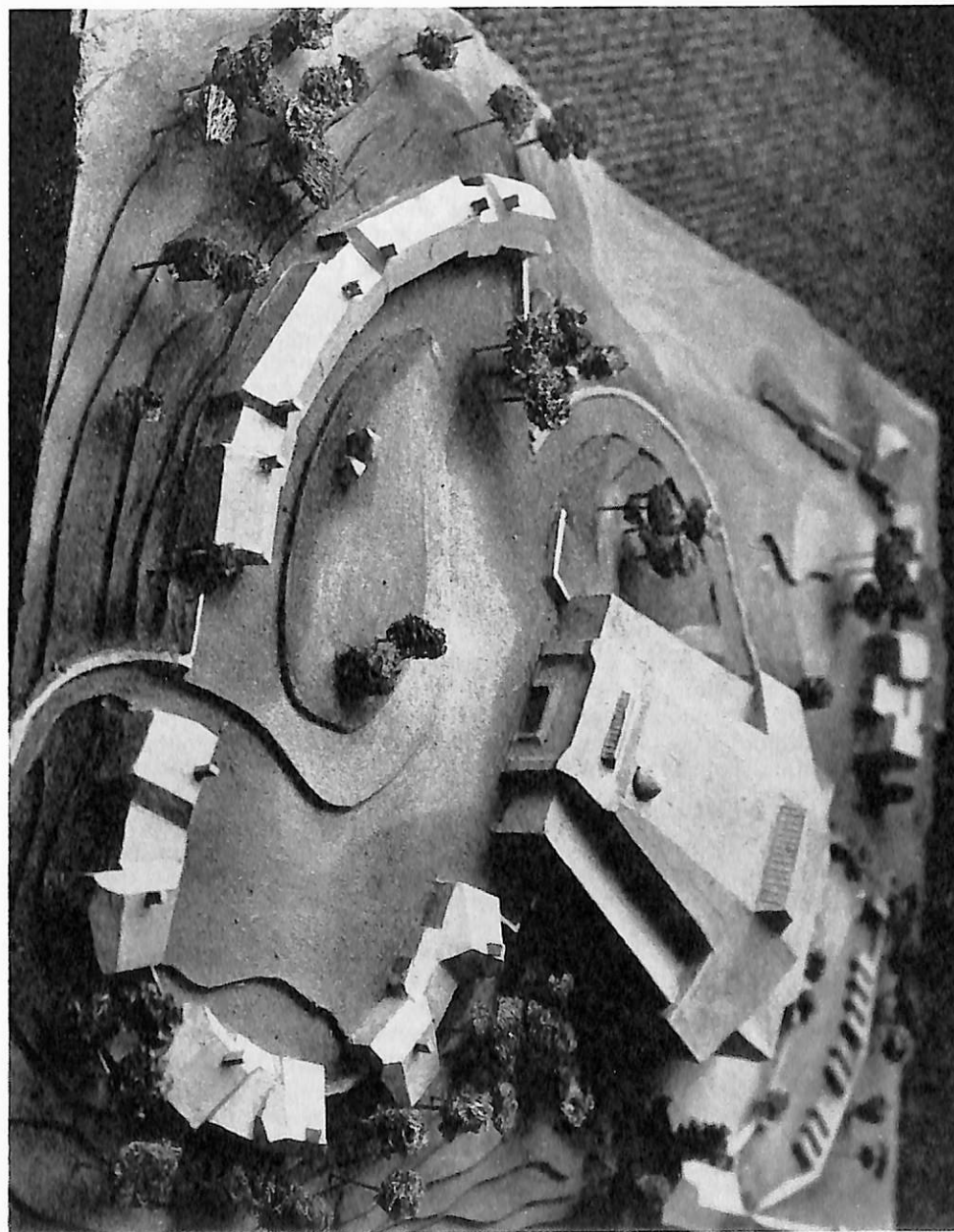
So far only a small number of pupils have left the school after finishing class 12, and it is therefore difficult to draw any conclusions as to their general chances in a competitive world. But what we have seen so far may be called encouraging. The school itself has no official examinations, and up to now it has taken at least two more years after class 12 to reach the so-called "student's examination", which is needed for entering into a great number of professions.

One interesting fact is the obvious tendency among our former pupils towards internationalism. It seems many of them have a mind to settle abroad for good. Our next ambition is to have about 600-650 pupils, which would be about the right number to fill the new buildings.

A few words on some details may perhaps be usefully added. English and German are taught from class 1 upwards; French, necessary for many further lines of study, may be chosen from class 9 upwards. In geography, history and literature, we have to consider the somewhat isolated development of Swedish conditions and to balance harmoniously national and international aspects. This, of course, is no problem to be solved once and for all.

It seems to be thought all over the world that Sweden is full of free love and juvenile delinquency. This reputation may be a little exaggerated, but there is indeed a great and growing youth problem, nourished efficiently by the apparent ease with which youngsters find jobs and earn money. The use of narcotics has recently caused great alarm. One could say Sweden is a country where Waldorf education alone might be the cure, possibly on a grand scale. But besides Kristofferskolan the country has only one other Waldorf school, a small one in Järna.

*For further details, see article "State-Aided Waldorf School" in *The Times Educational Supplement* (April 30, 1965).



Model of the Kristoffer School, Stockholm, now under construction.

THE TEENAGER AND SOCIETY

R. Lissau

OVER the last 40 or 50 years much serious consideration has been given to the problems of adolescence. The importance of this age for a person's development towards maturity can hardly be overemphasized. It is second only to the first three years of childhood.

We recognize that there is a qualitative difference between the way a child of 12 experiences the world and the attitude of the young man of 15. The latter displays already all the characteristics of the adult, only his reactions are more extreme and often surprisingly little integrated in the total personality. There is something hysterical about him, and the process of adolescence lies precisely in the work of harmonizing and balancing the various and conflicting emotions, many of which had been foreign to him before puberty.

While the biological and psychological facts of puberty are the same all over the world, the course of adolescence differs according to the time and place in which it is experienced. It was Margaret Mead who first made clear to the general reader that adolescence need not be a period of stress and strain, of protest and revolt, of suffering and loneliness. Her research among Samoans showed that adolescence can be a joyful experience, and from the Arapesh of New Guinea she learned that it can be a time of gentle calm and paradisaal innocence.

Since her first two books were written, much has been learned in a systematic way of the provisions which tribal societies make for their adolescents. Generally speaking, they take their obligations towards the young generation very seriously, and make elaborate arrangements to help them through a period which without such help could lead to many crises.

Usually the tribe discharges three functions: it teaches the young man a traditional and coherent body of tribal lore (religion, mythology, history, social conventions, moral precepts); it gives him opportunities to test himself in battles, initiation ceremonies, in bearing pain and loneliness; and it helps him to find a mate.

Similar conditions prevailed to a lesser extent in the great civilisations of the past and were not absent from the life of this country a few generations ago. There was a consistent and traditional body of religious knowledge and moral precepts. According to rank and ability there were new opportunities to prove oneself: apprenticeships, the colonies, the services, the merchant navy. Discreet arrangements were made for the young aristocrat to gain experience of the other sex, the habits of "the lower orders"

were observed with a bemused eye, and the middle classes were left to fend for themselves.

Today a very different situation prevails. Broadly speaking, there is no agreement on religious and moral matters, and the young man or woman is given no help by society as a whole. On the contrary, he will be aware of the fact that the older generation is often just as helpless as he is himself. Opportunities for proving oneself in a career are, if anything, fewer than they used to be, as jobs become duller and plenty of opportunities exist for earning good money without having obtained any skilled training. And as far as sexual life is concerned, contemporary society offers little help, but with its advertisements, entertainments, gossip columns, crime reports and modes of behaviour leads into temptation the young whom it ought to uphold and support.

Nothing, therefore, is less helpful or justified than complaining about teenage morals. They are a direct consequence of the society which we have built up. As the late Professor Meuss said in another context, though there may be no justification for collective guilt, at least we ought to experience collective shame—for the society in which the new generation has to grow up.

Sexual problems undoubtedly assail the young man, but they get out of focus or become insoluble only where there is no framework within which they can be contained. Adolescence is the time of the great questions: the meaning of one's own existence, the problem of human relations, the reality of evil, the awareness of infinity, and other even more profound problems. Equally, there arises the desire for an ideal person whom one can value, adore and imitate. Former societies reckoned with these needs. What they handed down to the adolescent was an integrated body of knowledge in mythological, philosophical or religious terms, and thereby convinced the young man that the world was "true", i.e. meaningful, ordered and ultimately just. This gave the adolescent confidence. At the same time he met his elders and learned to know their ways. They were his examples, and by their very existence vouchsafed to him that the world was "true" indeed, and its problems therefore soluble.

Nowadays the same hidden desires live in the adolescent, but he has lost his religion and found a substitute in neither science nor utopian politics; he has lost the support of the closely-knit family and an ordered society, and finds around him only unrest and anxiety. This shatters his confidence in the older generation and, as he must have an ideal, he finds it in some pop idol and invests him with an illusory authority.

Then there is the desire to prove oneself, and to move into exciting new fields of activity. This means that the adolescent ought to be given new tasks in which he can be active, responsible

and creative, and in which also his necessary mistakes are allowed for. The more purely academic his pursuits are, the greater are the problems of the adolescent. In Britain this latter point is understood and acted upon to some extent, though it is a pity that owing to the breakdown of confidence between the generations the teenager all too often misses the adult audience which he craves, and the guidance of adults towards worthwhile pursuits. Left to himself, he often turns away from tasks needing creative imagination and turns to deeds of daring—the “ton up,” for example.

Even if our society recognized its pedagogic obligations with the same seriousness which tribal society displays, there would be a definite limit to what it could achieve. For one thing, within our society it is physically impossible for many young people to set up house at an early age. Again, the demand is for large numbers of highly trained people who must devote a great part of their time to studies or the acquisition of certain skills, and thus have little or no time for family and home life.

Not that this trend is all to the bad. The present writer has known many a promising boy or girl of 15 or 16 leave school prematurely, start on a dull job, begin (often from nothing but sheer boredom) a love affair, and then be forced by circumstances into marriage. Within another year he or she had become adult. The process of growth stopped, the keen edge of curiosity was blunted, and a personality was established for good, far below the standard that could have been achieved given a further period of maturing. So one is tempted to say that, just as a prolonged childhood is necessary for the human species to develop, so western man (and by this term we mean a member of the scientific culture first established in Western Europe and now spreading over the whole globe) needs also a prolonged period of adolescence.

The time between biological maturity and the taking on of responsibility for a family is a time of tensions, problems and crises. It can lead to great unhappiness, which may sometimes overshadow a whole lifetime. But during this time can also be forged the disciplined, conscious personality which characterizes western man at his best. For at this age a person still has all the freshness of reaction, every experience seems significant, every decision momentous. He is shaken by sudden awareness of the terrifying strength of his subconscious (he has not yet seen that this is the common lot of humanity), and constantly faces moral decisions of great consequence. To spare him all these experiences might mean greater ease and less strain, but also a flabbier, less reliable and far weaker personality.

Adolescence, in short, does not need to be a traumatic experience, but in our western setting is almost invariably a very critical

period. Some of its harshness is inevitable, but much help could be given by a socially more conscious, responsible and mature society. As long as this society remains only at the dream stage, great responsibility lies on individual parents and teachers. The young person does not want any longer to be protected and sheltered, he thirsts for experience, and he wants to prove himself in ever wider fields. He still looks to the older generation for guidance and approval. These in turn can only guide if they understand the situation of the adolescent.

Two or three generations ago the young were restrained by fear: the fear of hellfire, the fear of the disapproval of society, the fear of disease. The young of today have to live without these restraints. They have the freedom which the young aristocrat already enjoyed two centuries ago. If they decide to live a good life, the decision comes from insight and responsibility, no longer from fear.

Note

Not
"Fear"

SOME THOUGHTS ON TELEVISION

Barbara Francis

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Rudolf Steiner School, New York.

“IT is pedagogical madness to let children under eight or ten years of age view the television screen,” Dr. C. Muester, the Programme Coordinator for German television, stated recently.

Television concerns us all, whether we own a television set or not. Its impact on the public mind is probably greater than that of any other medium. As parents and as teachers who are deeply concerned about the children in our care, we cannot justifiably ignore this realm of their education, for in our day it can dominate a great deal of the child's learning experience.

Within the last few years television has ceased to be anybody's private affair—either the promoter's or the viewer's. Its social impact has driven Congress to authorize studies with a view to possible federal intervention in the programming of shows. Studies reveal a 200 per cent. increase in the number of crime and violence shows on television since 1954 and a definite relationship to the rising rate of juvenile delinquency. Nor is this surprising since crime, violence and sex are televised in time periods when the child audience is a large one. There is a steady undermining of authority (not confined to shows of violence), a tacit approval of brutality and a general romanticizing of violence.

James Ellison has pointed out in an article in *The Nation* that what may be merely diverting for a well-to-do cultured

family could very well be a reflection of actual behaviour in a slum community. Many ill-equipped people barely hold themselves together within the thinnest margin of social safety; for them the stimulus of television programmes erase the distinction between fact and fancy entirely. Nevertheless, while problems of crime and delinquency used to be confined largely to underprivileged sections of the population, today all levels of society are being seriously affected.

Many parents do try to limit their child's viewing of unsuitable adult programmes, but how many parents become lax after a time? Moreover, even if your child is not exposed to the multiple horror shows, have you ever watched a children's programme? One father, after indignant disbelief at his wife's suggestion that their young daughter was having nightmares as a result of watching a children's programme, watched it himself for a week. He observed so much violence that he stopped his daughter's watching and began to be disturbed in his own sleep!

After a thorough examination of the quality of television programming, Ellison reports on the commercials: "Merchants have captured control of the most powerful image-making device our society possesses." Exposing children to a constant stream of advertising is a certain way of perpetuating materialistic and selfish values which few of us would like to uphold.

Suppose advertising interests could be persuaded to present truly worthwhile programmes and that advertising itself could be eliminated from the screen, a state of affairs which is unlikely to arise in the foreseeable future, could unrestricted television viewing then be chalked up on the positive side of things?

From our point of view, there are still other criteria which lead us to believe that any good which can be attained is far outweighed by the harm that is done *to the child*.

To begin with, there are certain dangers to the physical body. The organs of a child are still in the process of being formed during the early school years; his experiences and activities will greatly affect those organs. The eye, for instance, in normal life situations is exposed to a great deal of activity; colours call forth a complementary reaction within the eye—the colour which can be noticed very subtly after staring at a saturated colour spot for some time. The eye is also very active in the lens, achieving focus for distant and for near objects. The dynamic play of light and darkness also causes activity in contraction and expansion of the pupil. The eye is always seeking to achieve an active balance within itself. This is not merely something that takes place in the eye, but particularly in a young child it touches on his whole sense of well-being. Television does not exercise this physical colour experience (even in the present colour television), nor activate the lens and pupil of the eye; the eye activity is reduced to a frozen stare.

Television (and radio) also has its effect on speech. A child's speech organs are as yet unformed—which explains why he can achieve the accuracy in pronunciation of a foreign language which adults can rarely match. But he can as easily imitate a telecaster or radio announcer. The exact intonation is unconsciously duplicated; warmth, resonance and musicality of speech are absent. It is certain that a teacher's speech can make or break the discipline in a class. Moreover, there is much behind speech which can be conveyed to and experienced by the children.

In October 1964, the *New York Times* reported on instances of illness among a group of children—chronic fatigue, headache, loss of appetite and vomiting—directly traceable to too much television. With the termination of all viewing, the illnesses disappeared dramatically in two to three weeks. Due to the parents' unwillingness to forgo their own television viewing, however, the children drifted back into their old habits and in the majority of cases their symptoms returned. The parents then requested medication for the children to offset the ill-effects of watching television. This is not an uncommon picture of the kind of responsibility that some parents are willing to assume toward their children.

With some children, too much television results in involuntary movements—trembling or shaking of the limbs. In all children it has a tendency to sap responsibility, reduce initiative and undermine concentration. Are we going to let the creative imagination of childhood disappear? If I ask the children to make something at home and bring it to school, I am apt to get a host of calls from parents protesting that neither they nor the children know what to do or how. When I tried to buy paraffin for the children to make their own Christmas candles last year, the clerk wanted to know why on earth I wanted to *make* candles when I could *buy* any kind of candle I could possibly want! This is one of the conditions of our age, strongly reinforced by television. Inner creative pictures are replaced by the ready-made outer pictures on the screen. Helping the children to create their own inner pictures through story-telling, imaginative descriptions and lively questions is a very important aspect of our education and one of the reasons we object most strongly to television. The detailed preparation that we do to bring a lesson alive within a child can be blotted out by a session in front of the television set at home.

As children become accustomed to constant background effects—radio, television, and phonograph—they fail to learn to concentrate. Giving one's undivided attention to one thing has indeed become a rarity—providing as many distractions as possible, the norm. With the help of television, people are losing their sensitivity to sound; they simply don't hear background noise or canned music any more. For anyone who has lived near a sheep pasture in the country for a few years, the unnecessary noise that

must be endured continually in the city is an excruciating affair. It is more than enough to dull a child's consciousness without adding repeated doses of television which provide a way of dulling his perception of subtleties in every realm. Things flit past on the screen and little room is left for experiences to resound within. They are, at best, shadowy images of the real world; how can children perceive things deeply as they are in reality, when only a distorting mirror is there?

Television may well be one of the sources of the increasing indifference among human beings. On the television screen—as well as in the movies—one can in no way affect the human being who is represented there. Performers will testify that on the stage or in the concert hall an audience very much affects a performance; an exchange takes place. On television no exchange can take place between the viewer and the viewed; the viewer unconsciously assumes a certain indifference to what he watches, and this carries over particularly in the city where people are rarely affected by others. Recent editorials have been aimed at this growing indifference which enables us to witness the most shocking human need at close hand without feeling any responsibility as fellow human beings to offer help.

The desire for real human contact is being actually thwarted by television—notably in television's most positive role—educational television. While great strides have been made in this direction and many positive effects have been achieved, we can hardly ignore the enormous uprising sparked off at the Berkeley campus and echoed in other colleges, throughout the nation. What was the underlying theme of discontent? Lack of intimate human contact with the professors; the students felt that they were becoming a part of a huge and undifferentiated mass of humanity.

Television is, unfortunately, a wonderful convenience to busy parents. Many parents have actually lost their instinctive knowledge about what is really healthy for their children. They are willing to spend money but not to sacrifice time or a little imagination. Thus we are familiar with the cry from parents of delinquent children, "What did we do wrong? We gave him *everything!*"—meaning out of the pocketbook; everything except *themselves*. But this is just what children need most. In [a Waldorf] school we do not give the children a lot of busy work; we try to bring something we have created each day specially for the children—something fresh and original, that has involved some creativity on our part. If the parents' time with their children is precious, then it should be made precious for the children by helping them to find creative activities which they can enjoy. If you start them properly and express genuine interest in the results, they can go it alone; but it takes an initial enthusiasm and imagination. The next time you want to entertain your child, try to imagine what

you could do with him that wouldn't cost a cent. When your children discover your wonderful capacities, television might even be relegated, quite rightly, to the closet.

COMMENTS

Languages

WE seem to be approaching an era in which oral work in the languages will become increasingly important, and there are two reasons for this trend, neither primarily educational.

The protagonists of the language laboratory—and the business interests concerned—are looking forward to a time when a tape is played to the candidates, their answers recorded by another one and played back to the examiner who sits at home awarding his marks. Just think of the time and money saved as far as examiners and examining boards are concerned, and of the increased sales once schools who now practise live oral work have to buy expansive equipment.

Then there are the new Certificate of Secondary Education boards. In their endeavour to find new areas in which non-academic pupils can be examined they have arrived at examinations in "Oral English".

Every effort to raise the level of oral work in English as well as in foreign languages ought, of course, to be welcomed, but the approach should start at the other end, namely in the classroom. Neither an examination syllabus nor business interests ought to dictate what should be taught, and how it should be done. In a Steiner school this is the responsibility of the individual teacher.

THE commission to look into the future of the public schools has now been appointed. It is a strong commission and has a left-wing bias. Its decisions are likely to affect Steiner schools as well. Its two main aims are to suggest steps towards abolishing school fees and to remove the right of controlling the entry of pupils from the schools' authorities.

Steiner schools probably will—in the present social situation—cautiously welcome the abolition of school fees because it would make it possible for them to put into practice one of their most important principles—to be an educational service for all strata of society.

About the second suggestion Steiner schools are likely to be less happy. They would, of course, cooperate with any public body which wanted to send a child to a Steiner school. But it would be a blow to one of the central practices of such schools—the teacher-class relationship—if the teacher responsible were unable to refuse entry to a pupil whom, he feared, he would not be able fully to integrate into his class.

On the other hand, Steiner schools are in a better position than most independent schools as, being fully comprehensive, they can be more easily integrated into the system which is now arising.

THE future of the public schools was discussed last February in the House of Lords. Lord Butler of Saffron Walden felt that the whole basis of the 1944 Act—local determination and variety—was at stake. Lord James of Rusholme thought that if there was any semblance of choice left there must be selection: selection by ability.

The Bishop of London spoke about the parents' right of choice on religious and conscientious grounds, while the Bishop of Wakefield felt that there must be schools free to devise their own curricula. The Earl of Longford stressed that freedom of choice was largely illusory when only one family out of 10 could exercise it.

Our own experience and practice is, of course, totally different from Lord James'. But the debate on whole showed a great amount of liberal and social awareness.

IT seems as if the Inner London Education Authority have made a step in the right direction. Two years ago they abolished the 11-plus. Instead, careful assessments are now made of each child which form the basis of a discussion between the head of the primary school and individual parents. After this interview the parents make their choice of the secondary school.

Last year 85% of parents were able to send their children to the school of their first preference, 12% to their second, and only 3% had no luck. The choice was between single-sex and co-educational schools, grammar schools and comprehensive, public and independent, denominational and mixed, large and small, as well as between more specialized schools.

NOTES ON OUR CONTRIBUTORS

Barbara Francis majored in music at Antioch College in Ohio. Has taught in Steiner schools in Mexico City, New York City, Los Angeles and Whaddon (Glos.) Now a class teacher in a New York City primary school. Here she has introduced more "creative activities" than the children would normally get, and which they "are eager to continue at home". Another innovation in her class is a "No-Watching-Television Club".

Daniel Bittleston was born in 1938, he himself writes, "to a Christian Community priest and his Brazil-born wife, in Leeds. Educated (with difficulty) at Steiner schools in Forest Row and Edinburgh, Edinburgh Academy, and Edinburgh University. Finally graduated as M.A. (a seven-subject degree of mediaeval

origin and relevance). Left highly paid position in a Frankfurt advertising agency to wander on and off the *beatnik* track around Europe. First thought of teaching while entranced by a storyteller in Marrakesh market place. Much enlightened by a gruelling year at cosmopolitan Emerson College in Sussex. Now delights in teaching class one in the Steiner school at Ilkeston".
H. L. Hetherington, having completed his university studies before the outbreak of the war in 1939, joined the staff of Michael Hall School in Sussex on demobilisation in May, 1946, and has been there ever since. He has chiefly taught young people from the age of 14 years upwards in English, history Latin and religion.

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BOOK REVIEWS

Middle School. By John Partridge. Gollancz. 25s.

A MAIN speaker at a conference I remember attending three years ago did not earn himself much acclaim when he averred that our educational system was acting as an incentive to the upper section of children, while giving those who tended to have difficulties a further push downwards. It is refreshing to read a book, John Partridge's *Middle School*, that among other things fully elaborates such a statement.

It is always easy, of course, to run things down, but this is not what Mr. Partridge does. One of his main themes is the system of streaming into ability groups. The 11-plus examination—one of the results, as we know, of the 1944 Education Act—decides whether a child is going to go on to a grammar school or is to complete his or her education at a secondary modern school. The arbitrary character of this early selection is widely recognized today. Mr. Partridge reveals, moreover, that sometimes not even all children are entered for this examination who might be eligible, for instance if there are not a sufficient number of places at the local grammar school.

He also points out that although the 11-plus examination is likely to be abolished within the next few years, streaming, as the underlying principle in the educational system, will persist in the new comprehensive schools, as it does now in the present secondary modern

schools. There is admittedly a certain flexibility: pupils are in fact frequently promoted and demoted. This, however, does not help continuity of work in the individual classes. The A stream, and possibly the B, will on the whole be progressing well academically as the teachers have uniform groups of intelligent children to teach, and can thus forge ahead with children who have been given an added incentive by having reached the top streams.

As for the C and especially the D stream, the vicious circle is all too apparent. The children's depression and "devilmay-care" attitude and the resulting lack of class discipline lead to a lessening of effort on the teacher's part, which in turn works back adversely on the children.

It also transpires that it is the C and D streams, let alone the remove (the most backward), which suffer most from changes in teaching staff and interruptions of the regular timetable, as naturally every effort is made to protect the more able and advanced groups from such disturbances.

Mr. Partridge's evidence is strong and convincing, but his conclusions are nevertheless gently put. It may also be inferred, he says, that "our insistence upon I.Q. testing and streaming is misplaced, since these techniques ignore what is probably the most important factor in educational attainment: motive." And let there be no doubt about just whose motive is being questioned. It is not

only the child's. Mr. Partridge knows that, if streaming were abolished (he points to the resultant value of brighter children learning to have patience and tolerance in mixed ability classes and thus preparing for life in a democratic society), many teachers "would have to adopt a new approach and new methods, and there would be a painful period of adjustment. But we must be clear what we are defending: whether it is the accustomed teaching methods which teachers are naturally loath to change, or whether it is some fundamental principle of education which we would alter to our cost."

Taking this challenge which Mr. Partridge makes—and there are others for those who care to read his indeed very readable book—we might now ask ourselves: where do we as teachers find a new approach and new methods? Surely the change will have to be a very fundamental one. Can it be carried out within the present system of state education? People who have been stirred by Mr. Partridge's book may perhaps more readily recognize the answers—some will certainly be found in Steiner schools—if and when they ever come across them.

S.W.R.

Spatial Ability. Its Educational and Social Significance. Volume I. By Macfarlane Smith. University of London Press. 35s.

TESTING so-called intelligence is thought by some to be still a very problematical

matter, but most people nowadays accept it as an essential and practical part of our technical civilisation and the universal education which supports it.

Two things at least are certain. One is that testing indeed does measure something about the human being—just as a ruler or a pair of scales measure something about him—though not necessarily the most important part. The other thing is that just as a better suit of clothes can be made for a man with the help of a tape measure than without, so a more congenial occupation can usually be found for him with the help of tests.

But what tests are the most useful for what purposes? This is Dr. Macfarlane Smith's theme. In a book containing the results of exhaustive research and statistical analysis he comes to the conclusion that most tests are too heavily weighted on the side of the verbal-reasoning kind, and more or less ignore the spatial kind.

This, he claims, is why we are not getting all the highly skilled technicians and scientists we need. They are not being discovered early enough to be given the right kind of education. He puts this down to a reluctance on the part of psychologists to make use of spatial tests, or to accept their results as equally significant with any other kind.

Dr. Smith pursues his theme

so far that he even investigates the physique and facial appearance of outstanding scientific and literary men of the past, and in detailed tabulated appendices shows how there are marked differences in the features according to which field they were occupied in. Handicapped and brain damaged children, too, he found, are more educationally retarded by reason of lack of spatial ability than any other.

This is a book which by reason of its weight of evidence as well as by its claims, should be thoroughly studied by all who pin their faith to tests as the supreme way of organizing human potentials.

A.H.

Slow Approach of Thunder.

By Konstantin Paustovsky.
Harvill Press. 30s.

THIS book is the sequel to the first volume of Konstantin Paustovsky's *Story of a Life*. The thunder which approaches is the Communist revolution in Russia, but the volume under review deals only with the two and a half years between the outbreak of the war and the February revolution.

Like its predecessor, this is a remarkable book, but for three entirely different reasons. The style is never discursive. The eye remembers a scene, the slanting sunrays, the shadow on the ground, and action arises concretely for us

to view as well, to be followed by a completely different scene a few pages later. Sounds, smells and all other sensations are equally strongly manifest and so we look at a series of tableaux, but do not listen to a connected story.

There is no sense of the past, no feeling of time, we are face-to-face with an ever-new present. The effect is strangely liberating, modern and objective. Another human being, a friend, offers us his refined sense perceptions, but does not use the occasion to press his conclusions upon us—this is a high achievement.

The second remarkable fact is Paustovsky's destiny. He feels that for the sake of his future career as a writer he must face life in all its aspects. So in the short period covered by this volume he covers more, and more varied, incidents of great impact than most of us do in a lifetime. Only a fine writer could integrate all these experiences so happily into his own life and write so modestly about them.

The third remarkable fact comprises the Russians. They are both generous and petty, noble and scoundrels, but never dull. For they have not been educated in stereotyped forms of reaction, nor learned what attitude is acceptable in society and which is frowned upon, and so their reactions are always true to the occasion and to themselves.

One example of all this must

suffice. Between two boring jobs Paustovsky had a few days' holiday and decided to visit Sebastopol, a town whose beauty he loved. Owing to various acts of sabotage no strangers were allowed into the city, but with a little bit of bribery he managed to get in.

He is arrested, however, and brought before two formidable-looking officers. They want to

hear the truth and Paustovsky obliges. "Lovers of beauty know poetry—you recite to us this particular poem by Blok", says one of the officers. This is child's play for Paustovsky. A long discussion on poetry follows, the three men and a girl secretary make friends, and Paustovsky's stay in Sebastopol is regularized.

R.L.

THE INDIVIDUAL AND MANKIND

What part can individuals play in the present phase of mankind's development? How do the different nations assist in combating the chaotic state of the world today? What can anthroposophy, the spiritual science, mean in the contemporary struggle for knowledge?

Such is the main theme of the Anthroposophical Youth Conference to be held at Järna in Sweden from July 31 to August 6, 1966. The conference is open to young people (over 18 years of age). German will be the main language, but conversation and study groups will also be held in English and in Scandinavian languages.

The speakers and discussion leaders will include Professor B. Lievegoed, director of the Netherlands Institute of Industrial Education ("N.P.I.") at Zeist and head of the social sciences department of Twente Technological University, in Holland and Mr. L. F. Edmunds, principal of Emerson College in Sussex.

Accommodation will include hostel and camping facilities. Application forms and further information can be obtained from: Antroposofiska Sällskapet, Radmansgatan 14, Stockholm, Sweden.

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