



Child and Man

A JOURNAL FOR CONTEMPORARY EDUCATION

SPECIAL DOUBLE NUMBER

In this issue:

SEX IN BALANCE

Should we cover our chair legs?

Teaching reluctant teenagers

Mixed school hostels?

Canada's first Waldorf school

Drugs—the easy way 'out'

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Editorial

Cover our chair legs?

SEX can become a bore, just like anything else—especially the vicarious sex forced on us nowadays by books, plays, films and the voyeurism of strip-tease and “bunnies”. What is going to take its place when we’ve got so sick of it that we’re brought to the verge of impotency by its persistence?

Shall we go back to crinolines and bustles, and even cover the nakedness of our chair, piano and table legs with pretty frills and flounces for fear they put ideas into the heads of the new innocents? It is possible; for just as it is true of the individual that there is no puritan like a reformed rake, so it could be true of a whole age, too. This one of pills and pop might well be followed by a neo-Victorian one of prudes and prurience.

Or are drugs and flowers the sign of the times? Will one half of us come to decking ourselves out like herbaceous borders and go about mouthing whimsy sweetnesss about love and innocence, while the other half wallows in the ecstatic somnolence of LSD and marijuana?

“Whatever is the world coming to?” is not just the moan of outraged propriety or exhausted virility. It could be a genuine heart cry of the human soul for some clue to its destiny; for the fact that the world is very certainly coming to something must be obvious to all but those fundamentalists of the absurd, who obstinately believe it is just some cosmic joke or accident of chance.

The trouble is that none of us live long enough to see what it is coming to. In spite of our knowledge of the past and our forecasts of the future, we have but secondhand information and speculative assumption after all. Nobody has first-hand experience. Our lives are all too short; and the pleasures of bed and board together with the toys and novelties of civilization are so absorbing for the most part, that it is rarely until a man’s life is nearly over, and the “heyday in the blood is tame” that he is disposed to take a wider view of it all.

No wonder all our efforts to temper the hot blood of youth are invariably punitive or repressive. We have no doubt that the pleasures of sex and what goes with it are not the be-all and end-all of existence; but what is? What actual vision of something better

have we that we can put before them as an alternative? Moral injunctions and the threat of divine reprisals will never overcome the fascinating lure of something like sex, unless something can be *seen and known* to be infinitely more worth while.

But what actual knowledge have we? We *think* there is something more worthy of human endeavour; we even—some of us—firmly believe that there is. But without conviction founded on knowledge of what is better, youth will always hold the trump card of present enjoyment and unlimited capacity for it. That is, until they in their turn, through exhaustion or experience, themselves glimpse the threshold of wisdom, and turn with sad eyes upon a new youth romping through the old games with some new image or catchword.

But must it go on like this forever? Will age and youth never see eye to eye on a purpose in life, and find some way of pooling their different resources in a joint task? This is the fundamental problem and business of education.

Bernard Shaw saw the solution in man's learning how to will himself to live for thousands of years (albeit in a world where accident was none the less the final determinant), so that he not only learned how to live wisely—and satisfactorily—but found the way to let youth have its fling educatively, without prejudicing its ultimate maturity. Rudolf Steiner saw it in the evolutionary logic of the reembodiment of the human spirit in repeated earth lives.

The former wrote a brilliantly clever and amusing play *Back to Methusaleh*; the latter founded a school based on a knowledge of man as a threefold being of body, soul and spirit.

Some people think Steiner's idea no more realistic than Shaw's. But this must can be said for Steiner that cannot be for Shaw: his idea is open to conviction on the basis of what we already know about human life. But we must give our potentiality for knowledge full and unfettered scope. The "knowers" of the world are not only those who extend the frontiers of human knowledge into the unknown. There are also those who, without sacrificing one bit of their scientific integrity, make their researches into what is declared unknowable. Steiner was one of these; and we believe that an education based on his discovery of the threefold being of man is the only ultimate alternative to sex or anything else, as the main preoccupation of adult humanity.

Where Sex is Irrelevant

With puberty, individuality begins to come into its own.

ALAN HOWARD

AT any time between the ages of 12 and 14 our boys and girls acquire the means to reproduce their kind. With it goes also all the desire (though not necessarily for the end appointed) to exercise this activity, which can be triggered off at any moment by the slightest and most unforeseen of impulses, as well as by the most forceful and blatant. Moreover, they will retain this power and this desire well on into what is usually considered to be old age.

This fact constitutes one of society's biggest and permanent problems. For 'sex', as we have come to call it, takes no notice of personal feelings or social customs. A great deal of adult life and energy has to be spent publicly and privately in coming to terms with it.

As everything else, however, depends upon the perpetuation and exercise of this natural function, it could hardly be otherwise. But just because sex perpetuates itself with such elemental and evolutionary force, civilized man has always stood somewhat in fear of it.

Its utter disregard of everything else he wants to do and aspires to do, has put him under the necessity of trying to control it. This he has succeeded in doing up to a point (though often only with the help of all kinds of subterfuge, self-deception and hypocrisy), or civilized society as we know it could not possibly have come into existence.

Chief among the methods he has used to control it during the last 2,000 years in our western hemisphere, has been the propagation of the curious double-think that God, though he created sex, somehow doesn't really like it, and is far happier when people put it under constraint or use it for the sole purpose of new life. In order to encourage them to do so he is said to have reserved a special place of honour for those who can dispense with it altogether.

But nowadays things are changing and, though it is impossible to say as yet whether the change is temporary or permanent, its scope and effect are such that it is impossible to disregard it. Not

only has the word gone forth that God himself is dead, but whoever exists in his place (the devil perhaps, no official announcement of God's demise having been made, no doubt owing to too much evidence to the contrary) has put it into man's hands to make all sorts of cunning little devices which allow the indulgence and remove the responsibility. Even that time-honoured bastion of chastity, the Catholic Church, is staggering somewhat under the pressure of an outspoken demand for more latitude in this matter.

It could therefore seem that now we have God out of the way, and reproduction well under our control, we are on the threshold of a Golden Age when we can continue our civilized life together with all the sex we want.

And that could well be what the future has in store, if we could also be quite sure that man is still nothing more than a fornicating (higher) animal, with the advantage of certain special evolutionary mutations which have also disposed him to the making of aeroplanes, 30-floor apartment blocks and other adjuncts for the better exploitation of his copulating propensities.

But some doubt still exists on this. It is still possible to observe how at puberty, when sex comes in with a flourish, something infinitely more subtle and modest is released at the same time, which modern society—and modern education in particular—has not yet got around to dealing with, and tends to leave to its own devices.

That something is the individual human spirit. This is that part of a human being which has still not been considered, even when all the outer and inner conditioning factors which determine him, and all the generic qualities, have been allowed for. And anyone who does not know what we mean, or is not aware of this in himself, or cannot find evidence of it in others, only shows what depredations this animalistic and mechanical civilization of ours has made on his own self-knowledge.

This human spirit is really born only at puberty. Hitherto a person is in a kind of physical-psychic gestatory state, while all the other particulars proper to his equipment as a full human being are being quietly matured.

At puberty he can come forth in his own right, and all that parents, teachers and society have done up to then is to play the midwife with as much insight as they possess to this significant and eventful birth. That a very great deal depends on this "midwifery" goes without saying. But, good or ill, it is no more than a midwifery to what happens subsequently, for it is only after puberty that education, real education, the education of and for the human spirit, can properly begin.

A great deal will depend on how far we are able to recognize this human spirit in its true nature, for it must not by any means be identified with the male or female form in which it appears. The human spirit is neither male nor female. It is intrinsically sexless. Granted the peculiarities of that form permeate and overshadow the human spirit, which accounts for much of the inability to recognize it. But its spirit is still sexless.

You can't speak of male and female human spirits. For "in heaven" (and that can surely only mean "in that state in which man is in his true nature") "there is neither marrying nor giving in marriage".

This identity of the human spirit is still the only basis for any realistic approach to the vexed question of the "equality of the sexes". The "sexes" as such can never be equal. Their whole justification and function depend on their inequality. But the human spirit as that which not only directs and controls sex but can recognize its equal in its sexual opposite, is something that is not sexual.

Otherwise Freud would be entirely right, and the sex factor would be the sole determining one in all human relations. What is solely instinct in the animal, is in man subservient to something stronger, something standing on a higher evolutionary level. That something is this human spirit, which comes to birth contemporaneously with the maturation of those sexual characteristics and forces which it henceforth has at its disposal.

The awareness of this must ultimately determine—and possibly revolutionize—our educational policy for the years that follow. Unawareness of it is probably the cause of many present difficulties and discrepancies. It would be premature to go into details here as to how this should be done, for education is an organism that must grow out of the nature of its human seed, not an organized plan to be imposed on predetermined beings.

But certain obvious principles can be briefly indicated. In the first place all education would have to be coeducation, to the extent that except in obvious instances the curriculum would be the same for "both sexes". If attention were drawn to differences of sex except as they naturally occurred, this would be inimical to the reality of the human spirit such education existed to promote. Such an education would have to be available, too, to all young people, quite irrespective of vocational or academic tendencies and abilities.

While not ignoring the phenomena of sex, but rather finding the way to give an enlightenment about it far beyond anything we have the courage or skill for yet, it would none the less set its sights on

the reality of the human spirit as a fact of inner experience, and an objective truth in human evolution.

At the same time such an education would have to be a practical initiation into the nature and responsibility of adult human society, as well as a theoretical survey of its origins and development. Though the young individual could not be admitted immediately to all the activities of "grown-up" life, everything about him should assure him that he had left childhood behind for ever. This would revolutionize our whole concept of what a "school" as an institution should be at this age.

Just as the human embryo when once it is born never returns to the prenatal environment of the womb, so when the human spirit is born it should be brought into an environment entirely different from that which has served it as a place of education hitherto.

These are ideas which will take a long time—and much rethinking—before they can be implemented, but they cannot be ignored even now. We live in a time and a situation when, unless the educator works and thinks in line with evolution, other factors will force these changes disastrously upon us. God, though reported dead, is still not mocked, and the evolution of the human spirit will not permanently be held back.

Experiences in the classroom with reluctant teenagers

*The thinking that gains power in the teenage years
can be not only reflective but also creative.*

EILEEN HUTCHINS

RUDOLF STEINER spoke of the Waldorf School as the first school designed for an epoch in which different faculties would have to be awakened in the growing child to the faculties called into play in the past.

Until recently education has been under the shadow of Roman tradition. We only need to consider the trend at the beginning of this century to realize that authority was then all important. Pupils were led by their teachers into an accepted pattern, not only in their habits and feelings but also in the forming of their thoughts.

Certain conceptions of life and morality were given as established truths to provide a firm foundation for knowledge. Education demanded the imparting and reproducing of many accepted tenets. On this basis the whole of our examination system was built up.

Today many enlightened teachers recognize that this approach is out-of-date. Children are no longer as receptive to authority as they were even a few years ago. Increasing numbers appear to reject what is offered to them as formal education. Only when such pupils can accept their tasks as having sense or interest are they willing to take part in the lessons.

The new methods in the teaching of mathematics and the approach to play acting and musical activity, where the children themselves create, are examples of an appeal to different qualities. The pupil's own initiative is called forth, and his understanding develops through active participation. Problems appear which he wants to solve by his own efforts, and learning becomes a quest.

But these innovations are generally pioneered by individual teachers in particular subjects. Most school curricula would need to be differently geared for a whole staff to work in such a way, and all too often there is no clear vision of the needs of children at different ages.

In the light of Rudolf Steiner's teaching of the threefold being of man, teachers in Steiner schools are able to guide their pupils' unfolding capacities in accordance with their stages of development.

Whereas in the first seven years they learn through imitation and the will forces are primarily active, in the second seven the feeling life is awakened, and only in the third period do they directly approach thinking.

Because of our heritage from the past we do not always sufficiently realize the true quality of thinking. It is not a faculty of recording and reproduction—this is merely a kind of reflection. Thinking is a power of absorbing and transforming.

Many people have had the following experience. They have been unable to solve some problem and have finally given it up. Then in the middle of the night or early in the morning they wake up and in a flash know the solution. Their thoughts have continued to develop during sleep. Writers, or even teachers who compose stories for their children, know that in the process of creation the stories themselves begin to take on life and carry their authors with them.

We can have a similar experience in pondering over the wisdom of great poetry or art. Gradually more and more of the meaning begins to unfold; we grow into understanding. Truth is not a set of definite facts, it is a light that dawns upon the seeker and illuminates what was hitherto dark.

It is this kind of thinking that we need to quicken to life in our pupils. Facts can always be found in dictionaries and encyclopaedias. But the active energy of thinking needs to be trained through repeated exercise, just as our muscles grow strong through constant use. Pupils, who seem allergic to formal instruction, will often respond when their intelligence is stimulated. The problem is how to make the right approach.

Moral uplift suspect

Everyone is aware of the difficulty in contacting the teenager. Children, who have been delightful during the class teacher period, can become indifferent and morose, and seem to lose all interest in the content of their lessons. Then their unused energies find expression in all kinds of undesirable activities.

It is useless for the teacher to think that what he presents is of world significance; his pupils will probably refuse to take him seriously. They have become aware of all the negative aspects of modern civilization. They see human intelligence almost entirely directed to the satisfying of external needs. It is natural that they should suspect any kind of teaching directed to moral uplift.

We have to find some basis for meeting them where they stand and the following paragraphs give a brief sketch of actual experiences in the classroom.

As a teacher in the upper school at Elmfield School in Stourbridge I became responsible for English language and literature in a class which had become critical and rebellious. There was a wide range of ability both in speaking and writing; the less gifted, though in many respects fine young people, were almost illiterate.

I began by trying to show them that, whatever branch of life they followed, they would need to be able to express themselves clearly. I then offered an extra English lesson after school for all who really wanted to improve. To my surprise nearly all the class wished to take part.

This gave a good start and the course was then sternly practical. I told them how few people were able to give accurate directions when asked the way. Pupils were then led to describe exactly the approach to the school, the way to certain classrooms, and the lie of the land. They were expected to name the trees and the bushes, give their forms and the shapes of their leaves, characterise the outbuildings, and so on. They began to spend some of their breaks checking up all kinds of details which they had not hitherto observed.

We next passed on to descriptions requiring more thought. For instance they were asked to describe the metalwork shop. First of all they had to place it in its setting. It is not at all a beautiful building, but it stands between a hawthorn bush and a willow tree.

Then they had to give a picture of the interior and what they found interesting or attractive. There was the gleam of the copper, the half-formed objects, the colourful, but stained and worn towel, and the many tools.

Finally they had to comment on their impressions of the work done in this setting. Did appearances suggest that the workers were enthusiastic and proud of their products or that they were careless and negligent?

A series of similar studies followed; pupils took some pleasure in guessing what was to be the next subject. Sometimes I gave them passages from writers such as Dickens to show that even a squalid scene can be pictured vividly and with interest.

We passed on to a further stage suggested by Steiner's *Practical Training in Thought*. They were asked to describe the same scene at the same hour a number of times in succession. They had to give the general surroundings, the quality of the light and atmosphere, and finally the most striking or lovely objects in the foreground.

This brought the experience that no view ever appeared twice the same. On one occasion this particular tree was illuminated, on the next it had retired into the shadows and others had advanced

into the foreground. The mood of the scene varied surprisingly from time to time.

This experience not only awakened a more lively power of observation but also brought the awareness that no physical objects remain permanently the same. They are continually under changing conditions.

An exercise which demanded considerable energy was the re-counting of a simple activity first as it actually took place, and then in reverse. We gave a straightforward account of the process of washing our hands and then retraced the action.

At first pupils were inclined to write, "The last act was wiping our hands; before that we pulled out the plug", and so on. They soon were brought to see that this was not a reverse movement.

To give the whole process they had to picture the damp in the towel drawing back onto their hands, the water mounting back into the bowl, their hands being drawn into the water with the plug. A backwards motion is very different from a forward one. The latter has an intention behind it, the former is a withdrawing or a dissolving of the will impulse.

During the working through of these exercises the pupils grew much freer in their ability to express themselves. The clever ones found the work interesting, the less gifted began to take courage. I should not like to imply that everything was plain sailing. There were of course disappointments and setbacks.

But gradually during the course of the year there was not only a general improvement in the standard of work but an increase in awareness and confidence. They became capable of describing events in their childhood, places they had known, holiday jobs and so on. They began to be able to make use of their experiences.

Greek ideas of fate

In literature courses we followed a rather different path. On the whole today's pupils are not eager to listen to the thoughts of their teachers, so it is important to develop the arts of conversation and discussion under discreet guidance.

With this particular group I have been describing, while they were in Class IX we studied Macbeth. In preparation I told them about Oedipus and they heard and learnt passages from Storr's translation of Sophocles. There was no difficulty in interesting them in the story of Oedipus or of Macbeth, though for the first reading of the latter we took only the leading scenes and I gave an account of the intervening ones.

Then came conversations about the Greek conceptions of fate

and the meaning of life. Oedipus had to commit a crime although both his family and he himself did their best to escape it. Macbeth had the freedom to act or not to act. In his speech before the murder of Duncan he weighed up all the reasons why it would not be good to commit the deed, and he decided against it until he was persuaded by his wife.

Oedipus, through humility and reverence to the divine world, redeemed himself so that in old age he was able to bless. Macbeth set free adverse powers which brought back his crime upon himself. In the end he lamented what he had lost.

"And that which should accompany old age,
As honour, love, obedience, troops of friends,
I must not look to have."

We then read Galsworthy's *Silver Box*. Here the pupils recognized that there were no characters of heroic mould; none had positive or creative qualities. The Greeks held that if one wished to meet ordinary people one should go into the market place; it was the task of drama to represent themes loftier than everyday life. Today we are shown the problems of the common man.

This led to conversations on what is required today of a leader. As Galsworthy gives no answer to this we could refer to the biographies of modern characters studied in the religion lessons.

In the Class X when the different forms of the epic and saga are recalled, effective use can be made of the dialogues of Socrates.

The Iliad and the Odyssey show in imaginative form the awakening power of human individual thinking. It is not the hero Achilles, son of a goddess, who is able to bring about the downfall of Troy, but Odysseus' "cunning in wiles". The Greeks were to develop the faculty of thinking as an independent self-sustaining activity, and this is illustrated later by their philosophers.

Interesting discussions can take place when pupils are told of Socrates' questions and are themselves asked to answer them. One of his most important questions was about the nature of virtue. We spoke together of what they themselves regarded as good and bad. It appeared that they did not much like these words which savoured too much of the rules of conduct laid down by an adult world which had failed.

For this class there were no absolute virtues. It would be right to lie if one were concealing a friend from the Gestapo. It would be right to steal under economic conditions which left the poor to starve. Under certain circumstances it might be justified to kill. It would be wrong to be loyal, obedient or patriotic when commanded to do deeds against one's conscience. However, we came to agree

that there are deeds which are unworthy and deeds which ennoble man. With one group, to betray a comrade seemed the greatest crime.

We also discussed Socrates' proofs of life before birth and after death. As night follows day and day follows night; as winter follows summer and summer follows winter; so death follows life and life follows death. We can understand the conceptions "beauty" and "courage" but we have never met them on earth in their completeness. We have seen many beautiful people and things, but these do not constitute "beauty". We have heard of many brave actions, but all these put together do not make up "courage". We can understand absolute values only because we have known them before birth, and when we meet with individual examples of what is beautiful or courageous, memories of our pre-earthly experiences come to life.

A delicate balance has to be kept here between the imparting of thoughts and the free conversation of the pupils. If the teacher affirms his own conclusions too strongly, opposition is generally aroused. On the other hand, discussions without real content and where the pupils' thinking powers are not fully engaged, have no educational value.

Poetry preferred

Another Class X was not especially interested in the dialogues of Socrates but loved poetry and acting. From our anthology *A Galaxy of Poems Old and New*, I asked each one to choose a poem and read it to the class, giving a brief talk on the qualities which were especially appealing. There was more interest in modern poetry than in the romantics.

Odes seemed to them rather pretentious; but Dylan Thomas's poems, although not fully understood, brought a challenge. There was an air of magic in "Fernhill", and the strange phrases, familiar and yet different, such as "once below a time" and "happy as the heart was long" stirred questions. We pondered the meaning of "It was all Adam and maiden", "the fields of praise" and "Time held me green and dying". It was possible to develop appreciation not only of the meaning but of the style and language; and often comments from the pupils would bring new light to the teacher.

At this stage I gave them the poem "The Master Masons" by Ernst Toller. The point in Class X is not necessarily to introduce poetry with which the teacher is in full agreement, but to challenge thought.

Ernst Toller, who was a Communist, was imprisoned by the Nazis. From his prison window he loved to watch the swallows

building their nests and rearing their young. But the swallows caused a good deal of litter and so the order was given to remove all nests. In sorrow Ernst Toller composed the following poem.

You Master Masons of the Gothic Churches,
Curb your pride!
You needed quadrants, rarely chiselled stones,
Pilasters, shafts and capitals and painted glass,
Your mortar was
The misery of multitudes who spent themselves
To dedicate your pile
To worlds to come,
To Death.
But see the swallows!
From dust and slime, from blades of grass and horsehair,
Religiously they build their vaulted nest,
And dedicate it
To this earth,
To Life.

Perhaps because of its very effective form with the surprising contrasts between the two verses, this poem made an immediate impact. We had animated discussions on the poet's meaning when he described the Gothic Churches as dedicated to death. Baptisms and weddings take place in churches as well as funerals; but it emerged in the conversations that the church teaches of an unseen world beyond death which is of more value than our everyday life. Ernst Toller was more interested in the perpetual renewal of life on earth than in a world he could not experience. His knowledge of the cruelty of men led him to reverence the wonderful, instinctive wisdom of birds.

At this point many pupils wanted to air their particular points of view. One girl commented, "We want to hear about all kinds of religions and then when we are 21 we shall make up our own minds."

After the state examinations, pupils are given a closing course in which they hear of Rudolf Steiner's work and thought. They are introduced to his pedagogical ideas and to some of his conceptions on the place of man in the universe. I tell them that Steiner did not wish anyone to accept his views merely on faith, but hoped that each would strive to develop his own faculties so that he could judge the truth for himself.

With some classes there have been full and objective discussions of reincarnation, life after death and Christianity. Pupils are told of the views to which Lessing came at the end of his life and are introduced to passages from modern autobiographies where super-sensible experiences are described. The subject can in this way be kept free of any kind of dogmatism.

It is not implied here that these courses can give everything that the pupils need during these years. The artistic and practical work is also important. In my own school there came a great improvement in behaviour in the grounds and on the school premises when one of our teachers started what was called "estate management". A great many of the more troublesome boys found joy in laying paths and re-designing squalid back corners. Afterwards they took more pride in the upkeep of the whole place and there was less careless and destructive behaviour.

It is good when outings of a somewhat adventurous character can be arranged. Young people today do not really want life to be too easy. Expeditions where difficulties arise are remembered with far more pleasure than those where everything went smoothly. In recent years we have made a habit of taking an all-night walk at the weekend nearest to Midsummer. We trek across the hills and light a fire at dawn. It has been astonishing to see how apparently weak and timid children stand up to this ordeal.

Vision and experience

In conclusion, although we may only too often be disappointed at the behaviour of our adolescent scholars, it is good to remember certain essentials. The first is that every pupil has, however deeply concealed, the longing to be accepted. Unsatisfactory behaviour is often a smoke screen to cover the shame of acknowledgement. When as teachers we lay aside the wish to impart information and have confidence that we can meet our pupils as human beings, the first step has been taken.

A second consideration is that many young people today are more perceptive and yet more tolerant of human relationships and frailties than the older generations; and so it is useless to stand on a false dignity. There should be a kind of mutual exchange. The adolescents need our experience, we need their vision. Where there is interest and respect, creative activity, which is the life of all educational work, can be fostered.

Libido, Isolation, Transformation

R. LISSAU

MOST visitors to Steiner schools, especially those professionally interested, remark that they seem to integrate theory and practice to an unusual degree, and that each practical detail is apparently no creation of chance, matter of tradition or simply convenient contrivance, but somehow connected with all the other practical arrangements and based on a definite pedagogic attitude.

The visitors then usually ask how such an amalgam of practice and theory is brought about. In this article I propose to attempt an answer to the question in one particular field, that of adolescent sex.

"The problems of puberty and adolescence," one may be told, "have really a very simple basis. Pupils become sexually mature, but society frowns on any sexual activity until many years later. The obvious consequence is tension, aggression and nervousness."

It is perhaps a pity, but things are not quite so simple as that. The source of the viewpoint expressed is, of course, Freud, whose genius and insight into psychological phenomena one can but admire and who in the field of psychology has no equal, but many of whose assumptions seem dubious.

One of Freud's constant implications, for example, is that aggression and the sexual instinct are primary human urges, natural, real and universal, while more altruistic forms of behaviour derive from sublimation and are therefore rather tenuous and impermanent.

The truth is that Freud was a puritan full of Victorian prejudices. Let one instance from his life suffice: he forbade his fiancée all further contact with one of her friends because the latter young lady had started sexual relations with her future husband before her wedding day.

The contrasting viewpoint of a Steiner school is that, although adolescents are sexually mature, they are often so only in a biological, not a psychological, sense.

As a teacher of adolescents at a Steiner school, as someone living in fairly close contact with a number of other families both in this country and abroad, and as a father, I have had many opportunities of observing young men and women as adolescents and as married or single adults. There were many cases of boys and girls whose subsequent careers left no room for doubt as to their mental and sexual normality. Yet they went fairly untroubled and unrepressed

through puberty because—psychologically—they were not yet men and women, and because they felt secure and beloved enough not to have to prove to themselves that they were already adults.

It is unfortunately typical of an age in which psychological investigations abound, that apparently no attempt has been made to find out what factors were responsible for this healthy state of affairs. It would have been of immense help, particularly to parents.

During puberty, moreover, it was Steiner's view that adolescents manifest two apparently opposite drives: a strong desire for isolation, introspection and rational thought, and an equally strong desire for contact with people and with the problems of the "real" world. These drives may balance each other, or one may be preponderant and so cause tension leading in extreme cases to hysteria (the outward-going tendency) or to schizophrenia.

To look at the phenomena of puberty in this manner means also to look at Freud's concept of the libido in a different way. Whether it be defined as one specialized form of the urge for contact or as the cause of this urge, we see it balanced by this other tendency, the inwardness which adds a new dimension to the emotional life of the adolescent.

There is a third factor which one might call "transformation". While to Freud sublimation is a person's rather desperate attempt to deal with his animal instincts, Steiner sees the whole process of human growth, even in its biological aspect, as one of transformation.

To Steiner the biological complex is being transformed by the incarnating individuality, with the help of other human beings. The process can be found already in the first year of a child's life, when he learns to go upright and to speak, two things which he could never learn out of the biological conditions of his organism alone.

What we see first in the sphere of the body later becomes inward, and the urge to transform, to recreate goes with us throughout life. It can lead to madness and it can lead to aggression, but more usually it is one of the most healing activities.

The art of helping adolescents through their difficulties is based on the right use of the three factors—libido, isolation and transformation. The first, which I redefined above as a desire for contact, will be properly employed if the right objects for it can be found. In terms of a school this means that we must use a syllabus which does not produce boredom, but interest and challenge. In particular, the adolescent ought to feel how his horizon widens month by month, indeed week by week, and that the subjects he deals with are relevant to his own situation, present and future.

The tendency towards isolation, on the other hand, should not be

encouraged, but made use of only to a limited degree, for going too far in this direction can do irreparable damage. Many young persons who through their libido have become prematurely involved in the realities of life, are able to learn from their experiences and find later a more balanced relation to the world.

But anyone who withdraws from life and begins to value his own company most, cannot be helped so easily because he refuses to be taught and moulded by what comes from outside. It was one of the failings of the scholarly, academic type of education that it encouraged this tendency too much. Today teaching machines have the same effect.

If, however, we appeal, in all that we do, to the appreciation, discrimination and moral judgment of our pupils, we employ the newly found dimension of inwardness in a healthy manner. Through this they learn to appreciate and respect "otherness"—the particular nature of the thing or the person that they are dealing with. Instead of looking for objects for their libido, in the narrow sense of the word, they look for other things and beings to communicate and live with. Constantly the question of the relative value of the communication and of the person or thing that is being approached will be considered.

Finally, transformation. Whatever an adolescent does he ought to be able to impose on it his own forming strength. The way an essay is composed or a map drawn, for example, should show the personal imprint of its author. A modern school will also give him ample scope for artistic and practical activities.

My own experience—and I am sure it could be verified by controlled observation—is that juvenile neuroses are most frequent when neither school nor home offers opportunities for transformation. Such opportunities are particularly lacking among mathematics and science specialists in the traditional grammar schools.

The more one succeeds in getting a non-academic approach to teaching, the more one permeates one's work with values, the more one allows for creativity and transformation, the greater is one's success in bridging the period between biological maturity and the start of a regular and satisfying sexual relationship.

There is a need for this period of delay. The forces called upon in sex are so powerful that they can easily overwhelm and destroy those who expose themselves prematurely to them. Sex relations without a certain amount of maturity often lead to coarseness and disgust. As we said in this journal a year ago, the psychological tension and moral problems arising in this period seem to be a precondition of the attainment of a self-reliant, strong and responsible personality.

Getting sex in context

Confiscating the pistols doesn't stop the shooting

HELEN SALTER

SEX, one of man's strongest instincts alongside the fighting instinct, food-seeking, parental instincts, has in this day and age become completely out of balance.

Why? The question is one which one can answer, and even then only haltingly, by considering the law of balance.

In the Victorian era the general overall attitude towards sex, in the so-called education of the young, was one of suppression, of "hush-hush". In other words, as long as one was not found out and all was kept respectable, all was well.

This attitude did not in the least help to clarify the situation for the individual or for society, or to cope with the abysmal ignorance or tame the sex instinct deeply rooted in every human being.

I am reminded of the story of a teacher, an ardent pacifist who, hoping to suppress the fighting instinct in all her little boys, confiscated their pistols and locked them up in her drawer. She then found, looking out of the window onto the playground, that the boys were rushing round pointing their fingers at each other, crying "I'll shoot you dead".

Instinct

Man's deep instincts do not go away by being ignored or suppressed. The law of balance is like a see-saw—push it down one end and the other end is thrown up into undue prominence. So today we, seeking to overcome our Victorian heritage, have the spectacle and problem of sex becoming a nine-days' wonder with all its attendant devices and attractions, eagerly exploited by advertisements, films, plays, etc.

It is all too easy to make lists of what is wrong with men and women's sex life, and to tell young people what should be done. We know it all *ad nauseum*.

It must first and foremost be realized that our sex problem—if problem it really is—stems from the fact that the human being has

been torn out of the context of the fundamental structure and laws of his growth and development.

The whole nature of man unfolds in rhythmical stages (each probably lasting about seven years). If these different stages are followed in education, all develops harmoniously and the sex force does not tend to run riot, i.e. to get out of context.

The point of departure towards balance and straightening up the "see-saw" is the slow but sure one of educating the whole human being as such, so helping the sex instincts and forces to be guided and channeled.

Educationists stirred by fear and the inconvenience of the demonstrating sex force in all its aspects, have gone all out for so-called sex education, to try to bring some knowledge into the ignorance left us by the Victorians. This educational approach to the problem results in methods which tear the human being out of the context of the whole, as the following experience will illustrate.

Fear

As chairman of a sex education lecture at a private girls' school, given by a biology teacher, I was interested to observe that the lecture consisted only of cold scientific facts and diagrams on the blackboard. There was not even a hint of any connexion with the warm human element of love or the meaning of birth and parenthood. The children were obviously bewildered and some frightened. A child came up to me afterwards quite pale and worried, to ask a question.

Later the young woman lecturer turned to me and said, "I often wonder if I do more harm than good." I replied in no uncertain terms, "Definitely more harm."

The parents' permission had had to be obtained for the children who attended, and the comic touch was supplied when those children who had not been allowed to attend congregated outside the door, their ears flapping to be told what had been said.

Shame

Consider the following facts. To the little child the whole of its body and functions are a delight. It lives contented in the sense of its wholeness, apprehending no difference between fingers, toes or its sex organs. It stuffs its fingers and toes in its mouth as unconcernedly as it may explore its sex organs. Then one day its hands may be smartly slapped and it is told in tones of condemnation, "That is dirty", and deep in its subconscious a sense of something wrong is born.

This sense of something unclean and unacceptable about this part of the body upsets the child's sense of the wholeness of its being. Later in life it leads to a shrinking from the sex act in marriage, especially for women, so a coldness may arise, thereby causing men to find satisfaction elsewhere. At which, of course, society holds up its hands in holy horror.

At adolescence, when the wonder of pure calf love is experienced, the young spotty boy becomes a knight in shining armour to the girl, who to him is a princess. This experience of youth is often smirched by the adult's approach to sex, which gives emphasis only to its cruder physical aspect. Thus again is sex wrenched out of the natural wholeness of the growth pattern at the time.

Solution

The crux of any attempt to solve our thorny problem of sex can be seen as education of the whole man in his balanced development and growth.

Where can such an education be found? We find it in Steiner education, which is based on the seven-year rhythms of the whole man, and weaves the warp of the sexual instincts in their natural context with the weft of the various educational interests and activities. (I speak out of the experience of observing my three grandchildren who from nursery class onwards have been pupils at a Steiner school, and their friends and fellow pupils.)

To be realistic, of course, from the "market place" point of view of life, one has to acknowledge that not everyone can as yet have a Steiner education. What can be done for these others? I note with satisfaction and hope that society has at last realized some by now pretty obvious facts, and is creating opportunities for youth to experience in a practical way various forms of voluntary work for the community, so they too may benefit from wider interests.

Thus the dynamic idealism of adolescence is prevented from running into the sands of sex and violent rebellion against society. But far more opportunities for its expression in drama, art and other practical activities on creative lines are called for.

Running a mixed school hostel

ALFRED LEWERS

ONE often hears it quoted that Steiner said that Waldorf Schools should be day schools, with the pupils living at home, and that if a few pupils came from a distance they could be accommodated in the households of their schoolmates.

This may be all right for Germany where there is no boarding tradition and where there are over 12 times as many Waldorf schools as in Britain, and much larger schools, too. In Britain there is not only a long established boarding tradition, but also the need to meet the wish of civil servants and services' personnel stationed abroad to have their children educated in the home country.

So, accepting the need, the question arises of the basis on which it should be met: mere provision of food and shelter or as a positive contribution to the educational development of the boarders?

The provision of food and shelter is much the easier solution, since it permits the segregation of boys and girls in separate houses, as is done, for instance, in some mixed schools. But it goes against the grain of the coeducational principles of a Waldorf school.

The organization of a hostel consisting of boys and girls over a wide age range is a problem which really came into being with the formation of Steiner schools in Britain. I submit that a positive contribution cannot be made to the children's education as a whole unless Steiner's psychology of the growing human being is accepted and applied throughout the entire life of the hostel.

Perhaps here comes the first difficulty, because Steiner's psychology is also used in the school and so it is easy to make the mistake of thinking that hostel life is a kind of extension of school life. The results of this can be detrimental to both.

Humanly speaking, school is organized on the theme of a pupil-teacher relationship played in various keys. In the nursery class children imitate the actions of their teacher and depend on the teacher for everything including meals and rest periods. In the middle school the life of the class is organized around the class teacher as a group ego, and devoted admiration develops for the thought power which he or she can bring to bear on the work of the lessons.

In the upper school the task of the specialist is not just to teach a subject but to use the stuff of knowledge to enrich the artistic impressions acquired in the middle school and kindergarten, thereby developing imaginative and intellectual faculties, and to put the pupils through the drill of examination preparation.

For all this the life of the school is organized spatially into classes of one-year age range, and temporally into a yearly curriculum which is broken down into a daily timetable.

The method of education summarised above is designed to work upon the soul, i.e. on the functions of willing, feeling and thinking, in a manner suitable for the pedagogy in an up-to-date school. A more detailed study reveals the variation in proportions which bring about the interplay between individual and group, between point and periphery, between evolving personality and the related environment.

To grasp the opportunity and be worthy of its task in a school, a hostel, on the other hand, should not be a school annexe, a kind of school out of school. A hostel must have a spirit and soul of its own engendered by and embodied in those who are in charge of it, and not by outside teachers or others, however experienced in pedagogy. It must have its own body and functions, i.e. its own building, its own grounds or play area, its own staff, its own financial autonomy. The periphery of the hostel life is the household and the point is the one or two persons in charge of it.

The phrase "spirit of the hostel" should not remain a nebulous abstraction. It must have form to act as a criterion when judgments have to be made. This is part of the responsibility of those in charge. The following was created for the purpose and withstood every trial over many years in a hostel of between 50 and 70 boarders, boys and girls, over an age range from about 7 to 18.

The aims of the hostel are: (1) the welfare of the boarders, (2) the welfare of the staff taking care of the boarders, and (3) the whole household to serve the educational work of the school.

In the light of what has been said experience has shown that policy making is best done on a group basis rather than by a single individual. "Committee" has the incompatible flavour of a synthesis of individuals each with special interests to safeguards, whereas a "council" may be an organism of which the members are the parts, like the organs of a living body, dependent on each other and yet functioning as a whole, and each being responsible for specific functions which serve the whole.

Considerations of qualifications of hostel staff include saying that at least one man and one woman of mature age and experience should be in charge. If the hostel be large then the maturity of the

assistant staff should include those social qualities which are acceptable to parents of education, worldly responsibility and wealth, to enable them to discuss confidential matters concerning their sons and daughters. This also makes a proper impression on the sons and daughters and helps internal discipline.

Qualifications which have been found adequate in filling "house father and mother" positions in other institutions are not sufficient. Personally I prefer the style housemaster and housemistress if the suffixes are interpreted in all their old esoteric sense of *noblesse oblige* responsibility.

The life of boarders in segregated boys and girls schools was often organized round the proverb: "The devil always finds something for idle hands to do". What we are discussing here passes far beyond the stage where this type of organization has served a very good purpose. Put in that form it has very limited application in a Waldorf school hostel, to be made only in individual cases and with discrimination.

Education in a Steiner school stimulates the imagination and the will in varying degrees according to age, and this should be used to invoke willing cooperation on the basis of some freedom of choice. With certain kinds of boys trying to cope with the onset of puberty, the choice may be just to sit and grow for quite a long time in a sort of inner contemplation. This choice may be good for some and, if allowed, will be worked through more quickly with no harm done.

The sex process is projected into the male as the pointwise phase of a dichotomy of function. It can come as a real shock as compared with those few pre-puberty years when a boy who has been protected from too many "modern mechanisms" can feel and imagine that he is a young god, with a supple body enabling him to dive like a fish without a splash, and an imagination where the sky is the limit. Such need time to adjust inwardly to the burden which procreation imposes on them.

What a contrast when the female, peripheral phase of the dichotomy emerges. Girls often develop a new relationship to their environment and acquire a new "presence" which radiates into all that is around them. If the male aspect commands the respect due to the responsibilities of a king, the new queen must not be left without courtiers and a kingdom.

A large dining room of upper school boarders can reveal subtleties in the dynamics of these two phases working themselves out at the level of conversation. If one listens attentively to the quality of expression being used in what may sound like a strong argument between boys and girls, one can detect what is typically masculine

and what is typically feminine in the utterances of the two sexes and one can come to realize that sexual surpluses are being discarded and neutralized in the interplay of mixed social life. What may have to be bottled up to the extent of becoming an inhibition in a segregated school can, in being discarded and absorbed, serve a beneficial purpose in a mixed hostel.

For internal arrangements to do with meals, homework and leisure activities, the boarders can be conveniently and helpfully divided into two groups (three if there are under sevens). Assuming only two groups, the younger ones can be those in the middle school and the older ones in the senior school can form the upper group. The younger group can have one room for its dining and play room because their play takes place, when convenient, in other places in the house. The upper school group needs both a dining and a common room.

The table arrangements in the two dining rooms should be different, if harmonious behaviour is to be maintained with the least effort. The middle school dining room should be furnished with small tables each seating about four, whereas the upper school dining room should have one table only. This may be achieved by putting a sufficient number of long tables end to end to form a U, with whoever is in charge sitting on the outside of the short end.

The upper-school common room is much more acceptable to long-limbed adolescents if soft furnishing is used. A relatively inexpensive method of achieving this is to buy secondhand suites of two armchairs and a sofa at an auction, reckoning them to be expendable equipment with a useful life of one or two years, and put them all round the room.

Discipline is on the same basis as in a Steiner school, where a distinction is made between the behaviour and the personality. "I like you very much but that sort of behaviour is silly; or dangerous; or intolerant", as required. If the latter, then persistent recurrence may result in asking the perpetrator to live somewhere else without necessarily leaving the school. This maintaining the link in destiny with the personality, even if a crime has been committed, is perhaps the most important contribution in modern life to boys and girls of school age. It calls for unbounded love, tolerance and forbearance, with objective firmness.

All the foregoing are but facets of the high-powered flow of life—and such life includes a lot of sex—which is a hostel. Each facet is but part of a rhythm based on the school term. The full content can be organized in the light of spiritual principles so as to cover a width of experience compatible with age.

Canada's first Waldorf school

JOHN KETTLE

CANADA is virtually the only one of the world's "more developed" nations not to have a Rudolf Steiner school (or Waldorf school as it is more common to call them in North America). The lapse is to be corrected in September 1968, when the Waldorf School Association of Ontario will open the doors of the as yet unnamed Toronto Waldorf school.

If talk made schools, Toronto would have had its Waldorf school years ago. Dozens of people have been concerned that Toronto should have such a school, but—as people will—they came and went, took up other interests, failed to come to grips with the thing. Only in the last couple of years has the mass gone critical, to use the nuclear physicist's phrase.

At a recent meeting at Michael Hall School in Forest Row in Sussex, over a dozen people intimately concerned with the Toronto school sat down to consider the plans and budgets prepared by the association back home in Toronto. Most of the dozen will probably join the school's faculty in due course. They are the hard core of a group of 25 to 30 teachers and would-be teachers who, with varying degrees of determination, regard Toronto's Waldorf school as part of their future.

By chance, none of the teachers was in Toronto while the plans were being prepared. Hence the Michael Hall meeting. The planning fell to Toronto business people, and they were very conscious that, as Steiner once put it, you can have the most beautiful and grandiose plans, but only a collegium of teachers can bring a school alive. The business people thought of themselves as the bricks-and-mortar, dollars-and-cents boys. They worked on a vessel, conscious that others would have to fill it.

The association has established good relations with the rector and wardens of an Anglican church in the north Toronto suburb of Willowdale in the years since 1965, when it started renting rooms there for a nursery school. The church, in a postwar parish, built a school wing for its Sunday schools, but became increasingly distressed that these premises were so little used.

It is expected that these interests will coincide, and that the Waldorf school will occupy the wing for the next several years

while enrolment is abuilding. (The arrangement awaits formal approval of the synod and vestry.) The wing is large enough, the association's architect says, for nursery, kindergarten, and four (perhaps even five) classes.

On conservative assumptions about enrolment during the school's first eight years, the association has made model budgets of income and expenditure that show a six-year loss of around \$100,000 if the school starts with kindergarten and two classes, as it rather expects to do. After that, income and expenditure should be in balance.

Like Janus, the association faces two ways. With gloomy visage it tackles the raising of this large amount, dispatching letters and emissaries to potential benefactors—who in response have already guaranteed more than half that sum. With cheery smile it is trying to prove the estimator a liar by bringing in more children than anyone would dare predict.

From the beginning the business people in Toronto said to each other: "We will not found this school on the sacrifices of the teachers". They held that teachers worried unduly about money would not teach very well. After conversations with teachers and treasurers at a number of Waldorf schools they settled on a plan to pay the married teacher with two children a salary equal to the average salary in the neighbouring state schools. Variations in teachers' family situations would bring larger or smaller salaries.

Foreseeing that classes of 24 would be a desirable maximum and that an average of 18 was more likely for several years, they found that fees could be held near a middle point of the range of fees in other local private schools.

Ultimately the Toronto school will occupy its own building on its own land. The association's architect estimates that \$150,000 at today's prices would be needed to put up a lower-school building. The association, looking far ahead, wants enough land for pre-school, lower school and high school, playing fields and parking space—in all, perhaps 10 acres.

So fast is Toronto growing that land within reasonable commuting distance of downtown has either been taken by builders and developers for the future or is for sale only at huge prices. One quite nice 10-acre field 12 miles from the centre of this city of two million people was offered to the association for half a million dollars, a price that would pay for hedge-to-hedge carpeting. There seems to be no land within reach at less than \$10,000 an acre. An alternative possibility is a long lease, which would ease the capital need. In any event the school will face a large fund drive within a few years.

Some people have wondered why the association does not take this plunge right away and start the school on the land and in the first stage of the building it will eventually occupy. The answer is that North Americans characteristically respond to a new idea by saying "Show me" rather than "Tell me more". It seems sensible to present this new idea—and it is new in Canada, despite more than a generation's experience of Waldorf education in the United States—as something that could be seen and not merely talked about. The Waldorf school in its rented building will in some respects actually be a prospectus.

That in outline is the plan the association presented to its future teachers. Happily they liked it—not all of it, of course, but enough of it. Five teachers made firm commitments to join the school in the period 1968-1970. The first to do so was one of the editors of this magazine, Alan Howard, for many years a class teacher at Michael House, who with his wife Mary will emigrate to Canada at Easter 1968.

The other four have all lived, and two of them have taught school, in Canada for a number of years; all have attended Waldorf schools or teacher training colleges for training and experience. The wives of the three men who will be on the school's staff also have teaching experience or Waldorf or eurythmy training.

Toronto is at present in a ferment about education. It is in a radical mood. Many school board officials and administrators are ready to throw out most traditional concepts if they can only find something more effective to replace them. Some, when they encounter Waldorf ideas, at once respond warmly and sympathetically. Senior officials have promised the school very practical help: equipment at cost, access to research, use of the school board's purchasing channels. Generous though this help is, the moral support for Waldorf education is even more important.

Many parents know only that state schooling seems essentially restrictive, without quite realizing what is being restricted or what it is they would like to liberate. But such innocence, if you can call it that, is accompanied by a lack of prejudice. Like the school board people, they respond quickly and actively to a positive assertion about the true meaning of education.

If there were no plans, no model budgets, the teachers who want to create a Waldorf school in Toronto and the parents who want their children liberated could together do all that was needed to make the school a success. The business people in the Waldorf School Association expect no more than to make it happen a little more quickly and easily.

Waldorf Teacher Training in Detroit

WERNER GLAS

LOCAL citizens might disrespectfully say "Motown" but to the world at large, Detroit is the "motor city". Indeed, the magnitude of the automotive industry has overshadowed the fact that Detroit is in reality a very diversified industrial metropolis.

Steel, foundry products, machine tools, adding machines, calculators, and pharmaceuticals bring great wealth to Detroit. The chemical companies settled in strength after the discovery of a 34-foot layer of salt beneath the city. A 60-mile honeycomb of tunnels serves their productivity.

At present, there is a sober mood in the city. Detroiters show little sanguine optimism about the great society around the corner.

The August riots holocaust has made responsible civic leaders ask themselves many leading questions. One frequently heard is, "What can we do in order to communicate with our fellow man?" Is it possible to build bridges between illiterate, underprivileged communities and groups enjoying all the material luxuries a highly industrialized society can produce?

Here in Detroit as elsewhere in other cities, the wholeness of soul-life stands threatened. Only the very shortsighted view the town's problems as racial problems. While racial problems exist, they are often exaggerated. They create a cutting edge of violence to a feeling of mass despair engendered by an atmosphere of inadequacy and non-education.

A quarter of a million children go to school and it is hard to estimate what proportion of this number lives in an ivory tower of hopelessness. One might well say that problems which afflict 20th century cities in general have come into sharp focus in Detroit.

Many thinking people have analyzed how personal life can disintegrate in modern cities. A few have taken a further step which requires more penetration. They are asking whether the separate, autonomous, and highly specialized dominions of thought and knowledge the world today presents are not part cause of the social problem. Is a division in realms of the mind reflected as a division of the personality?

Anyone exploring this possibility will naturally search for a unifying factor in knowledge which can help to heal a growing

social sickness. It is also easy to understand that in such a search Rudolf Steiner must be considered. Perhaps more than any other thinker of the 20th century, he provided insights into the totality of human experience. Through his pioneer research, it is now possible to acquire an image of man which so permeates the whole personality that it can act as an integrating force.

It is interesting to note how more and more men of good will, irrespective of their theological beliefs, recognize the value of his work. In Detroit, the Central Methodists first sponsored the Waldorf School. They were not possessive. When a large building was made available to the School, they rejoiced.

Now, a Catholic college has helped to attain accreditation for a new Waldorf Teacher Training Institute. Steiner wanted Waldorf education to become universal education. Slowly, one can see prejudices fall away. The time may not be far distant when Steiner's indications will be judged on their merits.

Housed in the Detroit Waldorf School as a part of Mercy College, the Waldorf Teacher Training Institute opened its doors on August 29. It was a modest beginning. After careful screening, the student group numbered 11. It includes practising teachers and, for their benefit, the programme takes place between 6 p.m. and 10 p.m. All, including a coloured student, know that the ends and means of education must be seen in relation to the ultimate problems of life, problems that concern the nature and destiny of man.

The new institute is dedicated to teacher training, to the awakening of creativity, to professional effectiveness, to a richer education for the child, and to the more consequent self-education of the adult. It hopes to serve the impulse of Waldorf Education as it expands throughout the free world.

The Institute at present offers a concentrated year of training in which the following four areas of study are interrelated to reinforce each other:

(1) *Teaching Methods and Learning Theory.* These are related to the progression of child development as well as to the study of the basic books on Waldorf education, with emphasis on the courses of its originator, Rudolf Steiner.

(2) *Specific Curriculum Content.* The Waldorf School curriculum has been elaborated over four decades. The deepening of subject matter, so that it nurtures and matures a balanced emotional life, is a primary aim of educational research and practice in the 18 countries where Waldorf Schools are located.

(3) *The Schooling of Artistic Capacities.* Practice of an art is much more than self expression; it is a path of experience. Each art is related to the nature of man in its own unique way. Each

one can become an educational force for the teachers. Artistic expression in speech, drama, painting, sculpture, music, and eurythmy are practised according to a programme which makes for a more sensitive awareness of child nature and the qualities of knowledge.

(4) *Participation in School life.* This includes class visiting, guided research, and supervised practice teaching which will take place in a Waldorf setting as well as in public and/or parochial schools. The institute holds that only self-education in classroom experience can produce a true Waldorf teacher. The course we offer can show the direction that this sound experience should take.

In the last months, many have asked, "At Highland Hall in Los Angeles, the teacher training programme was successfully developed over eight years. Has the new academic affiliation caused any major change in programme?" As the same people are responsible for the new venture, this is an easy question to answer. One of the most refreshing experiences of working with a college has been the absolute freedom given to the institute in all essential matters. This freedom includes the freedom of staff selection, as well as the right to include any artistic activity or anthroposophical study as it becomes necessary or helpful.

All teachers interested in certification, however, must meet a state requirement which has brought about two additions to the programme. These additions take one evening a week. The first of them is a history course which describes the changes which have taken place in American education, with a special emphasis on the pedagogical history of Michigan.

The second deals with evaluation techniques. As there always is a certain amount of interchange between Waldorf Schools and others, it will be of value for our teachers to be familiar with current techniques of evaluation as practised in other schools. These courses also insure that students trained by us will be knowledgeable in another educational setting.

The Waldorf Teacher Training Institute of Mercy College has started with a team of eight instructors in a climate of academic acceptance. The professional recognition given to the institute is of vital importance as the trend in the United States is against uncertified teachers. Independent schools in some states are not permitted to employ such teachers, however well they may have been trained.

Perhaps it is not for nothing that this work commenced at a time of self-appraisal and self-assessment for Detroit. One can anticipate that the institute will play its part, however small, in solving the great problems facing this industrial city.

Two Waldorf schools in the Ruhr

FRANK NEWELL

THE Waldorf school at Bochum in the Ruhr is now in its second year of existence. It has some 500 pupils and 40 teachers. Its inauguration in the autumn of 1966 brought the numbers of Waldorf (primary-secondary) schools in West Germany to 27.

All of them have opened or reopened since May, 1945, when with the ending of the Second World War the Nazi total ban on Steiner schools (on the grounds that they tended to inculcate individuality) was lifted.

This rapid growth has been in part due to the interest shown and support given by the educational authorities who, in a period of great uncertainty in orthodox, official educational circles, have welcomed non-official efforts that might offer pointers for the future.

"This independent school with its emphasis on artistic and practical subjects", wrote *Die Zeit* on the occasion of the opening of the Bochum school, which was attended by representatives of the state and local education authorities, "must become a model for other schools."

Practical and artistic activities get their due measure of attention in all Steiner schools. But the new school in Bochum, (like the other Waldorf school in the Ruhr, the three-year-old Hiberniaschule at Wanne-Eikel) has carried this a step further and is paying added attention to what may be called social-industrial relations.

The pupils are given special opportunities of knowing and experiencing what goes on in the industrial, commercial, agricultural and craft activities in and around Bochum. They get, for example, first-hand experience of what life in a factory is like. This may be regarded as a relatively new element in Waldorf education.

It is significant that the new school's curriculum was drawn up with the help of local leaders in industry and commerce. That such help and interest should be given is a sign of the growing recognition of the importance of what Waldorf schools in general, and the Bochum school in particular, have to offer.

It may be of interest to recall that the first Waldorf school was established (just after the close of the First World War) for the children of the workers in the Astoria cigarette factory in Stuttgart, and that Steiner himself was for several years a lecturer to workmen's evening classes.

New buildings for old

THREE Steiner schools—in Stockholm, Capetown and Basel—had completely new premises opened in the autumn.

Christopher School in Stockholm (12-year course for 650 pupils) was officially opened on October 20 in the presence of representatives of the Government, the City of Stockholm, the Anthroposophical Society, and the Union of Waldorf Schools.

A highlight of the festivities was the performance of a play on St. Christopher by Hans Möller of Stockholm. The architect for the new building was Eric Asmussen, a Dane resident in Stockholm. To the building costs of 10 million Swedish kroner (approx. £700,000), the Government and the city have each contributed 3 million.

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The new premises for the Steiner School in Basel were formally opened on September 27. Dr. Schneider, head of the Basel Department of Education, together with other speakers, addressed the many guests, both local and foreign.

The buildings, situated on the Jacobsberg and designed by the Basel architect Hans Felix Leu, cost 7m. Swiss francs (approx. £580,000). The school is a 12-year comprehensive school with 600 pupils and will be able to take up to 850.

* * *

The new building for the Waldorf School in Cape Town is among the historic Constantia vineyards. The main speaker at the inauguration was Dr. J. T. A. Swart, professor of teaching methods and head of the education faculty at the University of Stellenbosch.

The three storey building, which has cost nearly £60,000, is on a 16-acre farm which the school bought three and a half years ago. It came into use in July and the 320 pupils started their new term in spacious, airy classrooms very different from the rooms in the old house in Rondebosch which had hitherto served as the school. The new building has 13 classrooms in addition to an administration block.

The Waldorf School follows the principles established by Rudolf Steiner in Stuttgart 48 years ago, and is one of three such schools in South Africa offering this method of education.

The cost of building has been met by gifts from parents and friends, as well as by loans. No form of state subsidy is received.

From a Day Nursery window

KARIN RUTHS HOFFMAN

Prosperity nowadays is having a mother at home

FIVE-year-old Mary to Yvonne, same age: "My mother has a baby in her tummy, but she takes pills to make it go away. She doesn't want another child. I would like one, though."

The conversation took place in the City of Stockholm Day Nursery, which I have been running—on Steiner lines—for the last 15 years. From that vantage point I naturally hear a lot about parents and their babies and young children.

When a child is expected these days, the first question asked is usually, "Should it be born?" The newcomer is first and foremost regarded as a future consumer, but not as a potential producer, a bread-winner.

And what of the hygienic aspect of birth? It is certainly justified to consider this aspect since Semmelweis suspected the cause of puerperal fever to be the unwashed hands of the midwife. But is it not almost comical that a birth is regarded as an illness or an operation in that it takes place in a hospital, amid bare, white walls and shining, cold instruments, with laughing gas and other means to suppress consciousness, even up to hypnosis?

If a mother refuses painkilling injections, she is reproached for sticking dogmatically to the Bible: "Thou shalt bring forth in pain". People are rarely clear about the fact that they thus replace belief in God by a belief in modern medicine.

Straight from birth begins the treatment. In Sweden during the first years of life seven different immunisations are recommended or demanded against syphilis, tuberculosis, diphtheria, whooping cough, lockjaw, smallpox and polio. (In America there are said to be 19 such measures taken during the same period of time; now immunisation against measles is proposed.)

When all the inoculations have been given, there comes the next worry: "What does one do with a child that wants to run about all the day long?" Even the poorest peasant child in a village had meadows and woods, and even in the sun-deprived backyard or street of the town-dweller a child had space to run. It was not in

danger because of cars, and the air, 20 years ago, was not full of exhaust gases.

The primitive woman, moreover, had the help of tribal relations to protect the child from wild animals. There were still grandmothers. Today granny, and perhaps even mother too, has a job.

The modern child almost never sees his father at work, as did the child of the old-fashioned craftsman—the smith, the baker or the cobbler. And today no nanny or maid remains faithfully with the family for decades, until the children have children themselves.

These consequences are nevertheless correct for our time. The technical age emancipates us from the blood relationship as well as from the whole of nature. We become free as individuals, liberated from family ties.

The price of such liberation, of moving away from one's birthplace, from the social sphere of the family into which one was born, is loneliness. Fortunately it does not last long, one begins to look for a new life-partner, children follow. But the young couples often have no basis from which to form a family, are often without a place to live. Then, in many countries the "public", the state, takes but rather the day nursery.

over the role of the family father, and supplies, not a family home.

The so-called "cribs" where sympathetic ladies looked after neglected children whose mothers had to work outside the home, have now become the desirable nursery institutions where children of female doctors, teachers, engineers, scientists and architects, together with those of shop-assistants, factory workers and the unmarried mothers who work the telephone switchboards or the typewriters, are cared for and educated.

Class distinction is now not so much reflected in the family income, as in whether or not the mother stays at home or has a job.

We may well ask ourselves, "What can we, as individuals, do for our children?" We have placed them in this world, a world full of wrong situations.

One of the medicines against this disease "Wrongs of our times" is awareness that knowledge of the world can only be gained via a true knowledge of man, and vice-versa.

Present-day knowledge of man is gained only from the dead. Leonardo da Vinci dug up corpses in order to gain anatomical knowledge of the human body. But today, to gain knowledge of man, one ought to regard a living, growing child. Steiner has laid the foundation for such knowledge.

We can all train ourselves, moreover, in living understanding, if we are prepared to direct our attention to the "becoming" rather than the "existing".

We can collect wax from the bees. We melt it over the fire in a small vessel standing inside a larger one with boiling water. We have tied some wicks onto sticks and dip the wicks quickly into the liquid wax, then hang the stick between two chairbacks and dip in the next stick and when the first is dry we go through the same process again till the candle is as thick as we wish it to be. We cut the still warm lower end straight and light the candle.

Thus we experience a creative process from beginning to end. The often praised saving of labour, made possible by technical advancement, is only profitable when it makes room for such activity.

What in earlier times was servants' labour in the self-supporting country household, can nowadays become a festive activity, which one repeats for the sake of the children, who are inwardly filled with the question: "Where does everything come from?"

They want activities to see, to imitate, and to create. They do not want so many "ready-made" things, which they always break when taking them apart.

So we can make our own candles for the festivals of the year, and bake bread and cakes and call forth a quiet, reverential mood of gratitude when we recall how the grain becomes bread, and how sun and rain cooperate to give us all this.

We need not always say these things, either. It suffices often if we ourselves again and again become conscious of the importance in our own world of day and night, flowering and wilting, and of the passing of the seasons.

"Every day," a Swedish poet has said, "comes to you as a divine stranger, who wishes to visit you. It will be well for you, if he finds you at home."

(Adapted by Frank Newell, translated by A. Blom, and reproduced by permission, from VRJIE OPVOEDKUNST.)

Ethics of Bookbinding

LIONEL ELIN

MANY objects pass through our hands in the course of a day and, for the most part, they are all taken for granted. Most of them come into our possession after being mass-produced in a factory.

But when we do use something that has had great care put into it, and more especially when we are engaged in teaching young people to make such an article, ideas about its real nature become a necessity.

What happens when we start to think about a book that is to be bound by hand? One can say that it is made up of content, construction and decoration.

The content of a book is primarily the concern of the author. It consists of the ideas he wishes to put into the world, and is the object and purpose of the book's existence. To some extent content concerns the binder too, but only when he comes to the question of the decoration of the book.

The construction of a book is the concern of the binder and to some extent of the printer. The choice of a suitable type, the layout of chapter headings and title page—these are the concern of the printer and publisher, who also choose the paper.

Here the binder, also, is interested. The choice of the right weight of paper for the size of the book is one of the main things determining whether the book opens easily or not.

Apart, then, from the printing and the choice of paper the construction of a book is the affair of the binder. He has to see to it that the ideas of the author are made available to the reader in a form that is easy and pleasant to handle, and that the book will last as long as possible and stand up to much use.

The printer and the binder, then, combine to produce what one might perhaps be allowed to think of as the "physical body" of the book.

Every book has some kind of decoration, even though this consists of no more than the colour of the material with which the book is covered. With handbound books there is wide scope for decoration.

Decoration should always be kept separate from the construction of a book. For example, when books were sewn on cords, as they

used to be, the covering leather was moulded over the back of the book so that the cords stood out prominently. The decorative aspect of these raised cords was justified because they were there for a constructional purpose.

As time went on, however, and other methods of sewing were adopted, the natural development was to produce a book with a flat back. But tradition dies hard and there was a continued demand for leather-covered books, with raised cords across the spine. So books were produced which appeared to be of this construction, but in actual fact were sewn with a flat back, the cords being merely meretricious little strips glued at intervals across the spine under the leather.

In the same way false headbands often take the place of properly sewn ones. Headbands ought to serve a specific, useful purpose, but cannot do so without the strength which handsewing alone can give them.

A handbound book that is bound with false bands across the spine and false headbands at the top and tail is thus nothing but an untruth.

* * *

Ideally, the decoration of a book serves two purposes. What design there may be on the cover can lead the eye in the direction of the printing. It can show that the object before one is a book that is meant to be opened and read. Besides this the cover design can also present an idea of the content of the book, and it is here that author and printer and binder first meet.

Waldorf School children in their bookbinding classes start with the construction of very simple objects. Small boxes covered with paper they have coloured themselves give them practice in the not-so-easy manipulation of paper that is wet with paste. Simple single-section note books, small stationery cases and folders give them a familiarity with the materials they will use to bind their first book.

If time permits, more advanced methods of construction can be attempted and in the Waldorf curriculum the final task for the twelfth class is to bind a book with a full leather binding.

Books may be covered with leather or with a manufactured book cloth. They may be "full" or they may be "half" bindings, with leather or cloth covered spine, and hinges and cloth or coloured paper over the front and back boards.

Covering materials are part of the construction of a book. On the whole, leather is not as long-lasting as a good quality buckram. To make a book open easily, moreover, the covering leather must

be pared at the joints, taking strength away from where strength is most needed. Leather paring is almost impossible to teach except in a very small class.

But classes are nearly always big. So the difficulty is often got over by using the thinnest skins procurable and teaching no paring at all. On two counts this is undesirable. The finished book is not very good, and the pupil is under the impression that he is making a leather binding but is in reality only using leather as though it were cloth.

Gradually one comes to the conclusion that there is no point in using leather at all. The only possible exception might be where it is intended to tool an individual design with gold leaf on the front cover.

* * *

What, then, are the right materials to use for covering a book that not only satisfy constructional requirements but also give the binder the greatest possible freedom in his effort to create, even in a small way, a work of art?

In the opinion of the writer the ideal is to use a good quality buckram over the spine and hinges and to cover the boards with a good paper on which the pupils have drawn with coloured inks or watercolour their own design. In working directly with pen or brush much more freedom of expression is to be found than in the commonly used process of paste marbling. A light spraying with a pastel fixative gives an excellent protection to watercolour and pen-and-ink drawings.

If there is not time to paint or draw a cover design, a strip of contrasting coloured book cloth may be inlaid on the front cover, possibly with the top wider than the bottom, possibly near a diagonal.

It may be felt that the demands made by present-day examination requirements are so pressing that there is no time to do more than the comparatively simple beginnings—small boxes, folders, stationery cases, etc., and perhaps the first very simple book.

In which case the views offered for consideration in this article are superfluous, as the pupils never get so far. But what matters is not so much what or how much is done, but the attitude with which the teacher approaches his subject and how he presents it to his class.

DRUGS— the easy way 'out'

H. HEITLER

DESCRIPTIONS of the effects of hallucinatory drugs like LSD vary widely. One person is elated beyond measure. Seeing, hearing or other sense impressions are enhanced as if into a new dimension. Drab colours become brilliant beyond understanding. The ordinary sounds of the street are raised to symphonies proclaiming the wonders of an unknown world, and likewise with smell, taste and touch. Everything seems to stimulate an ecstasy beyond the possibility of expression in words.

In other cases the almost exact opposite takes place. Deepest depression befalls the taker—one is almost inclined to call him the patient. His misery or melancholy enlarges into a worldwide load, heartbreaking helplessness sinks like lead into his soul. Pain of undreamt dimensions transforms the least significant event into disaster. A squashed fly becomes a tragic death.

In yet other cases apparently nothing at all happens and enormous disappointment remains as if somebody had promised a child a special treat and then broken the promise.

Worlds to explore

There is obviously no hard-and-fast rule as to what kind of hallucination will follow the taking of drugs. It seems to depend on the character of the person concerned. But what goes through all the descriptions is the virtually total lack of any control. It is as if the "patient" is taken by the scruff of his neck and plunged into a new world. He has to see, hear, touch, taste or smell it whether he likes it or not.

The return to normal consciousness starts when the effect of the drug begins to wear off, and it appears that during this period a conscious effort of will can sometimes accelerate the process.

It is a matter for anxiety that, although certain drugs may not be habit-forming, i.e. do not create an unbearable craving like heroin or morphia, repeated doses can make the return to normal consciousness more and more difficult. In extreme cases a patient may remain permanently in this other world. In other words, the link between individuality and its social context, on the one hand, and

the lower nature of the person, on the other, is irreparably broken.

Why, one is impelled to ask, do—mostly younger—people want to have such experiences, and why is this longing sweeping through the world like an irresistible epidemic?

At the turn of the century the younger people had the triumphs of science and technology to enthuse about. Happiness and progress in every respect were goals which appeared to be just round the corner, if only certain ideas and ideals were to be realized.

Two world wars and 20 years of misery in between have destroyed this *fata morgana*. Belief in the power and benevolence of science is now regarded with deep scepticism, and the longing for fulfilment is turning in other directions. An *inner* experience is now sought and subconscious questions like "Who am I, why am I in the world, who is my neighbour?" stir desire for an inner awareness.

Compassion for the starving millions, enthusiasm to help, are the outward-going gestures through which this generation seeks its human fulfilment, and by a corresponding inward gesture it is hoped that the mysterious inner life of the human soul may supply the answer to the other half of the human riddle.

When the riddle meets with youthful impatience, when young people do not know or want to know that inner discoveries need just as much effort as any journey to the source of the Amazon, then drugs seem to be the easy—and apparently successful—way out.

Hell to Heaven

It must be satisfying to have such wonderful experiences, yet the price is heavy. Clearly taking drugs creates a split—albeit at first only a temporary one—between the thoughtful, active, concerned individuality and the rest of the human organism, in particular the senses.

It is the individuality, the ego, which enables us to say: "I and the world". It is the ego which enables us to make the senses selfless. The ego can be indifferent as to whether the eye sees red or yellow. It is as if the ego constantly sounded a warning to us not to let ourselves be carried away, and as if it constantly pulled us back into ourselves.

But under the influence of drugs the ego is practically paralysed and becomes a captive onlooker, helpless to exert its power. The senses run riot. The splendour of the apparent new dimensions or the deep meaning of a trivial object is in fact the world as seen by a being virtually without an ego. The world then proves to be by far the stronger and does with the egoless being just what it likes.

Unimpeded by the restraining influence of the ego, the various experiences arise. Similar hallucinations may occur under the influence of high temperature—one may find oneself in a region ranging from paradise to hell. High fever also loosens the bond between the ego and the other members of the human organisms. Nobody, however, would dream of inducing high temperature just for the kick of the hallucinations.

From whatever angle one looks at them, drugs are a tragedy. Admittedly the deep longing to come to grips with oneself and enter into the mysteries of one's being is a good and proper factor in the evolution of man. But evolution is no longer automatic and inevitable; man is now responsible for every step he takes and any progress towards deeper and wider self-knowledge calls for the enhanced watchfulness and strength of the ego. Otherwise the initiative is taken over by anonymous influences and powers.

It is as if the healthy impulse of the younger generation towards self-knowledge had been deliberately subjected to the temptation of a short cut. "Why make heavy work," says the tempter, "if it can be done without any effort and with assured results? With a small, guaranteed painless operation you get rid of the encumbrance of the ego and all its doubts, criticism and concern."

EMERSON COLLEGE MOVES TO PERMANENT HOME

AFTER a summer vacation of ceaseless activity, Emerson College in Forest Row, Sussex was just ready to open the doors of its new premises in time for the beginning of the new Autumn term.

The move was made from former temporary buildings in Lewes Road to the fine regency-style house and grounds of Pixton Hill, overlooking Forest Row and Ashdown Forest.

At a ceremony to mark the occasion the principal, Mr. L. F. Edmunds addressed a large gathering of faculty and students in the newly erected eurythmy hall, and the new students were welcomed by Mr. Peter Clemm on behalf of the second-year student body.

Extensive plans are in hand for developing the site and adjoining farm, and a laboratory block is one of the first priorities. Students have come from over 14 countries, and range in age from 20 to over 70!

A. J. M.

Comment

IN *The Observer* John Davy recently commented favourably on the mixture of scientific and social sense Mrs. Barbara Castle showed in dealing with transport problems. Similarly, Mr. Crosland, as Minister of Education, used to approach educational problems both scientifically and humanely. At a meeting at Brighton he showed how scientific planning and intelligent appraisal of the consequences of the various courses open are prerequisites for the best employment of the insufficient resources allocated to education.

Mr. Crosland also attacked the extreme and premature specialization in British schools, in contrast with the practice of most other countries. Specialization at secondary level is due to the policy of the universities, where first-degree courses mostly take only three years. But today, when over a third of British university students take a second degree, a pruning of the subject matter of the first degree is possible. Meanwhile schools go on functioning largely as producers of university fodder and all too often are measured only by their efficiency in this respect.

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THE emphasis on specialization is further complicated by all the bodies which insist on their due share of G.C.E.'s: professional associations, banks, art schools, teacher training colleges, etc. Mr. J. Hill of the Loughborough College of Education ought to be thanked for sending to *The Times Educational Supplement* the following extract from an application form he received: "At the end of the fourth form we selected subjects to do for O level. I selected seven subjects. When 'mock' came, I passed in four subjects. It was decided that I should drop French and continue with the remaining other six subjects. At the end of the fifth form I passed in three subjects at O level. I went back to school for a second year in the fifth to take more O levels. I took up additional maths and physics and started an A level course in woodwork. At Christmas I passed in religious knowledge at O level. In the summer I failed both physics and additional maths. In September I went into the Lower sixth, doing woodwork, pure and applied maths, and use of English. I passed additional maths at Christmas and failed English. When 'mock' came I was away for three and a

half weeks with an infection. It was decided that I had got too far behind in maths, so I dropped maths. In the summer I passed O level English and A level woodwork. I was not offered a place in a college and was advised to stay at school and take another A level, and this I am doing." This is how four of the most formative years of a young man's life were spent. What an incredible waste.

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THE more efficient, the more all-embracing an educational system becomes, the more necessary it is to insist on keeping it free from control by the government of the day. In only too many European countries education has a monolithic structure which neither teachers nor parents can change or even contract out of. The whole tradition of Britain points in a different direction and it should not be beyond the wit of man to devise a system which combines educational freedom with social justice. So it was sad to see in *Where* (July, 1967) that a survey by the Advisory Centre for Education showed how limited in actual fact parents' choice is in the matter of secondary education. The foundations of a genuinely democratic society ought to be laid in school. When a head shows scant regard for parents or denies their rights altogether, he takes on a totalitarian stance instead of making his contribution to social health.

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A move in the right direction has been made, however, in the government of colleges of education. By exercising too tight a control local education authorities have often frustrated the responsible and gifted people who run them. This is now, it appears, to be changed. If all the colleges of education were once governed in a more independent and liberal manner, the day might come when the same principles were applied to schools as well. This could prove a greater boost to the recruitment of teachers than many a Burnham award.

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INFORMED opinion has become more and more sceptical of the prognostic value of the 11-plus test and of the nature of the "intelligence" which is being tested. A survey made by a scientist at Cambridge among his fellow dons may help to shake some of us who still believe in the 11-plus. Fifteen per cent. of the scientists tested got I.Q. scores of no more than between 110 and 118, while the average was a mere 126.5. So there is still some hope for most of us.

Book Reviews

THE SINS OF THE CHILDREN. By R. F. Mackenzie. Collins. 25s.

THIS is a book by a teacher about his school and his pupils. In their interest in particular, and in that of education in general, he has for many years been trying out new ideas and methods with gratifying results.

But because he happens to be a teacher in a state school his work has come to an end as a result of government policy. His school was closed by the Fife County Council, and his children distributed among the comprehensive and grammar schools where, as the formula has it, they will "have a better chance".

Nobody, of course, will read Mr. Mackenzie's book, unless he is at least as concerned about education as Mr. Mackenzie himself. But who is these days?

How many care about education itself, what it really is, what it ought to be so that children may grow up with some feeling for society as something worth cooperating with and working for? They are few, their lack is the sickness of modern civilization, and this is Mr. Mackenzie's theme.

It is a symptom of the sickness that such a teacher as Mr. Mackenzie is dispossessed, and it is the nature of it which he

analyses, describes and without rancour castigates. He attacks on all fronts—the establishment, political expediency in high places, worship of O and A levels, the general public, the parents—"I'm not interested in his happiness, only in his future", one mother told him—and even the children themselves.

He knows, as any teacher does, that unless education is taken hold of more imaginatively, experimentally and independently, no possible decrease in the moral deterioration that surrounds us can be expected.

It will only, in fact, get worse. "If education wins", he characteristically puts it, "'1984' will be averted", otherwise "by 1970 the younger generation may be tearing the whole thing to bits".

For every teacher who writes a book like this, there are hundreds who have as much material for another. Mr. Mackenzie is not the first or the last to sound the tocsin. But until such a book as his is at least made compulsory reading in teachers' training colleges, and such teachers as he taken into consultation wherever educational policy is framed, there is little hope of improvement. A. H.

SHADOWS LIKE. By Edward Coysh. André Deutsch. 25s.

MR. COYSH'S book punches hard. Punches society at one of its tenderest spots—its inability to cope with its adolescent young. His book, however, contains within it some of the keys to the problem. He may wound, but he also offers possibility of healing.

Shadows Like is the story of Pete, whose little sordid life is lived out without his once referring to himself as "I". Mr. Coysh's use of the second person plural to tell his first person singular narrative is masterly.

Pete lives somewhere off the Old Kent Road. Grey uninteresting little homes, all alike, grey impersonal school buildings, everywhere grey. But behind the bright lights of the main street shops, Pete senses a blackness that is even more frightening than the familiar grey. And within the confines of his own being, just outside the puny light of his only too often self-pitying and disgruntled consciousness of self, there is the dark abyss from which rises the urge to violence, exhilarating and terrifying by its very otherness, bringing with it a sense of his own existence, impressing that existence upon his mates, yet splitting his consciousness into two.

There is a fight in a dance hall at which Pete, aware only of his own strength and not at all of his effect on those he has attacked, has been violent. It is

his first experience of a "rumble". He feels the need to run, and speeds round and round a small park, consciously experiencing and enjoying his own bodily wellbeing. He is at the same time able to observe his surroundings and think logically about them. "There were trees in the park and the stars were very bright."

Pete has several moments when the right way forward opens up for him. At school under the skillful teaching of Mr. Canham he suddenly sees meaning in poetry. There is a day when his painting is declared the best in the school. There is his sister Eileen to whom he can always go and talk things through. His love for the girl Eugenia has a hint of awe and reverence. All these episodes indicate how things might have been different and Pete's ego brought to proper expression.

And then Eugenia. Eugenia is something that our society, living in the afterglow of the age of chivalry, has tended to forget—the frigid female sexually stimulated by violence. For Pete the dragon and the lady become one. He has not a chance now. The creative urge within him which is forever nagging him to do something, put something into the world, finds its doomed outlet in murder.

Shadows Like is a "must" for all teachers. M. H.

FENLAND CHRONICLE. By Sybil Marshall. Cambridge University Press. 45s.

THOSE who know Sybil Marshall's delightful *Experiment in Education* will be glad to read her *Fenland Chronicle*. The first, describing her lively methods of teaching a group of country children, was rich in the traditions of her native district. Here we receive a much more detailed picture of the fen folk and their way of life.

In writing the biographies of her father and mother, she has allowed them to tell their own stories in their own dialect. She says that they were magnificent talkers and that she was only the recording machine.

She has done wisely. In their old age, they were able to recount, in a leisurely untroubled way and with quickened memory, the hardships and achievements of a unique group of people. The narrative has the ring of personal experience and of wisdom gained through many joys and sorrows. It has also the serenity of those whose lives have reached fulfilment.

Dad—known to his contemporaries as Will 'En—took part in several of the leading industries of the fens. He describes in detail the working of old mills, brickmaking, turf-digging, work as a waterman, as a small farmer and as a drainage superintendent.

The chief impressions given are of the unrelenting toil and

of the endless struggle against the powers of nature. We read of disastrous storms and floods, of loss of life through famine and epidemics. There was little relief available when disaster struck. But those who survived were hardy and courageous, humorous in a sardonic way, and strong to help one another in time of trouble.

There are attractive illustrations. The authoress was fortunate enough to find the artist, Edward Oakeshott, who was in sympathy with her story and took pains not only to make his sketches of the district accurate, but also to live into the characters so that he could represent them convincingly.

This book makes one aware of the immense social changes which have come about during the last 80 years. One can feel grateful that the public conscience has been so far awakened that many of the conditions described would not be tolerated today.

On the other hand one has to realize the grave danger that a precious heritage is being lost. The superficial culture of the welfare state obscures the deepest mysteries of life; and the standard English taught in schools and heard on radio and T.V. does not stimulate poetic expression.

E. H.

I STAYED IN CHINA. By W. G. Sewell. George Allen & Unwin. 25s.

SINCE the death of Stalin fearful suspicion of Russia and the Russians has remarkably lessened, but unfortunately the same suspicion is now directed against China. Our gratitude is therefore due to anybody who gives us a balanced or even a sympathetic account of what happened before the Cultural Revolution in this, the most populated country of the world.

Such an account was given by the historian Fitzgerald in *The Rise of Communist China* (Penguin Books). The work under review tells a more personal story, but describes as objectively and sympathetically as perhaps only a Quaker can the transformation into a communist establishment of the Christian university where the author was professor of chemistry.

* * *

While almost all the westerners left, Mr. Sewell stayed on and worked like a Chinese among Chinese, joining the appropriate group, taking part in interminable discussions, wearing the blue tunic and cap, participating in self-criticism and reforming his life in the light of what the group had to suggest. He describes in detail the change in the organization and teaching methods of the university, and in the lives of the students, staff

and servants which communism caused.

Two points I found of particular interest. There is first the high moral fervour and genuine readiness to help which were typical of the Chinese communist in the years following the Revolution. In the meetings of the group—reminiscent of the earnest endeavours of Moral Rearmament—high abstract principles were proclaimed, human weakness taken for granted, endless patience shown, real understanding of another man's difficulties striven for and eventually a positive solution found.

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The second point is that, quite unlike Europe, there are seemingly no martyrs in China. No Chinese identified himself with a particular outlook on life to such an extent that he would despise himself if he passively watched the breakdown of the moral and spiritual values for which he stood. The European attitude based on Hebrew and Greek models is bound up with our belief in the supreme value of the individual. It contrasts sharply with the Chinese preoccupation with the group: the family in former times, the professional grouping today.

R. L.

ASPECTS OF CURATIVE EDUCATION. Edited by Carlo Pietzner. Published for the Camphill Movement by Aberdeen University Press. 25s.

THERE are three branches of Steiner education: the Steiner or Waldorf schools for normal children with which *Child and Man* is concerned, the schools for maladjusted children, and the schools for handicapped children. In this volume of collected essays the Camphill Movement offers some of the results of their work with handicapped children. The value of the contributions varies, but all are of the highest interest to the teacher or parent of normal children.

A few of the articles describe the aims of the Camphill Movement and the practice of its schools. A number of the essays deal with various types of handicapped children. These give the

layman a clear idea of what it is to be a handicapped child, and show how through the cooperation of teacher, scientist, doctor and psychologist an insight may be gained into the processes and problems of childhood. One is introduced, for example, to a new American differentiation of the perceptual world of the child into Umwelt, Mitwelt and Eigenwelt.

The centrepiece of the volume is a long essay by Dr. Karl Koenig on the mind, the scientific clarity, intimacy and beauty of which it is hard to convey. Though incomplete—it deals more with feeling than with thinking and the will—it forms a first attempt towards a textbook of Steinerian psychology.

R. L.

21 PLAYS FOR CHILDREN. By Pelham Moffat. Rudolf Steiner School Trust. 21s.

DR. MOFFAT was instrumental in founding the Edinburgh Steiner school in 1939, and it was during the following 26 years of teaching in this school that he wrote these plays. They include legend, mythology, Old Testament, Christmas plays, and

historical plays, with an age-range of 7 to 14. In addition there are three humorous sketches in French.

As this book was only received as we went to press, it is hoped to give a fuller review in our next issue.

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Notes on our Contributors

Lionel Elin. Secretary of Emerson College, Forest Row, Sussex, since its foundation in 1962. Began bookbinding in 1949 when he was accountant at Sunfield Children's Homes.

H. K. Heitler. Born Germany 1899. Worked with Dr. G. Herberg, Stuttgart as consultant engineer: Member of the Anthroposophical Society since 1926. Came to England in 1939 and worked at the University of Bristol as research physicist for some 25 years. Since July 1967 has been tutor of the Students' Training Course at St. Christopher's School, Bristol, for mentally handicapped children.

Eileen Hutchins. M.A. (Oxon) from Somerville. Has taught at Penrhos College in Wales, Roundhay High School in Leeds, Sunfield Children's Homes at Clent, and Elmfield School, Stourbridge.

A. J. Lewers. Visited four of the continents during two years' service as junior navigating officer. Almost 17 years in commerce spent in research on Empire-grown cotton and on light metals. Since 1942 teacher of science and mathematics at Wynstones School, and housemaster there for 15 years.

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