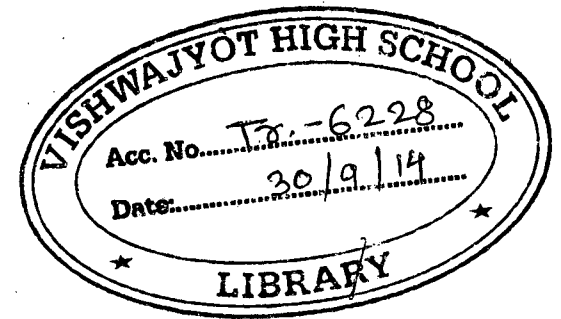


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RUDOLF STEINER EDUCATION



TEACHING HISTORY
THE ANCIENT CIVILISATIONS
OF
INDIA
PERSIA
EGYPT/BABYLONIA
THE FOURTH CULTURAL EPOCH
GREECE and ROME

Roy Wilkinson

These notes are intended for the use of teachers, parents, and all those interested in the education of the child.

They are based on the author's forty years contact with Rudolf Steiner's work and thirty years practical experience in the classroom.

The contents of this book were formerly presented in two volumes. No alterations have been made to the text.



Roy Wilkinson, 1973
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PREFACE

The panorama of history is so wide that the teacher may well despair before ever he gets started. History comprises all that has happened from the beginning of time, at whatever point we may set that, to the present. It is an enormous span and the mind boggles at the thought of trying to encompass it, let alone digest it and represent it to children at school.

Since it is obviously impossible to cover the whole field, we must narrow it to essentials; but before embarking on the actual teaching of the subject, we might try to clarify our minds as to what it really is.

In the ordinary school sense, history is a sequence of events about which one learns in chronological order. It is usual to devote a great deal of time to national history and, for examination purposes, to study a set period. Neither of these is particularly educative. Let us therefore seek a more exact definition.

History is the story of the development of mankind but as humanity is made up of individuals, history is also the story of man. The human being himself goes through an evolution and here we are not thinking in the Darwinian sense, but in the sense of a development of the mind. The modern human mind works in a certain way. In ancient times it was different. It is this change in the state of the mind which brings about the external changes, i.e. the scenes or phenomena of history. History is not merely a sequence of events. The sequences are dependent on the evolution of the mind. That is to say: history is not something which only takes place on the physical plane. The events are the manifestations of spiritual impulses which arise within the human soul. It is feasible to think of such impulses being given by super-human agencies. One has only to think of the inspiration given to the founders of the great religions, to the prophets of the Old Testament, or to consider the voices heard by Joan of Arc. That there can be negative influences is also fairly obvious. We have experienced madmen like Caligula. In more recent times one might even think of a Hitler being influenced or possessed by demonic beings.

What is this change which has taken place? We can look upon the evolution of man as a development of individuality, as a development of ego-consciousness, and along with this there goes a deeper penetration into the physical world. We can see a parallel to this in the growth of the individual human being.

The small child lives in a dream-like state and is directed by the more mature adults. In the course of time he becomes independent, conscious of himself as an individual, aware of his own Ego, and he learns to cope with the material world. In early civilisations the mass of the people lived in a child-like state and were guided and directed by personalities who in some respects were more mature, i.e. their priests and kings. These, in turn, were guided by spiritual beings (gods) and were what is known as "initiates", by which is meant that they had direct experience of a super-sensible world. The development has been from this state of dream-like dependence to the self-reliant, self-consciousness of today.

The change, of course, does not reveal itself uniformly over the whole world. When we speak of the development of mankind or the

evolution of man in this sense, we refer to the fresh impulse which manifests itself in the peak civilisation of the time. Thus, for instance, while something new was appearing in Greece, there were other cultures (India, China) and non-cultures (primitive peoples) in existence, but these were remnants from the past which were either stagnant or possibly degenerate.

By way of an example to show how the state of mind or consciousness has changed, one has only to consider Greek times and the beginning of philosophy. One might pose the question: Why did philosophy begin about the year 600 B.C.? The answer is that the Greeks were the first people in the world to "think" in the way we now understand the word. There were earlier periods in the course of human development when the human being did not experience thought in the way he does today. He experienced pictures or images and the legacy of these pictures is to be found in the mythologies. A change comes about in 600 B.C. with the Greek philosophers who first feel that the soul is something separate from nature. Up to that time a man had felt that something causes thunder, furthers plant growth, moves his hand etc., but now there came the realisation of a difference between outer and inner happenings. The soul was experienced as something separate from the rest of the world, as an independent entity. As a corollary, the question naturally arose as to the soul's origin. It was felt that basically the soul belonged to the good powers but was surrounded by an imperfect world. To find the primeval Good, it had to trace its way back to its origins and to do this it must experience its former incarnations. It was this belief which led to the Pythagorean teaching of the wandering of the soul.

Many of the philosophers of this period show how inner and outer life are not yet freed from one another and they struggle with the problem of differentiating between what is outer spiritual vision and what is the inner process. A definite stage is reached with Socrates who finds that the wisdom which had been given in the Mysteries, as direct experience, can be found in the soul by means of thought. He it is who teaches to trust in thought. For this reason he was considered to be betraying the mysteries and corrupting the youth.

Thus we can see that the dawn of philosophy is a very definite staging post in the development of man. The years 1400-1500 A.D. are another. This is the beginning of the modern age and the understanding of nature through intellectual natural science, which has led to modern technological developments. At the same time it marks a point in history where man has a greater feeling of himself as an individuality.

We can, therefore, trace historically the development of man from a period when the soul had an instinctive connection with the spiritual, through a time when there were intermediaries in the form of priests, to the present almost wholly materialistic civilisation.

It is too easy to think of earlier peoples as primitive. The fact is that they were different and had different experiences. It is believed that, physically, the Egyptians were much stronger. From their engravings it would appear that they had no sense of perspective. The Greeks experienced colours and tones differently. In music, for instance, they had a pentatonic scale.

In considering the immense possibilities in the teaching of history, it is little short of criminal to set before children a short and limited extract, such as is so often done in the schools. This must have the effect of circumscribing and confining the mind which in itself is infinite.

As geography leads to an understanding of oneself in space, so history leads to an understanding in time.

Thus we consider it a good thing to teach history but we must still consider how it fits in with the general aims of education.

Education as a whole seeks to teach skills, to awaken social responsibility and to further individual development. History has a place in the general scheme but perhaps it has a particular purpose in that it gives the human being a picture of himself as the end of a long process and shows how modern life has within it the achievements of past civilisations. There is the smaller aspect of his everyday job and environment but there is the larger one of his place in the world order. The school curriculum cannot encompass the story of all past civilisations, their economics, politics, etc., but proper history teaching can show the individual his place. History can teach objective evaluation; it can show a pattern in existence. In showing how the past is here in the present it may give ideas for the future. In history it can be shown how impulses manifest themselves and that the human being is not necessarily pushed about by economic or political forces. It would seem today as if man had become a pawn of these forces, yet we must try to realise that we ourselves are history and make history. Marx declares that we are the products of our environment but he as an individual belies his own statement.

History is a vast subject and to teach only bits and pieces of it is not very satisfactory. It is obvious, therefore, that the teaching must be in broad outline and that there must be economy. The widest picture must be given in the shortest time. (We are not speaking in terms of specialist studies). It is quite possible to take a whole period and develop a feeling for the important events of this period within the space of a few weeks. Such a one in this sense could be the Greek civilisation or the Roman world. In dealing with the Greeks, it is not only a matter of describing outer events (indeed, this is less important), but of giving a picture of the general trend. That is to say, one gives the basic characteristics of Greek history, the character of the Greek, some information about the cities, regulations, arts, the general contribution of the Greeks to human development, and one shows what here in the present is derived from them, e.g. culture, politics, the Greek words in our language. Thus history is not taught as something abstract and divorced from man and from the present. What we have in the present is at least a partial legacy of the past.

Pictorial representations of events and particularly of people will find the greatest response, especially in the pre-puberty years. It is a matter of characterising, not defining. Vivid descriptions of events and personalities are the required food. But it is not only a question of giving the picture of a particular period but of finding and describing the inner impulses of which the events appear as symptoms. For instance, the Greek impulse was towards individuality and democracy. Symptoms are the Persian wars; the facial expressions in Greek statues. At the Reformation there is a still stronger urge towards independent thinking coupled with growing interest in the physical world.

As with all subjects, the teaching of history must be structured to harmonise with the child's stages of development. Let us briefly recapitulate these.

Up to the age of nine the child is still in something of a dream. At nine, some interest awakens for the outer world and a greater understanding for it at twelve. At fourteen come the powers of independent perception and judgement. During the years from six to fourteen the pictorial descriptive approach touches the child deepest. From fourteen onwards there can be reasoning and rationalisation.

To accord with the child's development the history syllabus will be as follows:

From six to nine there is no history proper. Single stories can be told with historical background but there should be no attempt at sequence.

At the age of nine or ten the history is still interwoven with the period we call "Study of Home Surroundings". This is a geographical-historical study of the immediate environment. It should provide an experience of how the particular locality has grown in time — the changes that have taken place and the reasons in so far as they can be understood. This period will provide the opportunity of presenting many historical as well as geographical concepts.

In the next year the study branches out into definite subjects of which history is one. It is at this stage (age 11) that the contents of this booklet become relevant.

The child now has an awareness of time but no logical faculty. Pictures in the mind are still the most potent form of educational material and since history has its beginnings in mythology, the mythologies provide what is needed. The oriental (not China or Japan) mythologies and civilisations, plus Greece and Rome, will take us through age eleven to the turning point of twelve.

The age of twelve brings a marked development of the bony system and a feeling of independence. The material civilisation of the Romans and their insistence on law fit this age of the child.

It is worth repeating that, in general, up to the age of twelve, complete pictures or biographies or descriptions of characteristic events will be most effective. As with other subjects, what the child loves in these years, he will understand later. Let there be, therefore, a stimulation of sympathy (or antipathy, for in this sense one can also love what is antipathetic) since these will work at a deeper level. In particular, biographies will be very helpful. Historical ideas are skeletons but living deeds, events, and human beings are the flesh and blood of history.

At the ages of thirteen and fourteen comes the beginning of conceptual thinking. The great change marked by the Reformation and the beginnings of modern natural science parallel in history this human development. After fourteen one can begin to deal with reasons, causes and historical motives of this most important period and progress up to modern times. In the Upper School, all history should be seen in the light of understanding. The process should be explained in earlier years, explanations in the later. Fine examples of ancient cultures should be given, as for example, Egypt, Greece, Rome, India, and China. (This could also be done in the lower school.)

convenient).

In the time available it is not possible to give details of the oriental civilisations, neither is it necessary; but the quality of these can be conveyed. In the case of India and Persia, there is also the further difficulty of fixing dates due to lack of external evidence, but in the stories there are references to matters which obviously lie far back.

ANCIENT INDIA

We will try first of all to give a few general indications as to the nature of Ancient India culled from the literature available, and suggest a few stories which are especially useful. Something about the land itself can be included.

India is about ten times the size of the British Isles and is shaped like a triangle. From north to south it stretches about 1500 miles and nearly the same from east to west. It has the sea on two sides and across its northern boundary lies the huge mass of the Himalayas. Just south of these mountains are the three great rivers and their plains — the Ganges, Indus and the Brahmaputra. India teems with life. Not only is there an enormous population but there is abundant animal and plant life. There are jungles in which are found monkeys, tigers, elephants, snakes and crocodiles. In the plains crops such as maize, wheat, rice, tea and cocoa can be grown. In some parts it can be unbelievably hot and unbelievably dry. Although most of the people live in what we should think are very backward rural conditions, there are roads, railways, industries and teeming cities; but it was not always like this. These are modern developments just as they are in other parts of the world.

Thousands of years ago India was peopled by mixtures of dark-skinned races but then a great invasion and colonisation took place from the north. The people that came in as conquerors were called the Aryans. They came from the mountains to the north of India and there is an old legend which tells how they came there.

This is a story similar to that of Noah and according to some authorities it relates to the sinking of Atlantis about the year 10,000 B.C. after which a new type of people developed.

"Once upon a time a holy Rishi (teacher) named Manu was walking by a brook when a fish rose from the stream and asked for protection. He took it home. The fish grew bigger and bigger and finally asked to be put into the sea... This was done and then it said: 'Build an ark, take samples of all seeds, take the seven holy Rishis. There will be a flood. I will appear as a horned animal. When you see me, follow me.' At this happened and the horned fish towed the ark to dry land and then revealed itself as Brahma. He said to Manu: 'How all things were to be...'"

Manu's people were of fairer skin and they came into a country of many races, some of them retrograde. Some mixing of the blood took place but in order to preserve some purity the priests (Brahmans) divided the people into four castes, which really represented social functions. These were:

The Brahman.	Priests. These were the directors of science and religion.
The Kshatriyas.	Kings, warriors, administrators.
The Vaisyas.	Farmers, merchants, craftsmen.
The Sudras (known later as Pariahs).	These were the aboriginals and had the duty to serve others.

These divisions were rigid but have no justification in the present age of the common man.

Many stories of India have been handed down and it is difficult to say to which period they belong. But from these stories and the references in them we can deduce quite a different state of mind and understanding from ours.

There is a continual interweaving of gods and men. The gods appear in human form. Men are able to perceive and hold converse with the gods. There is an oft repeated theme of hardships undergone and sacrifices made in order to attain the higher worlds. Renunciation, bowing to the will of the gods is another theme. There are references to reincarnation and to the sins of a former life bringing misfortunes in this. Men are endowed with celestial weapons and have power over the elements. Demons abound. Nature and the world are peopled by gods and spirits. Emotions are caused by supersensible beings. There is little feeling of self-responsibility. The ego is not awake.

From the stories, the Indian cosmogony and beliefs can be divined. At the beginning of the story of Rama, as told by the French writer, Schuré, we find:

"Heaven is my father. He it was who begat me. My family consists of all this heavenly company. The great earth is my mother. The highest part of its surface is her womb; there the father fecundates her who is at once his bride and his daughter."

Thus is expressed the double origin of mankind. The divine is higher than the terrestrial. The origin of the soul is celestial. The body is the product of earth, fertilised by the cosmos.

Schuré also explains how the people felt that their goods, even sons and daughters, were bestowed on them by the godhead.

A belief in different epochs is also expressed, the so-called Yugas. In the first of these there was no religion, no gods, no religious ceremonies, no demons, no poor, no rich, no need to labour. All was obtained by power of will. There was no disease. There were no worldly desires.

This would appear to refer to a paradisiacal state, since there is no disease, hence a time before the human spirit entered matter, the physical body.

References to reincarnation are numerous. One person wants to reincarnate for a certain purpose. Another recognises that the misfortunes of this life are due to some sin in a previous one. These things are talked about as everyday fact. The Bhagavad Gita also expresses the idea of the Kingdom of Heaven.

Nay, but as when one layeth
His worn out robes away,
And taking new ones, sayeth,
"These will I wear today."
So putteth by the spirit,
Lightly its garb of flesh,
And passeth to inherit,
A residence afresh.

(Translation by Edwin Arnold)

There is also a timeless aspect. Time appears to mean little. A banishment of fourteen years is nothing, and in the same stream of experience is the ever recurring theme of renunciation or acceptance of fate. A certain person turns aside and refrains from helping another because he recognises that the destiny of the latter is being fulfilled.

To the Ancient Indian, life on earth was a banishment from the celestial fields for which he longed:

Every moment the voice of love comes from left and right,
But here on earth is darkness, — grant us eternal light.
We have lived in heaven, the angels were our friends.
Thither let us go, for there our suffering ends.

We also find the idea that the gods can incarnate on the human plane. Thus at various stages of need, Vishnu incarnates. The hero, Rama, is an incarnation of Vishnu. So is Krishna. *And Buddha*

Another theme is that of the holy men who live as Anchorites in a state of asceticism, and achieve wisdom thus.

There are many beautiful stories in Indian mythology which can be told in full or from which episodes can be extracted by way of illustration.

In the story of *Nala and Damayanti* we read that Nala is on his way to woo Damayanti when four gods appear to him. These are Indra, Lord of Heaven; Agni, God of Fire; Varuna, God of Waters; Yama, God of Death. They ask him to announce to Damayanti that they themselves are coming for the same purpose. The gods take on the same form as Nala but as the gods do not blink or cast a shadow, Damayanti can recognise Nala and she chooses him. The gods are pleased at her steadfastness and bestow on Nala their gifts; i.e. he gains mastery of the elements.

In another story, Arjuna, one of the Pandava brothers, was taken to the celestial mansions of the great god, Indra, and given a javelin that could be hurled by the mind. Yama gave him his mace, against which none can stand. He was also given a weapon which sent the foe to sleep.

Rama was the leader of the Aryans who conquered India. He was

an initiate with magical powers. He made a spring come forth in the desert. He could produce a sort of Manna. He could heal and create illusions in other people. He perceived Deva Nahushu, the divine intelligence, who explained to him the constellations and the destiny of mankind from the Zodiac.

Thus we see how gods and men walk side by side and how men possess magical gifts and it is obvious that the human powers, faculties and understanding were very different from ours.

The gods are active in all things, both in nature and in man. There are many gods and their functions sometimes appear to overlap but we must remember that we are dealing with a vast period of time and a huge complex of peoples so that names and functions may come and go or interchange. What is certain, however, is the fact that the people had a realisation of a divine presence whatever terms were used.

Brahma was the creator, the writer of destiny, what we might look upon as God-Father, the father principle. Vishnu was of the substance of Brahma and seems to have had a special interest in mankind. Indra was known as the King of the Gods. He was the thunderer, god of fertility, friend of man, artisan of the universe, dragon-slayer, god of war. Indra fashioned the universe. He built the world walls and left doors for the gods to enter. He was helped by the nature spirits — Agni, the god of fire, who provided the vital spark in man. Vata, Rudra, were wind gods. Varuna ruled over the waters. There was a sun god Surya.

Saraswathi or Vani was the wife of Brahma and the goddess of speech and learning. Lakshmi, wife of Vishnu, was the goddess of wealth. Yama was the god of death.

Siva was the destroyer, and Kali, his wife, the goddess of desire. With Kali's favour one could control demons and evil spirits which could possess man. There were also endless evil spirits known as the Rakshasas or Asuras. These were the workers of evil, darkness, drought. In the story of Nala, an evil spirit is able to enter him because he overlooked some ritual. A god known as Rahu swallows the sun and moon. Perhaps what we should call an eclipse. Man can combat these evil beings with charms and exhortations.

The Rakshasas desire to mislead the human race. They disturb them, for instance, at their prayers and this is the theme at the beginning of the Ramayana.

There are not only struggles between men and demons but also between gods and demons. There is, for instance, the story of Indra fighting the demon of drought, Vritri. There is a wonderful touch in this story illustrative of the Indian's disregard of the physical. Indra had a magic weapon which was made from the bones of a sinless man, who gave up his body for the purpose.

The manly deeds of Indra shall be sung.
The first was when the thunderstone he flung
And smote the dragon. He released the fountains
He opened the channels of the breasted mountains.
With magic weapon he rode out to meet the foe,
He killed the demon Vritri with one blow,
And, like to bellowing cattle rushing free
The gladsome waters then descended to the sea.

Around the monster torrents surged,
Nor paused, nor stayed, but ever onward urged.
They covered Vritri by a joyful wave
And bore him to a darksome ocean grave.

The above may give some idea of background, and some material for understanding the Ancient Indian civilisation. According to taste and opportunity, including the time factor, the teacher can then tell stories. There is an opportunity in the Upper School to enter into the more philosophical understanding of these things. For the present, one gives information, descriptions and stories of which the following are examples, abridged.

RAMA AND SITA

Once upon a time there was an evil spirit called Ravana, King of the Rakshasas. He was a torment to the people and disturbed them at their prayers. At last Brahma was asked to intervene and Brahma said that only an earthly man could overcome him. Then Vishnu, one of the gods, took it upon himself to be born as a man in order to destroy Ravana.

There was a certain king upon the earth who had three wives but no sons. Special prayers were offered for an heir, and all three had sons, one of whom was the incarnated Vishnu. His name on earth was Rama.

Rama grew up to be a great favourite with everyone and all the people wanted him to rule after his father's death, with one exception. The one against him was the mother of one of the other princes who wanted her son to be king. She came to the king and reminded him how he had promised her anything she wished when she had nursed him in sickness. Now, she said, she would like that promise fulfilled and this was that her son should be named as heir to the throne. This prince himself, however, did not agree and thought that Rama was the one who should eventually reign. Nevertheless it was agreed that Rama should be sent away for fourteen years.

Rama left and in his wanderings he came to a strange city where there was a mighty bow. It was said that whoever could bend the bow and hit a target should marry the Princess Sita. Many had tried and failed but Rama was successful and Sita became his bride. They went to live in a hut in the forest but one day when Rama was out, Ravana came and stole Sita away. Then there was great rejoicing in heaven for now the gods knew that Rama would slay the evil one.

Rama searched for a long time in vain. He asked Hanuman, the king of the monkeys for aid. Hanuman sent his messengers out in all directions and finally news was brought that Sita had been carried away to an island in the south.

Rama, Hanuman and all his people set out to rescue her. They came to the sea and Rama called up the king of the ocean for permission to cross. This was granted and the monkeys built a bridge by linking themselves together. Then began a fearful battle with the Rakshasas. The sun was darkened and the earth shook. By day the monkeys seemed victorious, by night the Rakshasas. Gradually, however, Rama and his friends overcame the evil spirits and Rama himself slew Ravana.

Then Rama and Sita returned to their country and ruled it until it was time for them to leave the earth.

KRISHNA

After a time, Vishnu came again to the earth as the great teacher and helper, Krishna.

At that time there was a very wicked king called Kansa. It was foretold to him that a boy would soon be born to certain parents who would destroy him. This boy was Krishna. Kansa, therefore, shut the parents up in a dungeon intending to kill the child when it was born. However, as soon as the child made its appearance, the parents heard a voice telling them to escape. They were to take the child to a farmer to be brought up. Miraculously the doors of the prison opened. Outside a jackal led them towards a river, the level of which dropped as soon as the boy touched the waters with his foot, so that they were able to cross.

Once, on the farm, a wicked witch disguised as a kind lady, offered to suckle the child but immediately she touched him her beauty left her and her true form was seen.

Another time a demon tried to roll a cart on the boy but he pushed it back and killed the demon.

While still a child he overcame a demon in a whirlwind. He pulled over two great trees and released two good spirits which had been bound there by enchantment. He slew a demon sheep which attacked him and he purified the waters of a poisonous lake by conquering the hundred-headed snake which lived there.

When a forest fire broke out, he drew it to himself in three great mouthfuls and put it out. He moved a mountain to save people when a flood threatened.

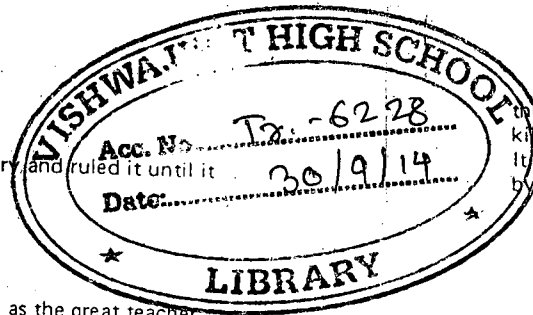
When he was twelve he was invited to wrestle at the king's court. The king already suspected that this was the one who would fulfil the prophecy, and he gave secret orders that the boy should be killed, as if by accident. However, Krishna was victorious and his opponents fled. Then Krishna leapt to the place where the king was seated and put his hand on his head. The crown rolled off and Kansa fell lifeless.

THE PANDAVAS

(This is a very short extract)

At one time there was a great struggle in a kingdom over the heir to the throne. Princes called the Pandavas were the rightful successors but the Kuravas had taken the kingdom from them. At last it came to a great battle between them.

Yudishthira and Arjuna were two of the leaders of the Pandavas who were helped by Krishna. Arjuna was one who knew who Krishna really was and just before the battle began, Krishna showed himself to Arjuna in his heavenly form. In one moment Arjuna understood the hidden causes of things and the secrets of birth and death but it took him all the rest of his lifetime to write them down.



After the battle was over, a great light seemed to come down from the heavens. Indra came to comfort the women whose relatives had been killed. Krishna told them to remember that the spirit of man lives forever. It was then seen that the dead from both sides arose as friends, were met by Indra and taken into his heaven.

THE STORY OF THE BUDDHA

Once a king named Sudhodana had a son. He was called Sidhartha and his family name was Gautama. He had lived many lives on earth and had suffered and endured and had grown wiser than other men.

The priests said that he would become a wise man but his father wanted him to become an emperor. The priests said that if he saw suffering he would remember his past and then want to help the sufferer. Only if he did not see sickness, disease, or death would he become a ruler.

Accordingly the king tried to keep him from seeing these things but one day Gautama went out and saw sick, diseased and dead people. Then he knew that he would have to seek enlightenment. He left his palace, wife and child, and went to talk with hermits and holy men. He sat for seven days and seven nights under the Bo-tree thinking and praying. Demons tried to disturb him but his thoughts had made a circle round him which protected him.

He gained the knowledge he sought and then became a great teacher. In his teaching he said that only lasting happiness can be obtained by leaving behind life on earth and entering the peace called Nirvana.

Gautama came to be known as "The Buddha", that is, the "Enlightened One".

SAVITRI AND SATYAVAN

The princess Savitri decides on a journey to find her future husband. She meets Satyavan and knows immediately "that her destiny was come upon her. Here stood the soul to whom through endless births she had been united."

She comes back to her father with the news and he is pleased but the sage at the court is disturbed and advises against the union since Satyavan is destined to die a year hence.

Nevertheless, Savitri insists and the marriage takes place. She goes to live with Satyavan in the forest, accompanied by his blind father and aged mother, who are a king and queen deprived of their kingdom.

A year to the day Savitri and Satyavan are in the forest when Satyavan lies down complaining of a headache. Yama, the god of death comes and leads him away. Savitri follows. Yama turns and admonishes her but nevertheless offers her a gift as she is so steadfast in her love. She asks for the restoration of sight for her blind father-in-law, which is granted. Yama departs and still Savitri follows. Again he chides her but again offers a gift. She asks that the old king and queen be restored to their kingdom. It is granted.

Yama continues on his way and still Savitri follows. Again he remonstrates and again promises her a gift, but suggests that this time she should choose something for herself.

"Many sons", she says.

"Granted", answers Yama.

"But a widow does not remarry".

Yama is tricked but pleased. He says, "Peerless among women is that brave heart that follows the husband even into the grave and recovers his life from Yama himself. Thus do the gods love to win defeat at the hands of the mortals."

Thus without any intellectual explanation we can give the children a feeling or understanding (a feeling-understanding) of this ancient civilisation. We have conveyed indirectly the idea of a very different type of consciousness — one that was aware of the spiritual world and was far less orientated towards the physical.

ANCIENT PERSIA

The next period shows that the scene has shifted westwards and that another race of people are in the lead who take a further step towards the material world. Ancient Persia or Iran is now the centre of events.

Geographically a birds-eye view of the country would show a high plateau broken by valleys and rocky gorges with huge mountains to the north and east. There are forests on the mountain sides, green oases in the valleys and arid deserts. It is a picture of savage grandeur. There are no great rivers and water must be obtained from underground sources.

The land is full of contrasts; it is stormy in spring; from May to September it is dry, and during this period the atmosphere is pure. Summer is warm and peaceful, winter fierce and terrible.

Fruit trees and crops grow in the valleys and where irrigation is possible. On the mountain sides there is deep snow and wild life consists of bears and vultures. The land suggests the idea of struggle and resistance. It only yields its fruit through hard work. It is a land where life is an eternal fight with nature.

ZARATHUSTRA

The story of Persian civilization centres around the personality of Zarathustra, or Zoroaster as he was known to the Greeks. Different authorities give different dates for his existence and the name may have been used repeatedly and legends woven around him as in the case of King Arthur. It is nevertheless possible to characterise the epoch through stories of the life and the work of Zarathustra, although one great leader precedes him.

A legend says that Ahura Mazdao, the great god who lived in the

Jamshid

light of the sun, gave Yima, one of the first leaders of the Persian people, a golden sword with which he was to draw a furrow.

This points to a change of direction as compared with ancient India. Man is being directed towards the things of the earth. He becomes a cultivator and a cattle raiser.

However, Yima, who was possessed of great spiritual powers, turned towards evil and another leader appeared, Zarathustra, priest, soldier-king, shepherd and farmer. Whereas Buddha is typical of India turning from the earthly world to seclusion in order to attain a higher world by means of meditation, it is obvious from the legends of Zarathustra that the soul attitude is towards the earth to find contacts with the gods through deeds, living in perpetual battle with the evil forces.

When it was known that Zarathustra was to be born, all nature rejoiced — all the plants and animals. At his actual birth it became so light around the house that the whole village was illuminated. The evil demons wanted to attack the house but they were stopped by the good powers and fled into the underworld. The child laughed and was able to speak at birth; but the evil powers tried to destroy him. A great sorcerer drew his dagger and tried to stab him, but his arm was paralysed. The child was kidnapped and put into the midst of a pile of dry wood which was set on fire, but he slept in the middle of the fire unharmed. He was put on a cattle track and oxen were driven along it but the first ox stood guard over him. The same thing happened with horses. His opponents put him in a wolves' lair and destroyed the cubs but when the wolves attacked him, their jaws locked.

When he was fifteen he declared his loathing of sorcery and his intention to combat it and he demanded the sacred cord of priesthood. At twenty-one he left home.

In ancient times Persia was inhabited by two different peoples, the Aryans and the Turanians. The Turanians, yellow skinned, with small cunning eyes, worshipped the god, Ahriman, the Prince of Darkness. The Aryans saw their god in the light of the sun, and named him Ahura Mazdao, (The Great Light). The Turanians had conquered the country and the Aryans lived as scattered tribes.

One day, a prince of a tribe of Aryans called Arjasp came into a beautiful valley at the end of which flowed a crystal clear spring of water. By the side of the spring stood the figure of a woman. Arjasp asked of the woman,

"To whom does this valley belong?"

"It belongs to Vahumano, the sage, the guardian of the fire and the servant of the Highest", she replied.

"And thy name?" asked Arjasp.

"I am called Ardouizur, which means the 'source of light' and I am named after this spring", said the woman, "but be careful should you drink of this water; for whosoever drinks will have an unquenchable thirst which only a god can satisfy."

The woman disappeared among the trees. Arjasp drank of the waters and went on his way.

Years passed and the Turanian leader ordered all people to come to acknowledge his sovereignty in the temple of Ahriman. At the ceremony



Arjasp was horrified to see Ardouizur given to one of the chieftains. It was impossible for him to rescue her but as she was carried away he recalled her words at the spring and the burning thirst came over him to save her and the rest of the Aryan race from their evil oppressors.

Arjasp sought advice of Vahumano. He promised to give up everything and do anything necessary to fulfil his task. Vahumano told him that he must disappear from his people, climb to a mountain top and there let his thoughts dwell on the great Sun Spirit, who would speak to him in time. Vahumano gave him another name, "Zarathustra", which means "splendour of the sun".

Zarathustra spent ten years on the mountain. He was guarded by an eagle, a bull and a lion. He was tempted by evil spirits who also tried to terrify him. The thought of Ardouizur haunted him. Then, one night, the Spirit of Light, Ahura Mazdao himself, appeared to him and from that time forward he was always able to speak with him. With Ahura Mazdao as guide, Zarathustra taught and led his people, until finally after forty years struggle, the Turanians were vanquished.

When it was time for Zarathustra to leave the earth, he climbed the mountain and saw a beautiful golden bridge in front of him. On it stood the radiant figure of Ardouizur to welcome him. As he turned to look at the earth he had a vision of things to happen in the future. He saw the Aryan peoples marching on victoriously towards the west and at their head was the spirit figure of Ardouizur.

Zarathustra taught his people to tend the earth, otherwise the spirits of darkness would take possession of it. Agriculture was a sacred duty. Evil forces could enter into any patch of uncultivated ground. This was the period of the domestication of the animals. The Persians learned how to raise sheep and use their wool, to tame horses as their servants, to make friends with the wolf which then became the dog. They cultivated the wild grass which became the grains, and produced eatable fruit from wild varieties.

Another sacred duty of the Persians was to speak the truth. Lying meant helping Ahriman in his struggle to overthrow Ahura Mazdao.

In the holy book of the Persians, the Zend Avesta, there is an explanation of what happens when a good person dies and an evil one. The good person is met by a beautiful maiden who says, 'I am thy conscience. I have become fair through thy good thought, speech and actions'. The evil person is met by a hideous old woman who says, 'I am made like this by thy evil thought, speech and actions. Thou hast made me hideous and vile.'

In the Zend Avesta is also recorded a conversation between Zarathustra and Ahura Mazdao which very well illustrates the importance of agriculture.

Zarathustra. 'O Maker of the World, what is the first thing which gives most pleasure to the earth?'
Ahura Mazdao. 'When a pure man walks over the earth'
Zarathustra. 'O Maker of the World, what is the second thing which gives most pleasure to the earth?'
Ahura Mazdao. 'When a pure man builds a house.'
Zarathustra. 'O Maker of the World, what is the third thing which gives most pleasure to the earth?'
Ahura Mazdao. 'When there is a fire and women and children.'
Zarathustra. 'O Maker of the World, what is the fourth thing which gives most pleasure to the earth?'
Ahura Mazdao. 'When there are fine cattle and good flocks.'
Zarathustra. 'O Maker of the World, what is the fifth thing which gives most pleasure to the earth?'
Ahura Mazdao. 'When there is growing good corn and fine fruits.'

Thus again, without intellectual explanation, it can be conveyed that something new developed in the Persian epoch, and also that something was lost. We see the new impulse as being directed towards the physical earth and we also see the emergence of a leader who could walk and talk with the god only after great preparation, i.e. the spiritual world was not immediately present but had to be attained through initiation. Humanity was still led but by one who had to seek his source of inspiration from the deity.

EGYPT AND BABYLONIA

We now have to deal with the next great civilisation, the great complex of the river valley cultures of the Nile, Tigris and Euphrates. The countries concerned are Egypt, Assyria, Babylonia and Chaldea. It is not possible to deal with them all in detail; neither is it necessary nor desirable. There was a uniformity in the culture and for our purposes here we shall deal with Egypt and Babylonia. Geographically speaking Chaldea was the southern part of Babylonia. Mention might be made of the 'Chaldeans', a name eventually attributed to the learned men versed in Babylonian astronomy and astrology.

We shall see now how a further step is taken from the spiritual world into matter. We are now able to take more tangible historical evidence into account, and both from this and the legends we can see how the nature of consciousness is changing — from spirit to matter.

There are many interesting things that can be described here since there are records. One can describe the lands themselves and the way of living but bearing in mind our theme and limitations of time, it is advisable not to be too ambitious.

Egypt has a long and complicated history. In considering the civilisation which developed here, we are not attempting to depict historical events and sequences but rather are we trying to give an idea of the essence of Egyptian culture. During the course of the years there were many political developments and changes and an apparently great confusion of gods and beliefs. However, we are dealing with a great span of time and it must be remembered that cultures have a beginning, a rise, a peak, and then a fall. The beginning of a period of culture may appear chaotic. Indeed, it usually is, for there are conquests and reconquests, a going and a coming of peoples and a mixing of the blood. From the intermingling of races, something new develops — new faculties of the mind, a new consciousness.

The peak of Egyptian culture was probably between 2700 and 1465 B.C. and during this period everything was centred in religion. The Pharaoh was state and god and this is one of the important aspects. There is a religious revolution with Akhenaton in 1415 B.C., and then a steady decline.

In presenting Egypt to children of ages 11 and 12, there are many interesting external facts to relate as well as stories. Some indication as to the significance of these stories is given here but this of course is not for the children at this stage.

A very good start can be made by speaking of matters about which they already know something, i.e. Biblical references. They will know about Moses in the Bulrushes; Joseph sold into slavery; the flight of Joseph, Mary and the baby Jesus. They may have heard familiar expressions such as 'corn in the land of Egypt', 'making bricks without straw'.

The next thing meriting some description is the land itself. Civilisations develop in, and are connected with, certain locations. The third cultural epoch took place in the river valleys of the Nile, Tigris and Euphrates, a very different setting for example, from that of Persia.

It has been said that Egypt is a gift of the Nile and as far as landscape is concerned the river is certainly the main feature. In the upper reaches there are rocks such as granite, limestone, basalt and sandstone. Lower down the land is flat, presents an enormous horizon and the ever-present sun burns in the copper sky. There is no rainfall.

The ancient Egyptians relied on the river for irrigating the land which then became extremely fertile, but beyond the immediate banks of the river there was desert. The river flooded the land for about a hundred days each year and left behind a rich layer of silt. The people, knowing nothing of the melting of the snows a few thousand miles away at the source of the Nile, attributed the flood to the god, Hâpi,

Hail to thee, Hâpi, who comest
Giving life unto Egypt.
Thou didst hide thy coming in darkness.
The day of thy coming is secret.

Bring life to all that do thirst
Refuse to give drink to the desert —
Overflow, water of heaven.
Sibu, the Earth-God, awaits thee.

The overflowing of the river determined the divisions of the year. This fell into three parts — flood, growing, harvesting, and each period lasted for 3 to 4 months. Flood time was from June to September; the growing season followed and harvesting took place from March onwards.

Seeds were sown as soon as the waters receded. They were lightly ploughed in by oxen; pigs and sheep were driven over the ground to trample them in. The soil was then raked over. The Egyptians grew a good many vegetable crops with which we are also familiar: onions, leeks, beans, garlic, lentils, radish, spinach, turnips, carrots, lettuce, cucumbers and gourds. Fruits were: figs, dates, apples, pomegranates, melons, grapes. Grain crops were wheat, barley and millet.

The people ate meat such as beef, lamb, goat, and poultry. They ate fish and eggs; made butter, cheese, bread and cake. They drank milk, wine and beer.

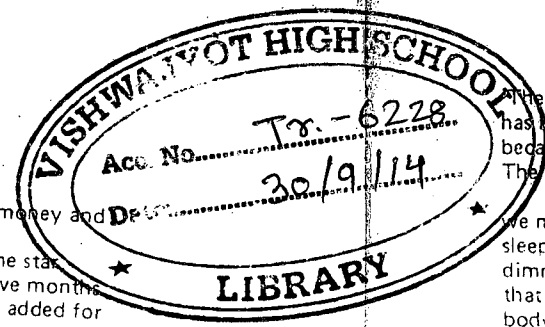
Clothes in the hot climate were very sparse and simple, but people adorned themselves with fancy jewellery such as necklaces and bead collars. They used cosmetics.

With regard to housing, wood and stone were scarce in some parts of the land, and the ordinary folk lived in houses built of bricks made of mud and straw. Lintels and beams were also made of mud strengthened with strips of linen. Panels were made by the same process. Floors were covered with gypsum. The richer citizens had chairs, tables and beds, but the peasants had no furniture.

The Egyptians had an astounding skill in crafts and a great variety of craftsmen. They had stonemasons and metal workers in copper whose only means of melting the metal was by lung power. Goldsmiths also worked in the same way. The potters wheel was known, and the kiln. There were carvers of ivory and wood, glass-blowers, painters, mat and basket makers whose raw material was palm leaves. Flax was grown and hence thread, ropes and linen were manufactured. Boats were made of timber floated from the Lebanon; paper was made from the papyrus reed. Among the tools and implements in use were saws, chisels, ladles, forceps, razors and surgical instruments. Soldiers were armed with spears, clubs, daggers, battle-axes.

Transport was mainly by water and all sorts of boats were in use, both sailing and rowing. Palanquins were used for carrying the richer people. In later times chariots were used both for hunting and for war purposes.

The Egyptians built enormous temples of stone; they erected pyramids and carved out tombs from the solid rock for their kings. Certain of them understood the art of healing, dentistry, mathematics and geometry, astrology and astronomy. Among them were musicians and they had stringed musical instruments, flutes, drums,



bells and long trumpets of brass or copper.

Business was conducted by means of barter and money and there was a banking system.

The Egyptian calendar began with the rising of the star Sirius, at the height of the Nile flood. There were twelve months in the year of thirty days each and five extra days were added for festivals in connection with agriculture.

The counting system was different from ours. The Egyptians counted in tens and units and had no numbers 2 to 9. Thus:

$$13 = 10 + 1 + 1 + 1$$

$$124 = 100 + 10 + 10 + 1 + 1 + 1 + 1$$

$$2354 = 1000 + 1000 + 100 + 100 + 100 + 10 + 10 + 10 + 10 + 10 + 1 + 1$$

They had a form of writing known as hieroglyphics, which means 'sacred writing', which was known only to the priests. It did not consist of letters put together to make words like our western languages, but was made up of pictures. The scribe, i.e. one skilled in these matters, was very important and a scribe had an open door to all other professions.



means the sun, or light or time.



means waves, water, river, sea or wash.

Society was ordered by the priests under the priest-king, the Pharaoh. Peasants had to give time to their masters' ground and to public works. During the time of the flood they had to work on the pyramids.

This was acceptable to the people because at this time there was very little feeling of self-consciousness; that is to say, the individual was not particularly conscious of his own individuality and did not act out of his own feeling of ego.

The Pharaoh was half-god, priest-king, and all life was arranged by him and his priests. It is interesting to note how the temples were the centre of everything and on what enormous scale they functioned. For instance, two temples at Thebes had 90,000 workmen, 500,000 head of cattle, 400 orchards, 80 ships and 50 workshops. They drew income from 65 of the most prosperous towns in Egypt and in the Egyptian empire in Palestine.

There was no separation into religious, political and economic life. The priests took care of all. They ordered the time for sowing and harvesting. They arranged work and were the rulers. People, either noblemen or peasants, were content with their lot because they trusted the wisdom of their leaders. Sculptors, painters, craftsmen, worked as a team with little feeling for themselves as individuals. All men agreed in the ordering of society, which was divinely inspired. They felt horror at isolation.

There is a rather plaintive story from Egypt of a brickmaker who dies of boredom because he has to work alone. It is entitled

'The Dialogue of a Man with his Soul'. All have deserted him, he has nobody to speak to. Life is not worth living. He dreads dying because of the darkness and solitude of the tomb which awaits him. The soul is deserting him.

The Priest-Initiates obviously possessed special powers — what we might call today supersensible powers. The so-called 'temple sleep' was a sort of hypnotic process by which the priest-physicians dimmed the consciousness of the patient and controlled the pictures that arose in the soul. Harmony stimulated the life forces in the body and thus a healing process was achieved.

They also had some special power in the word. Evil spirits could be cast out by those who knew their names, i.e. recognised them.

It has always been a matter of conjecture as to how the pyramids were built. According to Dr. Steiner, the priests were able to exert an hypnotic power on the workmen through the spoken word which produced extra strength.

In order to obtain special powers or spiritual vision it was necessary to undergo 'initiation'. This means that suitable people were chosen who had to undergo a very rigorous training and were then put into a sort of trance in which they became aware of a super-sensible world, i.e. they came into direct contact with the divine powers. They were then able to draw their inspiration from this source. It is generally assumed that the pyramids were the tombs of the Pharaohs. No body has ever been found in a pyramid and the assumption may be wrong. An early text says of the pyramid, 'A staircase to heaven is laid for Pharaoh that he may ascend to heaven thereby'. This may well be taken to mean that the pyramid was the place of initiation for the Pharaoh.

Through their inspirations, which brought them into direct contact with the spiritual world, the priests were able to guide and order a harmonious society. They acted in accordance with the constellations, even to the extent of deciding on the ancestry for the new Pharaohs. The close blood relationship was necessary to conserve certain powers. From their spiritual insight the priests could determine suitable state leaders or future priests.

The king (Pharaoh) was a reflection of the sun. The crown was a manifestation of supersensible rays which radiated from the head of the initiate — the halo. The people saw god in the king.


Let us now try to penetrate a little further into the state of mind of man at this time.

We have spoken of history as being the evolution of consciousness. In ancient times man was aware of a spiritual world but his faculty of penetrating this world receded and he became more aware of the physical world until finally the spiritual vision was lost. A new power took its place, namely, thinking. In the third cultural epoch there was an awareness of the downward path into matter and the story of the founding of Egyptian culture gives us a clue as to the new human powers to be developed.

The first king of Egypt was called Menes. The word is cognate with the Sanskrit 'Manas', which refers to the 'thinking' man. The same root is in 'Manu', also in 'Minos', where the labyrinth was built characterizing the human brain. (We shall refer to this later in dealing with the Greek epoch). Menes, therefore, represents the man whose conception of the world changes from spiritual vision to that of independent thought.

With the loss of spiritual perception comes a realisation of mortality and hence the Egyptians' preoccupation with the idea of death and of life beyond death.

They spoke of a 'golden age' — a time when the gods lived on earth, but what this really means is that the human race was aware of the spiritual world and its inhabitants. The evidence of the dimming of the supersensible faculties is found in the story of Ra and his departure from this world. Ra was the great god — the sun-god, the ruler, but Ra grew old. Before he left the earth he married a mortal woman and their descendants were the Pharaohs. Ra had an eye separable from himself and the Pharaohs wore this symbol on their foreheads as a sign of majesty and descent from Ra. In the hieroglyphic script

 = eye = see = know = awake.

The Pharaohs and the priests were able to attain spiritual vision through initiation, i.e. their souls were projected into the supersensible world. For the mass of the people the immediate vision was fading, but a memory and a feeling for the existence of a spiritual world remained.

Thus the Egyptians had an instinctive belief in gods and spirits and in a life after death where there would be a judgement. They believed in the spiritual being of man as well as the physical. They believed that the human being was a divine creation. Whereas the Bible tells us of God breathing the breath of life into Adam, Egyptian sources tell us that man was endowed with the gift of a 'Ka' by the sun-god Ra. He lives while his 'Ka' is with him. The 'Ka' could leave the body during sleep and meet the dead. It existed in the body during life and continued its existence into after-life.

We said that the entry by the mind into the physical world of sense-perception and the development of individual consciousness are part of the history of mankind. In Egypt we see the former manifesting itself in the enormous works of architecture. Tombs, which were grand affairs not at all like our cemeteries, were hewn from the solid rock. Temples of enormous proportions were built. The pyramids are still some of the world's wonders. The Sphinx still exists, demonstrating the dual nature of man.

The Egyptians considered the physical world to be a manifestation of the spiritual, and as their supersensible faculties receded, an attempt was made to understand the physical world by penetrating into its laws. Behind the phenomena lay spirit, so it was considered that penetration into the phenomena would lead to an understanding

of the spirit. Thus the Egyptian felt it necessary to make greater contact with external nature and out of this impulse was born a sort of science which led to the study of medicine, mathematics, geometry, astrology and astronomy.

A further example of the penetration into matter is afforded by the development of the crafts — excellent examples of impressing mind on matter, and what could be a better illustration of coming to grips with material things than a banking system!

Considering again the matter of evolution in the sense of making closer contact with the physical world, we can gain some understanding of the strange procedure of mummification.

The path of human development was into the physical world but the desire to 'escape' was apparently not unknown in those days, as it is today. According to Rudolf Steiner humanity would not have progressed had it not been for this mummification. Man would have lost all interest in the physical world. By this means his attention was drawn to the physical body but more essentially the spirit of the dead person, was, so to speak, fettered.

At death the body dies, normally disintegrates and the spirit severs this particular connection with earthly existence. If the body is preserved the spirit is forced into a protracted relationship with the earth. From the spiritual world the soul is aware of the continuing existence of the body, thus its importance is magnified. Furthermore, as the spirits of the dead remained in close contact with the earth, it was easier for the initiates to contact them.

Mummification was also connected with the belief in eternal life. Eternal life was somehow connected with the preservation of the body and depended on it. It was thought that if the physical vehicle were preserved, it would not be the actual material that would rise again but that the body itself might become spiritualised. It was, however, necessary to preserve its form.

For the Egyptian the underworld was now an unknown, a world of peril. He was therefore given instruction on how life after death proceeds and was taught that if a man uses his capacities on earth to further spiritual aims, he can be united with the spiritual powers after death. Instructions were given to the dead on how to get to heaven and these were inscribed on the walls of the tombs and on papyrus rolls which were buried with the bodies.

The soul had to undergo trials in the underworld. One of these was to come before the 42 judges. Rudolf Steiner explains that these are really the ancestors and the individual has to prove his worth to them. He has to show that he has advanced by cultivating what they left, i.e. he has had to cultivate his inheritance in the physical world. This is another significant pointer to the fact of closer connection with the physical world.

In the matter of the development of a greater consciousness of self, it is significant that the dead were buried with their possessions — weapons, clothing, ornaments. Even food offerings were made as if life were to continue in the physical. Possessing things, a feeling of 'this is mine', strengthens the ego. Being buried with possessions therefore greatly reinforced the consciousness of self to the still-living.

We mentioned earlier a religious revolution under Akhenaton. What really happened was that Akhenaton was aware of changes taking place in the manner of human perception, and that he himself experienced a 'power within'. What had been external was becoming an inner experience. It is the change from spiritual vision and guidance to inner activity — the change from the directive without to the directive within.

There is a parallel in Greek times where it is much more apparent. The 'Furies' of the Greeks become the conscience of Socrates. In Akhenaton we find a first glimmer of this experience. In his beautiful hymn to Aton, the sun, we find expressed that the sun or sun-god is also within:

'Thou art in my heart.'

An extract from Prof. Breasted's translation is here included:

When thou risest in the eastern horizon of heaven,
Thou fillest every land with thy beauty.

When thou settest in the western horizon of heaven,
The world is in darkness like the dead.

Bright is the earth when thou risest,
When thou shinest as Aton by day.
The darkness is banished when thou sendest forth thy rays.

How manifold are all thy works.
They are hidden from before us.
O thou sole God, whose powers no other possesseth.
Thou didst create the earth according to thy desire
While thou wast alone.

The world is in thy hand,
Even as thou hast made them.
When thou hast risen they live.
When thou settest they die.
For thou art duration beyond thy mere limbs.
By thee man liveth
And their eyes look upon thy beauty
Until thou settest.

Thou makest the beauty of form.
Thou art in my heart.

The Egyptians had many gods, and considering that we are dealing with a period of some two thousand years and with a mixture of peoples, this is not surprising. However, the gods universally accepted were Osiris, Isis and Horus, and it is their story which gives the best characteristic of the significance of the Egyptian period. It is a mythical story, symbolic.

OSIRIS

'Osiris was a good king, much concerned with the welfare of his people. He taught them the use of the plough, the preparation

of food; he built cities, gave instruction in the law, star wisdom and rhetoric. He travelled through the country teaching these things and he also journeyed to other lands to do likewise. He was a peaceful ruler and sought to convert not by the sword but by persuasion.

Osiris had a wicked brother called Seth (Typhon by the Greeks) and a wife called Isis. Seth made a wonderful chest (secretly, to Osiris's measurements) and on the occasion of Osiris's return from one of his journeys, he gave a great feast and offered the chest to whomsoever it fitted. When Osiris lay down in it, the lid was shut fast and he was imprisoned. The chest with its contents was thrown into the Nile. It was eventually cast up on dry land and found by Isis who was searching for it.

In the meantime Seth had made himself king. He learned of her discovery and ordered the body to be cut into 14 pieces and each piece buried in a different place. Isis built a temple on the spot where each piece lay.

While Isis was wandering, a child, Horus, was born to her. He eventually drove Seth out and ruled in his place. Osiris became the king and judge of the dead.'

The story symbolises the historical development taking place — the withdrawing of the gods, or, what is the same thing, the loss of direct clairvoyant vision.

Osiris represents the eternal spiritual nature of man, the human soul and spirit in direct contact with the spiritual world. Material forces seek to imprison and destroy him. Although imprisoned and dissected the spiritual forces still exist and a part of the human being (Isis) is aware of this. She seeks for the buried portions of the body and raises a temple over each part, i.e. erects a structure symbolising the connection between spirit and matter. The temple is an outer manifestation of a spiritual reality.

She bears a son, Horus; that is to say, new faculties are developed which can penetrate the world of matter with a different consciousness and find therein the spirit. So Horus drives out Seth and rules in his place.

The spiritual world is the same as the world of the dead, hence Osiris has now become king and ruler of the dead.

The story shows how the spiritual world has receded but must be sought for in another dimension through the development of new human faculties. The death of Osiris is a picture of the disappearance of the old power of clairvoyance and the birth of Horus symbolises the awakening of new forces. Isis represents a faculty still aware of the spiritual world. The famous inscription to Isis reads: 'I am the Ail, I am the Past, the Present and the Future. No mortal can lift my veil.' Mortal, in the Egyptian sense, means the human being whose perceptions are limited to the world of sense. An 'immortal' is one able to participate in supersensible experiences.

The striving to be united with Osiris was the striving for the spiritual world.

In the parallel culture of Babylonia are many aspects to be found which are similar to those of Egypt. There is the same belief in gods and the same movement towards the physical world. The spiritual world is no longer immediately present but must be attained. We see these things both historically in the beliefs and in the legends.

Babylonia, together with Assyria, lay in the valleys of the Rivers Tigris and Euphrates. Like Egypt, the greater part of the area was flat and almost treeless. Like Egypt too, it was immensely fertile and irrigation was practised to grow large crops. Unlike Egypt, there were climatic seasons, a rainy one from November to March and a hot, dry summer. As there was no wood or stone in the plain, most of the buildings were of brick and some magnificent palaces, temples and cities were built.

We hear much of Babylon in the Old Testament and possibly we become prejudiced since the reading matter is presented from the Israelite nationalistic point of view. Here we will try to look at the Babylonians from a more objective standpoint.

That these peoples still felt themselves very much in contact with the spirit is seen in the fact that diseases were considered the work of demons which could be exorcised by means of incantations — somewhat similar to the Egyptian temple sleep. Poetry was the result of inspiration and music was the imitation of the voices of the spirits. All culture still centred round the temple.

Their gods were Shamash, the sun-god; Baal, the moon, Anu was Lord of the Sky and Destiny. Marduk (Merodach in the Old Testament) seems to have been a lesser deity although entitled King of the Gods. He it was who carried out the orders of Anu. Ea was known as the King of the Watery Deep or Lord of the World; that means: of the world beneath, the earth. Spirits controlled all nature and men's lives.

Babylonian temples were houses of the gods in a literal sense. The idols or graven images, against which the Israelite prophets railed, were the physical bodies of the gods and it was supposed that their spirits entered into them. The statue was a manifestation. Hence it was a devastating blow to the people when the enemy took away an idol. It was believed the god himself had been taken prisoner and as the god represented a sort of collective ego, the people were demoralised. The Romans were well aware of this when they took the conquered peoples' gods and put them in the Pantheon.

However, the direction is towards the physical world and we see this in the stories of Ea, Marduk, and in the development of social customs and a code of laws.

Ea is the River God or God of the Beneath. He was the artisan god who instructed the people how to make canals, grow crops, work metals, make pottery and bricks, build temples, form and use alphabetical signs and do mathematics. He gave a code of laws. We are reminded here of the Egyptian Osiris.

In the story of Marduk we have a picture of the receding

clairvoyance and the development of senses attuned to the physical. Marduk is a sort of Michael figure.

The gods appointed Marduk to fight the evil spirit called Tiamat who had changed herself into a dragon. He rode forth in his chariot drawn by four war horses, armed with a thunderstone of lightning and with seven winds which he had created as helpers. The dragon opened her mouth seven miles wide to swallow him but Marduk ordered six winds to blow down her mouth and the seventh to hold it open while he threw the thunderstone down her throat. The dragon was killed and Marduk then carved the body into two pieces, one half for the heavens and one for the earth. He then created sun and moon, the twelve groups of stars in the heavens, and plants, animals and man on earth.

Again this is a symbolic story showing the change of consciousness. Tiamat, the dragon, is the world as it appears to one who has not developed the faculties of earthly sense perception, i.e. one who lives in a dream state unable to differentiate between spirit and matter. With the development of earthly consciousness the dragon is slain and the world appears in its physical manifestation. The thunderstone is the light of the intellect.

The trend towards the physical world is shown also in social customs and the setting up of a law, although these things only really come into their own with Rome.

The Babylonians had courts and enforced laws. There were certain regulations concerning agriculture and irrigation. Tax was a portion of the produce but it was based on average yield. There were laws about trespassing animals; thieving and dishonesty. Service contracts were made for agricultural labourers. Physicians' fees were payable according to rank.

A code of laws was set up by Hammurabi about the year 1940 B.C. Hammurabi regarded himself as the earthly ruler of all but as a servant of the gods and his laws are not so much laws between man and man (as was established in Roman times) but sacred commandments received from Shamash, the sun-god. They have a religious background. They have a religious introduction and a religious ending. Demand is made for conscientious fulfilment as a duty to the gods. Non-fulfilment is a sin against the godhead.

It is also obvious from the laws that the man to man relationship has not yet developed, i.e. the feeling that every person is a separate individuality. This is evidenced in the provision for blood relatives to be punished for crimes of their kin:

"If anyone strikes a pregnant woman and causes a miscarriage, there shall be a money payment. If the woman dies, the daughter of the person responsible shall be killed."

"If a house falls down and kills the owner's son, the builder's son shall be killed."

To our modern ideas of justice this seems crude in the extreme but we must bear in mind one of the basic themes of this dissertation

— the development towards individuality. In those days we have to think not of an individual ego but of a group ego — hence the whole family was involved.

The myths and stories of Babylonia give us further insight into the development which was then taking place. The story of Etana, and, in particular, Gilgamesh, is very revealing. The former is very short and the latter somewhat complicated.

Etana was a king whose wife was expecting a child. He wished to learn the secrets of birth and an eagle took him on his back through the seven starry regions where he learnt what he wished to know. The fact that the king wished to learn the secrets of birth shows the loss of spiritual vision. It is the same as wishing to learn the secrets of death. The eagle represents an intellectual force and the journey through the starry regions is an obvious reference to some sort of initiation.

GILGAMESH

The Gilgamesh epic has come to us in several (incomplete) versions and the rendering may therefore not be entire but there is sufficient to make a good story which is a wonderful allegorical description. If the whole is too complicated, excerpts might be taken.

Gilgamesh was concerned with the problem of mortality, the search for knowledge, the escape from the common lot of man. He appears as a tragic hero, striving, attaining and losing — an individual man battling with the odds in search of life and understanding.

Of the Pharaohs it was said that they were half-god, half-man. Of Gilgamesh it was said that he was two thirds god and one third man. From his goddess mother he inherited beauty, strength and restlessness; from his father, mortality. He is engaged in the conflict between the divine and the earthly. We see the direction towards ego development in Gilgamesh's expressed desire 'to leave on the earth an enduring name'.

One of his dreams was interpreted as that destiny had given him kingship but not eternal life, i.e. he was 'to know' but not 'experience' immortality (spiritual vision).

The following is a very short outline of the story. For a fuller version the reader is recommended to study 'The Epic of Gilgamesh' by N.K. Sandars, published in Penguin Classics.

Story
Gilgamesh was the king of Uruk. He was a man who had tried to lead a full life, and had built great walls for the city and a temple but this did not fulfil his ambitions; he could find no other outlets and became dissatisfied with life. Because of this he became arrogant and selfish and he 'lorded' it over his people. The citizens who resented this treatment called on their god, Anu, for assistance, asking for his intervention. Anu, after due consideration with the other gods, instructed Aruru, the goddess of creation to make a being who would be the equal of Gilgamesh - a sort of second

self. The idea was that the two would then contend with one another and leave the citizens in peace.

The goddess formed an image in her mind, dipped her hands in water and pinched off clay which she let fall in the wilderness. Thus was Enkidu (Eabani in other versions) created. The body of this newly formed being was rough and hairy. His food and drink were grass and water. He lived with the animals, and had no communication with mankind.

One day a hunter met him and was terrified by his appearance. The hunter ran back to his house and told his father of this strange creature. The father advised him to go to Gilgamesh, tell him about Enkidu and ask that a woman be sent out who would entice the stranger into the city. The ruse succeeded. Enkidu was attracted to and seduced by the woman. After this the animals rejected him. He was led by stages to wear clothes, to eat human food, to herd sheep, to make war on the wolf and lion, and finally to enter the city. The woman described the strength and beauty of Gilgamesh to Enkidu and told him of the way in which the king ruled his people. Enkidu's interest was aroused to such an extent that he decided to meet the king and challenge him.

In the meantime Gilgamesh had two dreams. In the first he foresaw the coming of Enkidu, and in the second he was told that the stranger would become a brave companion.

When Enkidu met the king in a wrestling match, he was thrown, recognised the master and the two became firm friends. Gilgamesh now wanted to go on a journey to the 'Cedar Forest' or 'The Country of the Living', to destroy the ferocious giant Humbaba. Enkidu hesitated and entreated Gilgamesh to consult first with Shamash, the sun god, for the Cedar Forest was his. Gilgamesh prayed to Shamash for protection, but the god asked him the reason for his journey. In reply Gilgamesh explained that he was tired of the city and wanted to go where no man's name was written, to set up a monument to the gods and to leave an 'enduring name'. Gilgamesh asks: 'Why did you give me the desire for this adventure if it is not to be fulfilled?' Shamash is placated and promises assistance.

Gilgamesh's mother, seeing that he was determined to go on this dangerous quest, called Enkidu and asked him to protect her son. Then the two men set out. The story now contains a description of enormous distances covered, of mountains scaled and their arrival at the gate of the Cedar Forest. After breaking this down they saw the Mountain of Cedars which was the dwelling place of the gods and the throne of Ishtar, the goddess of Uruk.

By now they were tired and lay down to rest. Gilgamesh had a dream of a mountain falling on him and being rescued by a blazing light. On a further occasion he had another dream. In this the daylight disappeared, darkness fell among flashes of lightning and lowering of clouds: the fire went out and everything turned to ashes. Then he fell into a mysterious sleep.

Eventually the two adventurers met Humbaba and the struggle began. Gilgamesh called on the god Shamash for assistance and Shamash sent 'the great wind', the north wind, the whirlwind,

the storm and the icy wind, the tempest and the scorching wind; they came like dragons, like a scorching fire, like a serpent that freezes the heart, a destroying flood and the lightning's fork'. Humbaba was forced to yield and begged for his life. Gilgamesh was inclined to spare him, but not Enkidu. He insisted on his destruction and Humbaba was killed. The heroes returned home triumphantly.

The next incident in the story is the theft of Ishtar by a neighbouring people. However, she was recaptured by Gilgamesh, with the aid of Enkidu. On her return Ishtar made advances to Gilgamesh but he spurned her, and in revenge she asked the higher gods to send down the Bull of Heaven to lay waste the countryside of Uruk. The two friends attacked the bull and slew him.

Now Enkidu had a dream. He dreamt that the gods had held a council with one another and had decided 'that because the two have killed Humbaba and the Bull of Heaven, one of them must die.' Shamash claimed, however, that this was done at his request. Enkidu fell sick and died. The king was full of sorrow and lamented his friend. 'What is this sleep which holds you?' he asked. 'You are lost in the dark and cannot hear me'. Then Gilgamesh himself became sick and decided to undertake a journey to seek out Enkidu and his own healing. He had heard of one man who was immortal, his ancestor, Utnapishtim, and he was resolved to find him to learn the secrets of death and immortal life.

So Gilgamesh set out on a hazardous journey which took him through immense wildernesses, green pastures and over rugged mountains. He slew the lions guarding the mountain passes and came to the mountain which guards the rising and setting sun. At the gate of the mountain were two monsters, half-men, half-dragons, who were astounded that a mortal had penetrated to their domain. They explained that the passage through the mountain was twelve leagues of darkness but Gilgamesh was undeterred and they let him pass.

Gilgamesh made the journey through the blackness and arrived at the garden of the gods where he met Shamash himself. Next he met a woman who barred his way, advising him to eat, drink and be merry. He explained who he was and the nature of his mission and she then advised him to find the ferryman to take him across the ocean. He repeated his story to the ferryman and was taken across the water.

On the other side he met Utnapishtim and explained that he had come to ask about the living and the dead. His chief quest was to find out how it was that Utnapishtim had achieved eternal life.

Utnapishtim told him the story of the flood and how the gods had granted him immortality because he knew their secret. But for Gilgamesh and his generation he said, things must be different. The times had changed and now all men must die. However, Gilgamesh could acquire immortality if he could stay awake for six days and seven nights.

Gilgamesh decided to make the attempt but failed and fell asleep. Utnapishtim's wife gave him some magic food and he awoke refreshed. He was led to a fountain of healing where his sickness was cured and he was given clothes which would remain fresh until he reached home.

He was told of the existence of a magic plant which had the power of rejuvenation. This he obtained but it was stolen from him by a serpent while he was bathing.

He returned to his city, grieving for his friend and praying to the gods to restore him. Finally the god of death allowed the ghost of Enkidu to appear and to answer questions concerning the netherworld.

In due course Gilgamesh died and his people mourned him. They said of him that it was his destiny to be king but it was not his destiny to achieve everlasting life.

To understand the Gilgamesh epic it is necessary to remind ourselves again about the states of consciousness of peoples in the ancient civilisations. They did not see the physical world as we do today, but were aware of objects and events in supersensible worlds -- a faculty which we have forfeited for our material concepts.

There was no sharp division between the physical and spiritual world. Hence there was no death, as we understand it. The spirit passed from the body but was still perceptible. Since there was no death, there was everlasting life, or if we use a modern term, a continuity of consciousness. Thus the search for the secret of death and the search for everlasting life can be equated. In a time when consciousness of the spiritual world was receding in favour of greater awareness of the physical, the search for everlasting life becomes the search for entry to the spiritual world.

Gilgamesh lived in such a period when the physical world was becoming the greater reality, when the old clairvoyant powers were fading, and when, in addition, a feeling of egohood, at least among the leaders of civilisation, was beginning to be felt. This is pictured in the building of the walls, the temple, in dissatisfaction with life, selfishness and 'lording' it over his people. Like Faust, Gilgamesh was searching but he lived in the actual age of the twilight of the gods; that is, he was living in both spiritual and physical worlds, but with the consciousness of the spiritual receding. His dreams also point to this fact.

The citizens, still within the old consciousness, called upon Anu, the father of the gods, for assistance. He consults with the other deities and Enkidu is created. Enkidu could be looked upon as representative of that portion of the human soul which remembers its connection with the divine, or as representing ancient clairvoyance.

In the story Enkidu is seduced by a woman; then the animals reject him, he wears clothes, eats human food and finally comes to the city. This is a picture of the dimming of clairvoyant vision and entry into the physical world.

Enkidu is brought to Gilgamesh and the two contend, then become friends, i.e. Gilgamesh experiences a re-awakening of spiritual perception, but of the old type.

Gilgamesh wants to go on a journey to the 'Cedar Forest' or the 'Country of the Living', to destroy the ferocious giant, Humbaba, and to leave 'an enduring name'.

Gilgamesh represents the forward evolutionary development of man and we can think of this journey as something taking place in the soul world. He wishes to make progress in his own development, under his own impetus. To leave 'an enduring name' means that he is seeking to become more united with the physical world.

This adventure is a dragon-slaying episode. There are forces in one's own being which must be overcome in order to progress. Enkidu — the old power — is nervous and does not want to go. He probably senses that he is doomed. Gilgamesh manifests his progressive nature towards egohood by asserting that he must leave a record of himself in earthly success. Enkidu suggests that Gilgamesh should first consult Shamash, the sun-god, for the Cedar Forest belongs to him. Here we have an obvious indication of a spiritual realm and the fact that one should seek spiritual guidance. The question that Gilgamesh puts shows the direction of his development. He asks of Shamash: 'Why did you give me the desire for this adventure if it is not to be fulfilled?' It is the cry of a man seeking to know his own nature and destiny — a man who is no longer being divinely led. He explains that he is tired of the city, wants to go where no man's name is written, to set up a monument to the gods, i.e. he is tired of the physical world and is seeking the spiritual.

Shamash grants him special assistance in the form of the winds — a picture of spiritual help; special weapons are made — a picture of further soul development.

The description of the journey, the dreams and events, are soul experiences. The mysterious sleep means a dimming of the consciousness. In the struggle with Humbaba, Gilgamesh is inclined to spare him, i.e. he is almost deceived by evil or not sufficiently awake to recognise its real nature, but Enkidu urges him to complete the destruction. It is like the story of Hansel and Gretel, where Gretel (the soul force) suddenly recognises the old witch for what she is. The knowledge suddenly dawns and Humbaba, like the witch, is destroyed.

Then the city of Uruk is attacked by enemies and the goddess Ishtar is stolen.

The significance of this can only be understood if we remember that the older peoples were lacking in a feeling of individuality. They lived in tribes or communities and had, as it were, a group soul, or a group ego. The goddess Ishtar represents this. Thus, when she is stolen, it is like a human being losing his ego — the citizens were demoralised and lost their spiritual direction.

One might also say that Ishtar's disappearance is another picture of the receding spiritual world. With Enkidu's help, Gilgamesh recovers the goddess, i.e. again the clairvoyant faculty is reawakened in him.

Now the goddess makes advances to the king and he rejects her. He realises now that there are dangers in making this connection with

the spiritual world — he would lose his individuality in the group consciousness. He retrieved Ishtar with the help of Enkidu (the old clairvoyance) and this is no longer the path to supersensible realms. The strength of a growing individuality is portrayed in the temerity with which he speaks to the goddess when rejecting her. His invective is quite entertaining. He calls her:

A brazier which smoulders in the cold;
A back door which keeps out neither wind nor storm;

A castle which crushes the garrison;
Pitch that blackens the bearer;
A leaky skin that wets the carrier;
A sandal that trips the wearer.

Ishtar calls on the gods to send down the Bull of Heaven to avenge her. Gilgamesh and Enkidu do battle with the bull and slay it.

In the story of the Bull of Heaven we have a picture of time events. It is the transition from one civilisation to another; a transition from one state of mind to another. The Egypto-Chaldean-Babylonian epoch stood under the cosmic influence of Taurus, the Bull. The slaying of the bull denotes the change into another period during which a new form of consciousness was to be developed. So Shamash claims that the bull's death was at his request, i.e. in the divine plan. Enkidu falls sick and dies; that is, the old form of atavistic clairvoyance dies out. Gilgamesh laments. His friend has gone and he knows not whither. He too becomes sick. It is the sickness of mortality. With the loss of spiritual vision he has become conscious that man is mortal. Death, mortality, loss of spiritual vision, these are one and the same thing. He now has to seek spiritual knowledge through initiation by his own efforts. So he decides on a journey to seek his ancestor Utnapishtim to find out the secrets of death, or of everlasting life, or to experience the spiritual world — all of which have the same significance.

Again the physical events described in the journey can only be understood as soul experiences — the monsters, the lion, the endless blackness, the garden of the gods, the temptation to give up. Significantly, in the garden of the gods he meets the sun-god himself, i.e. he is aware of the divine presence in a state of consciousness different from the one he had in the Cedar Forest where he had slept and dreamt.

He crosses the ocean and finds Utnapishtim. When the latter explains his immortality, he is really explaining that he, having lived in ante-diluvian times, had had a natural spiritual insight and that therefore there was for him no death. The crossing of the threshold for him and his contemporaries did not entail a change of consciousness. 'Now' says Utnapishtim, 'all men must die', meaning that in the new age men will be aware of a spiritual and physical world but without insight into the spiritual. Gilgamesh can achieve immortality (spiritual vision or initiation) only by staying awake (in the spirit). He is at the portal of initiation. He falls asleep, however, and therefore the secrets of the spiritual world are not

revealed to him. The door is closed. Nevertheless, his sojourn in the realm beyond refreshes him, like sleep. He obtains the magic plant of rejuvenation but loses it again, i.e. he cannot tap the real source of life.

When he returns to his city he is conscious of the existence of a spiritual world which he has entered and which now manifests itself to him vicariously (Enkidu's appearance), but in which he is not at home. It is almost as if he had, as it were, learned the alphabet, but not learned to read the book.

Thus in this story we have a picture which shows the loss of direct original clairvoyance. The golden age has passed. Gilgamesh seeks to attain direct knowledge of the spiritual world through initiation but does not succeed.

In the next cultural epoch, Greece, Rome, we shall see how further progress is made towards individualism and the material world.

THE FOURTH CULTURAL EPOCH

As in the case of the earlier cultural epochs, it is not the aim here to give a complete history of the period, but to deal with the essential and special characteristics of these civilisations in the context of the whole of the history teaching. At the same time we must bear in mind the age of the children concerned. At a later stage in the school, when pupils have reached the age of sixteen or seventeen, it is possible to deal with the historical developments and their significance more thoroughly. At present we are dealing with children of eleven and twelve, to whom we want to convey the essence of the Graeco-Roman period.

In children of eleven the intellectual faculties are only just awakening. We must therefore still give scope to the feeling-imaginative understanding, i.e. we give stories and background information in a descriptive manner, although it is now also possible to introduce a few concepts.

Our general theme in teaching history is the development and evolution of the human being. It traces the development of man from the time when he was conscious of a spiritual world but had little self-consciousness, to a time of awareness of the material world only, and a strong consciousness of himself as an individual with growing powers of thinking.

The Graeco-Roman period shows:

1. The further conquest of the physical world;
2. The development of individuality;
3. The birth of thinking.

These things, however, manifest themselves differently in the different civilisations. We must therefore treat them separately.

The task is especially complicated since there is such an abundance of material and, in the setting of the school, not much time available. In the Steiner curriculum perhaps two or three weeks can be devoted to Greece in Class 5 (age 11) and four weeks in Class 6 to Rome. It is possible, however, to bring some of the material into other lessons. There is no reason, for instance, why some of the literature should not be used as readers. The stories from Greece can be told over the whole year in Class 5, and those of Rome in Class 6. In using the suggestions made here, the teacher should not be deflected from finding and making use of any other material which may appeal to him.

It is always advantageous in teaching children to connect their minds to something they already know. Since history is not an isolated series of events, this aspect is particularly important. If pupils find things of Greek or Roman origin about them, their interest is stimulated. In this case there is no difficulty since there are immediate examples in the language we speak. A great many of our learned and scientific words come from the Greek or Latin, and we should find that a great many common words are Latin, if we were to pursue their derivation. Words such as philosophy, biology, metamorphosis, photograph, telescope, telephone, are Greek. From the Latin come such expressions as intelligent, judiciary, domicile, conduct, transfer, library. Ideas and systems of organisation have been bequeathed to us, as, for instance, democratic government and the hierarchical church system. In England are many physical reminders of the Roman presence which we will mention later. If we travel into the Mediterranean, we find both Greek and Roman remains.

After some sort of general introduction describing the land, peoples, customs and beliefs, there are four main themes which must be dealt with. The first is the Mythology, or rather the stories from the Mythologies. These can be told or read simply as stories during the whole year. The second and third themes touch upon the internal political development and the external historical events. The fourth is due to the fact that outstanding personalities now appear — human, in contrast to divinely inspired personalities — and we must therefore give biographies. In actual practice the themes may interweave.

GREECE

As with India, Persia, Egypt, it is interesting to look at the geographical structure of the country whose civilisation we are about to describe and the way it came to be settled.

Greece presents a stark contrast to Egypt. It is very mountainous with an extraordinary jagged coast line. It consists of land which was once submerged but was thrust up through volcanic activity. Off the coast are over five hundred islands. The scenery is varied; sometimes it offers bare landscape, sometimes snow-capped mountains. There are grasslands and forests. On the coastal plains and in the lower valleys, crops such as corn, vines, olives and oranges can be grown. Metals are found in the mountains. Much of the rock is marble; hence a beautiful building material is at hand. There is a great deal of sunshine.

In its heyday, Greece was at the crossroads of the world. To the east was Asia Minor; to the south, Egypt and North Africa; to the north were the Alps, and in the west the Pillars of Hercules (Gibraltar). Beyond these bounds the world was unknown, or rather, to the Greek mind, there was no world beyond.

Ancient Greece was settled by tribes which came from the north and the east — the Ionians, Achaeans, Aeolians, Dorians, etc. The terrain made communications difficult and although related, these peoples did not become one nation but organised themselves into the so-called city states. They spent a great deal of time fighting one another but at the same time they felt united in many ways. They spoke the same language; they shared the same ideas about the gods and the evolution of the world; they had similar ideas on government. Their athletes met together every four years for the Olympic games when contests were held in running, jumping, wrestling, discus and javelin throwing.

The Greeks spoke of Gods, Titans and Heroes. These were, in varying degrees, supernatural beings. The Titans were the children of earth and heaven, created by powerful gods in the past, and present ruling gods like Zeus were their descendants. The Heroes were half gods and half mortals. (We should call them initiates).

The gods lived on Mount Olympus and a gate of clouds, kept by goddesses called the Seasons, used to open and shut to let them in and out. Zeus was the chief ruler; Aphrodite, the goddess of beauty; Phoebus Apollo was the god of the sun and the most beautiful. Music, poetry and the fine arts were under his care. Diana was the goddess of the moon and of the hunt; Athene, of wisdom; Poseidon, the sea; Eros, of love; Hades, of the underworld. The gods were ever

present to the Greeks who believed that they helped them and intervened in their affairs:

There were also nature spirits who lived in the trees, woods and rivers. Naiads were the nymphs of the brooks, streams and lakes. Dryads lived in the trees; Satyrs in the woods and fields. Aeolus was the king of the winds which he kept shut up in a cave, letting them out occasionally.

The Greeks had two special institutions which we find difficult to understand. One was the so-called Mystery Centres, and the other the Oracles. The Mystery Centres were really places of learning. They were a sort of church and university combined but the scholars in them learned to appreciate and perceive spiritual forces behind the world of matters. The oracles were a sort of temple or were situated in the temples. If anyone had a problem, he could bring it to the priest at the oracle who was conditioned to hear the voices of the gods. Through the priest the suppliant would get an answer.

From the above information it will be obvious that the Greeks were in some measure still in touch with the spiritual world.

In addition there is much factual information which can be given, as, for instance, the Greek way of living, their interests, foods, clothing, houses etc., not forgetting the great achievements in drama, architecture and sculpture, but this is readily available in history or text books and is not included here.

THE GREEK STORIES

In the first of these booklets (History I) we mentioned the birth of philosophy in Greece about the year 600 B.C. A new means of perception was developing in the human mind. The old faculty of spiritual vision or clairvoyance was disappearing and thinking was taking its place. The direction was towards intellectual thinking and secular life. The Greek of that time felt himself in something of a half world. He felt some connection with a spiritual world but was losing consciousness of it.

The stories and legends of Greece arise out of this twilight of the mind. They are representations of real happenings or experiences. They are symbolic, allegorical. For this reason they are also particularly suitable for children of the eleven/twelve age group. The stories mirror the pupils' own development since they too are emerging from a more dreamlike state into one of clearer consciousness. This objective picture of their own development serves to give them a hold in life as they are given a picture of their own experience. For the children themselves, it is enough to tell the stories and no background information or explanation should be given at this stage. They may well look at these things again with a different understanding in Classes 10 and 11. It is, however, useful for the teacher to penetrate a little more closely into the significance of the material.

Five stories may well be used as class readers in Class 5 or for silent reading; or the teacher can digest them first and retell them. It is worth mentioning that a story works much more powerfully if it is told rather than read. This is the

material which can be spread over the year and need not necessarily be compressed into the main lesson 3 or 4 week period. Indeed this would hardly be possible.

The five are the Iliad, Odyssey, Argonauts, Theseus, Perseus. The first two deal with the Trojan war and its aftermath, and are available in many shortened forms. The originals are rather formidable. The other three are contained in Charles Kingsley's delightful book "The Heroes".

It is not necessary to give the content of these stories here, only to draw attention to their significance.

The Iliad

In the Iliad we have the story of the Greek heroes who had sailed to Troy (or Ilium) to rescue Helen, the wife of Menelaus, King of Sparta. She had been abducted by Paris, a son of Priam, King of Troy.

Whatever the historical merits of the story, we observe several matters relative to the general historical theme.

Comparing the Mahabharata with the Iliad, we notice quite different ideas and attitudes. In the former these come to expression in ideas of noble courage rising above the fear of death, generosity, princely behaviour, honour, hatred of killing, forgiveness of enemies. A lofty spiritual tradition is apparent. In the Iliad we find expressions of fear, hatred, anger, jealousy, fraud, cruelty, lust to kill. In other words the Iliad shows a much more human aspect. The self-responsible individual is emerging and his lower nature manifests itself.

The war between the Greeks and Trojans is a war between men who are directed by the gods, yet there is a difference between the adversaries. In the orient, to which Troy belonged, there were priests and monarchs divinely inspired who directed the masses. Thus we see in Troy an ancient patriarchal civilisation headed by Priam, who was both king and priest, surrounded by his fifty sons and daughters. The chief characters have an air of nobility.

By contrast, the Greeks are sharply characterised individuals, with very human reactions. Achilles is furious; Odysseus wily; Agamemnon has lust for power. The Greeks are away from home, in a foreign land. "Homeless" in a story can very often be interpreted as a seeking for something new.

The struggle between the Trojans and the Greeks is a struggle between the old and the new. On the one hand there are priest dominated masses and on the other individuals. (We shall see the same sort of struggle in the Persian wars with the Greeks). The contest is between theocracy and democracy; clairvoyant consciousness and independent thinking. The end of the story is significant. Troy is overcome by the ruse of the wooden horse; i.e. thinking, human cleverness dependent on the intellect, wins the day.

For the Greeks this saga was something more than a story or history. It showed them the essential difference between themselves and the Asiatics.

The Odyssey

The sequel to the Iliad is the Odyssey, the wanderings of Odysseus. This is possibly the most important story of all for our particular purpose. If all else were sacrificed, this story alone would give some idea of the Greek mission.

Odysseus leaves Troy with his companions on his return journey to Greece.

He is wind- and storm-tossed, loses all his friends, endures innumerable hardships, returns home penniless and an outcast, to find his wife being wooed by others who would like to marry her and take over the kingdom.

The story may be based on fact but it is on quite another plane that we can understand it. We can look upon it as an allegory and transfer the events to the experiences and strivings of the developing human being.

Odysseus overcomes the Cyclops, the one-eyed monster. The one eye represents the old form of consciousness. This is destroyed. A monster usually portrays the forces of the lower nature, the purely physical. Odysseus recognises Circe as an evil being and has some mystical experience as evidenced by his descent to the nether world. He withstands the blandishments of the Sirens (worldly attractions). He sails between Scylla and Charybdis (he keeps a balance between two opposing negative forces). He spends seven years with Calypso. This is a picture of a man in search of his own soul. He stays with Alcinous; he appreciates the joys of the world. He gets home, shipwrecked and in rags. The significance is that he has lost everything of a transitory nature but he has found himself. He is "home" and he becomes "master in his own house". Athene has been his special guide and friend. In other words he has been guided by the power of clear thought.

Odysseus has advanced from the mental state of the Asiatic. He has attained greater consciousness and a mastery over the lower emotions. He has trod the path of individual responsibility. He has used his "head". To be "master in one's own house" means to be master of oneself, to rule the emotions by thought and to be conscious of oneself as an independent individuality.

The Odyssey demonstrates the special mission of the Greek in picture form. We shall see the same thing in different guise when we consider the development of philosophy.

The Argonauts

The story of the Argonauts shows the change in consciousness between one cultural epoch and another.

Phryxos and Helle were twins who were suffering from the cruelty of their stepmother. They were advised to flee and were transported on the back of a ram with a golden fleece, eastwards. Helle fell into the water (hence the name Hellespont) but Phryxos reached Colchis where the ram was sacrificed and its fleece given to the king of that country. The king hung it on an oak tree where it was guarded by a fierce dragon. Jason, together with other heroes, Orpheus, Theseus, Hercules, sailed away to bring it back to Greece. Jason, with the help of Medea, the king's daughter, recovered it. First he had to overcome two fire-breathing bulls, then plough land with them and sow dragon's teeth from which immediately sprang armed warriors. Then he had to overcome the dragon. In these exploits he was successful and he sailed back home with the golden fleece.

The interpretation of this story is something like this: the stepmother represents the enclosing forces of the material world, the fading of spiritual vision. (There is the same theme in fairy stories such as Hansel and Gretel. It is the stepmother who causes the children to be cast out of their father's house). Direct vision was the possession of the eastern peoples, and this vision was a combination of knowledge and religion. This sort of wisdom still existed in the east and the golden fleece represents this. But in the west, in Greece, the old faculties were dying out and new ones taking their place. It was only possible

in Greece to obtain this type of knowledge through a process of initiation and initiation requires trials and a strengthening of self. The Argonauts are the initiates. In order to obtain the Golden Fleece, Jason must overcome his lower passions, which he does with the help of Medea, his higher self. (We have already seen similar processes in the cases of Zarathustra and Gilgamesh). The heroes bring back the fleece to Greece. That is to say, the Mystery Schools are founded where pupils, by a process of initiation, may acquire the wisdom which men of earlier times had possessed naturally.

This story, of course, refers to the beginning of Greek culture. It was the task of the Greeks to develop the power of thinking and during the course of their civilisation the Mystery Schools were superseded. We shall return to this point when we discuss Socrates.

Theseus

Theseus is the hero who slays a bull-like monster, the Minotaur, to whom human sacrifice has to be made. To find this creature he has to penetrate to the centre of a labyrinth and then find his way out again. He is able to do this by means of a thread given to him by the princess.

In the world cycle of events there is a change of civilisation approximately every 2,000 years. This figure coincides with a twelfth part of the cosmic year. The cosmic or Platonic year lasts for 25,920 of our years. There are twelve signs of the Zodiac, hence each cultural epoch takes place under the influence of one particular sign. The Egyptian-Chaldean civilisation developed under Taurus, the bull, hence the frequent reference to bull themes. When the Taurus period ends, Aries, the ram, is the dominating influence. This sign denotes intellect.

Theseus kills the Minotaur. This represents the end of the Taurus period and the beginning of that of Aries, in which the intellect is the important factor. The monster is overthrown by using Ariadne's thread, i.e. logical thought. The labyrinth can be thought of as the human brain.

As with so many of these stories, there may be a factual basis, as well as a symbolical one. Indeed, they may be understood on many different levels.

Another interpretation of the Theseus adventure would be to think of man struggling with his own lower nature. At first he loses. This is the human sacrifice — his good impulses are destroyed. Then his better self, the princess, emerges, and using brains and intelligence — the thread — he wins through.

Perseus

Perseus is one on whom the gods shower favours. He is inspired by Athene and given winged sandals by Mercury. He slays the Medusa, the Gorgon with snakes for hair. He then overcomes a dragon and rescues his bride-to-be.

This theme is found in all mythologies and fairy tales. The human being overcomes evil through the forces given to him by the gods. Finding his bride is like the prince finding the princess, i.e. his true self. In this particular case the assistance is given by Athene, that is, by using the power of thought.

We will now consider some of the shorter stories which can be used within the actual three or four week history period.

Demeter and Persephone

The drama of Demeter and Persephone typifies what was happening within the soul of the individual Greek. This story is usually interpreted as the story of springtime but its real significance lies much deeper.

Demeter (or Ceres) is the earth-mother whose daughter has been abducted by Hades (Pluto) King of the Underworld. By divine decree the girl shall be released if she has not eaten while in the underworld. She has, however, partaken of six pomegranate seeds and hence it is decided that for six months she must live in the lower world and six months in the upper.

To the Greeks nature was something more than plants and landscapes. Nature was the great all-sustaining, all-pervading power and was experienced as a living being known as Demeter. In our modern abstract way of thinking we would say that Demeter represents the immortal or the spiritual world. The human soul, born of the divine, incarnates; thus we see Persephone seized by Hades and her vision of the earth, sea and sky disappear. This means that the memory of the divine is lost and the figures that Persephone now sees about her appear as ghosts. They are the physical beings but appear only as shadows because their spiritual counterpart is no longer visible. The significance of eating means that the senses become bound to the lower world. Henceforth the human soul is a citizen of two separate worlds.

Eventually, although this is not contained in the story, the experience of the spiritual world fades entirely.

Hercules

Hercules is a figure who always excites interest. From what we have already said in several connections, it will be apparent to the reader now what his twelve labours really represent. Again, we have a path of initiation. The labours are really the path of the inner development of the soul. In overcoming the beasts, Hercules is controlling his own lower desires. In cleansing the Augean stables, he is purifying his own soul. Obtaining the apples of the Hesperides means that he gains immortality. In this connection, as with Gilgamesh, it is the same thing as spiritual vision. With this knowledge he was able to visit the kingdom of Hades and subdue Cerberus; i.e. he solved the mystery of death.

Prometheus

The epic of Prometheus embraces a wider epoch than Greece itself. Let us recall for a moment the general theme of our whole history teaching, which is to show how man gains a greater awareness of the physical world and at the same time a greater consciousness of himself as an individual. We have characterised this development in the earlier epochs. In Greek times there is a definite turning point.

The Prometheus saga symbolises a development which began long before Greek times and will continue long after. At the same time it vividly characterises the change.

We said that the Graeco-Roman period shows a further entanglement with the physical world, a growing feeling of personality and a switch to the use of individual intelligence. These matters are incorporated in the Prometheus story.

Prometheus is the legendary creator of man and giver of talents. He steals fire from the gods and gives it to humanity. For this he pays the price. He is chained to a rock and a vulture gnaws at his liver during the day and it grows again in the night. He has a secret which Zeus would like to know but he does not reveal it until he is rescued by Hercules. Chiron, the Centaur, is sacrificed in his place.

Prometheus represents that supernatural power which guides man towards the physical. When the story speaks of the creation of man, we must think of creation in the physical sense. The human being was in existence in a spiritual form before he became clothed with a physical body. It is a matter of immortality putting on mortality. The human spirit, having incarnated in a physical body, now turns its attention towards the conquest of the physical world, or rather, it is directed towards this world. Hence Prometheus is described as the agency which teaches man to write, to build ships, to use wood, stone and metals; but above all he gives the fire of the gods to the human being, i.e. man acquires intelligence, the power of thinking. This makes him the potential equal of the gods. (In another story from another culture we are told that man ate of the tree of knowledge.) Prometheus himself is now chained to a rock, which represents the physical world, and he endures great suffering. He knows a secret but will only divulge it when the time is ripe. He knows that Zeus must marry a mortal to produce a son who will be god-like; that is to say that the divine must unite with the human to produce human wisdom. It could be expressed another way: original spiritual vision is lost to mortal man but through the use of the divine fire, the power of thinking, to penetrate the physical world, the human consciousness is reawakened to the existence and perception of the spiritual in a new form. This can only happen at a certain point in evolution.

Hercules is one who achieves this spiritual development. He becomes an initiate and has the power to overcome the evil threatening Prometheus. The Centaur, half man and half animal, is sacrificed in his place, i.e. the lower instincts are overcome. Teachers will find this poem useful (dactylic hexameter):

Hymn to Prometheus

Hail to Prometheus, the Titan, the helper of man and creator.
Clay was the substance he used and in likeness of gods then he
shaped it.
Goodness and evil from hearts of the beasts in man's breast he
enfolded.
Fire he brought down from the realms of the skies to perfect
his creation.
Movement of stars he explained to the wondering earth-dwelling
people.
Numbers he taught them to use and the plants which heal
sickness he showed them.
Symbols he taught them to write, representing the sounds of
their speaking.
Building of ships he did teach and the training of beasts to
man's service.
Into the depths of the earth did he guide men to find precious
metals.

Zeus he defied and brought fire down again when the god would
deny men.
Torment and anguish he suffered for harsh was the fate decreed
for him.
Bound to a cliff and tormented and tortured by day by a vulture.
Bravely the Titan endured and at length one arrived to release
him.

These are the stories and legends which we consider best suited for this particular period of history. Naturally a teacher may have a special liking for others and he should then use them. There are a great number of shorter stories which should be read or told to the children. Many of them illustrate the feeling of the Greeks for the divine in nature.

Next we will consider the political developments.

THE CITY-STATES

Not until the time of Philip of Macedonia and Alexander the Great did the Greeks become one nation. Originally they organised themselves in city-states, and by modern standards they were relatively small. A state had perhaps a population of some 100,000 inhabitants and it was about the size of an average English county. The states were often at war with one another.

Although they spoke the same language, had the same ideas, and although the same development towards a feeling of individuality was taking place in all of them, each citizen was very conscious of the community in which he lived. The personal became manifest in the artistic-philosophical sphere, in social and political matters it was restricted by a community consciousness.

Nevertheless, it was the Greeks who gave us the word "democracy", rule by the people, and the Greek states were organised as democracies.

Two of the most famous were Athens and Sparta, sometimes rivals and sometimes allies, presenting a great contrast in some respects and great similarities in others.

Solon was the great lawgiver of Athens. He lived from 638 to 558 B.C., and was a wealthy merchant, philosopher, poet and traveller. Disagreements and divisions of parties had created chaos and it was Solon who remodelled the constitution.

Among other things it was decided that all those who were in prison for debt should be freed; no man should be made a slave for debt; all classes of people should have a voice in the affairs of state; men of every class should serve as jurymen in courts of law; a senate of four hundred members was created. Solon improved the coinage and introduced a better scale of weights and measures.

In course of time Athens became the leading city in the artistic and intellectual field.

Sparta had been given its laws somewhat earlier by Lycurgus, who lived in the ninth century B.C. Sparta was the capital city of the district known as Laconia.

Lycurgus, like Solon, had been a great traveller. He had visited Crete, Egypt, India, and had studied their laws, government and customs. As a state of anarchy was prevailing in Sparta at the time, the people asked Lycurgus to draw up new laws. This he did.

The highest position in the state was to be occupied by two kings and their powers were counterbalanced by a senate of 28 persons. The kings only ruled by popular will. They were more figureheads than rulers. They had the privilege of giving their opinions first in the assemblies, acted as umpires in disputes and commanded the army. There was a national assembly to which elected representatives were sent from the other cities of Laconia. Thus the people had a say in public affairs.

Lycurgus requisitioned all the land which was then parcelled out again equally. Customs were introduced to condition the boys for hardship with the idea of producing good soldiers. At seven boys left their mothers and were trained in arms and feats of endurance. They went barefoot and naked in the summer and had only a simple cloak in winter. They slept on reeds gathered by their own hands. They were flogged to toughen them. Whereas Athens cultivated the artistic, Sparta devoted itself to war. The city had no walls. The boast was that its soldiers were its walls. Talking was discouraged — hence our word "laconic".

Legend has it that Lycurgus wanted to ask the oracle at Delphi if his laws were good. Before he went he assembled the citizens and extracted an oath from them to respect his laws until at least he returned. He then journeyed to Delphi and the oracle pronounced his laws: "Perfect! As long as Sparta observes them, she will surpass all other cities in glory". He sent this message home and starved himself to death.

The Spartan attitude is well illustrated in the story of Leonidas and his three hundred men. With allies they were holding the pass of Thermopylae against the Persian army, but a traitor showed the invaders a way round. The Spartan law said, "Conquer or die". Leonidas and his soldiers fought to the last man and all died. A stone with these words now marks the spot where they fell:

"Go, wayfarer, to Sparta. Say that here, obeying her, we fell".

Another little anecdote tells of a Spartan who was asked how he became so famous. His answer was: "By despising death".

There is also the story of a mother waiting at the city gates for news of a battle in which her six sons were fighting. A messenger came and she was told that five were killed. "That was not what I wanted to know", she said, "how did the battle go?" "We were victorious". "Then I am satisfied" was her answer.

We see then in the city-states the beginnings of democracy. All men were citizens and played an active part. The single citizen identified himself with the corporate life. Let us quote Pericles:

"Our constitution is called a democracy because power is in the hands not of a minority but of the whole people. When it is a question of settling private disputes, everyone is equal before the law no-one is kept in political obscurity by his poverty Our love of what is beautiful does not lead to extravagance; our love of the things of the mind does not make us soft".

Yet the above statement has to be qualified. Women played little part in public affairs and not all men took full part. Greek culture flourished on the basis of slavery, but the attitude to slaves was on the whole a benevolent one. A great many slaves were prisoners of war. To the Greeks it seemed that some people were born to rule and others to serve. What mattered was that all should be incorporated in a well ordered society which functioned harmoniously.

EXTERNAL HISTORY

As far as we are concerned here, the main historical events centre round the war with Persia. Whatever may be given in detail, the main point is the clash between east and west — despotism versus democracy.

There were some Greek settlements in Asia Minor, a part of the Persian Empire, and they revolted against their overlords. Athens sent help and Darius, the Persian ruler, decided to punish the city and subjugate all Greece. He transported an enormous army by sea in 490 B.C. and landed a little north of Athens at Marathon.

The Athenians now sent a swift runner to Sparta, their greatest rivals, to ask for help. He covered the distance of over a hundred miles of broken country in less than two days. (This feat is the origin of our expression "Marathon"). The Spartan force reached Athens in three days only to find that battle had already been joined and the Persians defeated. Some ten thousand Greek soldiers had been involved and they had been heavily outnumbered. One estimate of Persian dead alone was six thousand. The Persian fleet returned to Asia.

Darius died in 485 B.C. and was succeeded by Xerxes who decided to add Greece to his empire. He built a bridge of boats to cross the Hellespont but this was destroyed in a storm. A second bridge was built and, according to reports, it took seven days and nights for the Persian hosts to cross. The army consisted of men from all quarters of the Persian empire. It is said that there were so many that the rivers of Greece were exhausted, so many men took water from them. The numbers involved are estimated at 300,000. They came through the pass of Thermopylae after overcoming the resistance there.

While the armies were crossing the land, a Persian supply fleet was sailing towards Athens. The city was abandoned but the oracle had prophesied that it would be given impregnable walls of wood. This is taken as a reference to the Greek ships which sailed out to meet the enemy.

In the great naval battle of Salamis, 480 B.C., the Persians were defeated. The following year they were defeated again in another sea battle at Samos and on land at Plataea. In 468 B.C. on the banks of the river Eurymedon, the Greeks won another great victory and the Persian might was broken for all time. Xerxes was murdered in 465 B.C. and his empire disintegrated.

The Greek-Persian war was a struggle between individuals and dictatorship. The Greeks were learning that all should have a say in making laws which all would obey because they were agreed by popular will. The east was still ruled by despots.

The point is well illustrated in a report that Thucydides makes on a conversation between the Persian king and some Greek prisoners. The Greeks say that they fight as free men and of their own volition, but the Persian cannot believe them.

BIOGRAPHIES

(These are only short notes. The teacher is recommended to make a more detailed study of those characters which interest him).

We have spoken of Greek times as the time of the birth of the personality and of independent thinking. Children of eleven are becoming more aware of themselves as individualities, and therefore from both points of view it is right and proper now to deal with personalities in a biographical manner. Naturally in speaking about individualities much will also be contributed to a general appreciation of the whole period of culture. There are a great many characters, the description of which would be extremely useful. Those taken will depend to some extent on the teacher's taste and the time available but children should know something of those suggested.

Although of undoubted interest, it is not necessary to deal with all details of their lives. We must bring out the salient points relative to our studies. It is a matter of characterisation, of bringing home the fact that here are individualities, that we distinguish separate and distinct personalities. It is not necessary to say this in so many words. The very fact that one describes these persons has its own subtle effect.

Pythagoras, born 584, died 506 B.C.

When Pythagoras is mentioned, most of us think of the theorem which bears his name. It is one of the great sins committed towards us in our education. Pythagoras was a great scholar with universal knowledge who wanted to understand the world rationally.

The oracle at Delphi had promised his mother "a son who would be useful to all men and throughout all time". He was a great searcher for knowledge and sought this from priests and philosophers. He found contradictions in their teachings but was content to absorb their wisdom and to meditate upon it. He realised that earth, heaven and man are all interconnected and that there are common rhythms in man and the cosmos. He sought the wisdom of the Egyptian initiates and spent twenty-two years with them. Egypt was conquered by Babylon and in this way Pythagoras became familiar with the religions of other peoples, the Chaldeans, Persians and the Jews. He conceived the idea that all religions contain the same basic truth. After twelve years in Babylon, he returned to Greece where he restored faith in the oracle at Delphi. He stayed there for a year and then went to southern Italy where he founded a sort of university, a Mystery School. Novitiates were carefully selected and had to undergo trials and tests before they were admitted. He taught religion, the sciences, philosophy, psychology, but among other things he also taught the necessity of the human being trying to improve his own nature. He said that the meaning of the universe is not to be found in what we perceive, but in what

man produces from his own inner self. He explained that the eternal laws of existence are to be found within the human soul.

Pythagoras founded an order which was eventually attacked and dispersed by enemies but it lasted for two hundred and fifty years.

(There is much more to be said about Pythagoras and the Pythagoreans but this is a study for Class 10).

Pericles, born about 494, died 429 B.C.

Pericles was the most famous Athenian statesman. It is said that his manners were marked both by gravity and dignity. His integrity in financial matters was irreproachable. He was an eloquent speaker. He was trained as a soldier but he was also a learned man. He was a pupil of Anaxagoras, one of the first of the "thinking" philosophers.

Pericles characterises the Greek attitude in his famous funeral oration, anticipating the Aristotelian approach. He says, "The barbarian goes into action because he is told to do so. We Greeks observe, think and then act".

Pericles believed that freedom was to be found in a state where the citizens were ready to obey the laws made by themselves. He arranged a sort of parliament by having representatives chosen to it by lot. In this way, any man, rich or poor, might serve. In order that no hardship should ensue for a poor man who served, a small daily payment was made. This parliament or council managed the finances of the city, arranged public works and made the laws.

With the idea that the laws made in Athens would be good for other people, Pericles waged wars of aggression against neighbouring states and founded more distant colonies.

Among his many achievements he arranged for the needy to be supported by public funds; he persuaded rich citizens to give freely in order to build a theatre and buildings worthy of the city; he organised a fleet for the defence of Athens. Under his leadership, Athens became not only a beautiful city in the physical sense but it also became the intellectual queen of the Greek states.

Thucydides, born 471, died 400 B.C.

As an historical figure, Thucydides is one of the most important. Before his time there were no real written records of history and he can be considered as the first historian. He was one of the few survivors of the plague which ravaged Athens in 430. For some reason which is not clear he was exiled but this gave him an opportunity of observing the Peloponnesian war from the distance.

He was a collector of facts; he was discriminating in retelling, and wrote in a condensed, concise form. He traces the development of events, the motives of people, and the relevant relationships. He writes impartially.

Thus Thucydides presents an excellent example of the "modern" man; his thoughts are logical and his work objective.

Aristides, birth date unknown, died about 468 B.C.

Aristides was a statesman and a general, surnamed the "Just". At the battle of Marathon he persuaded the other generals to relinquish their commands in favour of Miltiades; and to this is ascribed the great victory. Through the jealousy of a rival he was banished but left Athens with prayers for its welfare. He returned three years later to take part in the battle of Salamis. In the battle of Plataea, he was the victorious commander.

Through his influence a law was passed in Athens giving all citizens the right to be elected magistrates. It was also due to his powers of persuasion that Athens became the centre of resistance to the Persians. To meet the costs of the wars he induced the Greeks to impose a tax and he himself was then entrusted with the administration of it. For his honesty and integrity he became known as Aristides the Just. He died a poor man.

Alcibiades, born 450, died 404 B.C.

It may be thought that this is not a very worthy character to describe to children and there is justification in this. However, light and shadow go together, and we are portraying historical figures who are outstanding individualities, hence we may include Alcibiades.

This was a person of great physical beauty, combined with dissoluteness of manners, determination of will and great abilities. Socrates tried to reform him but in vain. He was something of an irreverent buccaneer. He was an Athenian and led various military expeditions. He was accused of profaning and divulging the mysteries. He joined the Spartans and betrayed the Athenian plans to them. He was denounced in Athens, cursed by the priests and banished. He wandered further afield to Sparta but engaged in intrigue to return to Athens. Here a revolution broke out, he was recalled and made commander of the fleet. Unfortunately for him, he lost the battle, was again banished and went to Persia where he was assassinated.

Socrates, born about 469, died 399 B.C.

Among the great individualists of Greece, Socrates occupies a very important place. He had learned to be a sculptor, had studied geometry, astronomy, philosophy and had served in the army but as far as worldly possessions were concerned, he was a poor man. He was small, with an ugly face. He was both witty and serious. In our study of Socrates there are three things of importance:

1. His actual teaching;
2. His method;
3. His attitude to life.

1. With regard to his teaching, he believed in a divinely inspired world of which the physical was a manifestation. He believed that the gods made known their existence by their operations. He believed that reason alone could attain the truth and he did not wish to be initiated because that would mean a seal of silence. Through his reasoning, however, he acquired the same knowledge as was taught in the Mystery Centres and this he proclaimed. It was this that brought him into conflict with officialdom and led to his death sentence, because (it was

alleged) he had betrayed the Mysteries.

He spoke of an internal voice, what we should now call conscience; but to the Greek this was something new. Up to then, "conscience" had been experienced as something outside man as was portrayed by the Furies in the drama. He believed in an inner development of the soul such as conquering physical desires and governing the temper.

2. His method was to teach his pupils to observe, analyse and think.

Then he would cross-examine them:

What is justice?

What is piety?

What is temperance?

He wanted to lead men's minds to the eternal truths by philosophical thought. It was a sort of initiation process but one whereby the pupil had to school his own thinking.

3. His attitude to life was that he had a duty to perform. One might call him a reformer. The charge against him of corrupting the youth is only valid if we can consider any break from tradition a corruption. In a sense he was proclaiming the new age of reasoning.

He had some very famous pupils but he was willing to talk to anyone, anywhere. He also succeeded in making many enemies. He considered it his duty to examine men of all degrees as to their knowledge to convince them of their ignorance that they might therefore become wise. It is not given to all men to be gracious when their ignorance is exposed, hence his unpopularity in certain quarters.

Aristotle, born 384, died 322 B.C.

In Aristotle Greek philosophy achieves its peak. What had begun some three hundred years earlier in the faint gropings towards intellectual thinking is now consolidated. The power of thought has come into its own.

Aristotle spent twenty years studying with the great philosopher Plato but did not agree with his ideas, and founded his own school, the Lyceum, in Athens. Like Socrates, Aristotle looked at the world in a different way from that of his predecessors and taught his pupils to do so. He advised his students to observe, collect facts and then come to a conclusion. This is what we call logic — following a line of ideas where one thought depends on the previous one. An example of Aristotelian logic is:

All men must die.

I am a man.

Therefore I must die.

His studies were universal and he wrote down his ideas. Among the things he wrote about were space, time, the heavens, matter, nature, art, mathematics, politics, ethics, economics. He was a great biologist and made the first classification of animals. He concerned himself a great deal with the relationship between the human being and the rest of the world.

For four years he was tutor to the son of Philip of Macedonia, the boy who later became known as Alexander the Great.

However, the outstanding achievement of Aristotle is the demonstration of the new faculty at work in man. Three hundred years earlier men still had some perception of another world. Now this faculty had been displaced by thought. The world could be understood by the thinking process. A state-

ment or observation was true because it could be proved by the thinking process of logic. This is a discipline in thinking processes which has lasted two thousand years.

Archimedes, born about 287, died 212 B.C.

In connection with the thinking processes of the mind and the direction towards the physical world, one can speak of Archimedes, one of the first scientists.

Archimedes interested himself in mechanics, hydrostatics, the mathematical measurements of spheres and cylinders. He invented the compound pulley and an apparatus for raising water — the screw of Archimedes. There is also the famous discovery he made while sitting in his bath: a body immersed in a fluid loses as much in weight as the weight of an equal volume of the fluid.

He made a model to show how the planets revolve and legend has it that he invented a series of levers and pulleys which were used to upset the Roman ships when they besieged his native Syracuse.

Alexander the Great, born 356, died 323 B.C.

The other great figure which merits attention is Alexander the Great. If the teacher has the time, interest and inclination to deal with Alexander's conquests, he is, of course quite at liberty to do it. In our context, however, the matter can be handled briefly so long as the important things are made clear.

According to the legend, there were, on the day of Alexander's birth, wonderful signs in the heavens and these meant that an extraordinary child was to be born. As a youth he had the advantage of having Aristotle as his teacher and he undoubtedly became immersed in Aristotelian wisdom. He was educated in all branches of Hellenic culture. At the same time he was an athlete, he was courageous, daring and a born leader.

At the time of his birth Macedonia had become the dominant state of Greece under the guidance of his father, Philip. When Philip was murdered, the young Alexander became king, at the age of twenty, and soon ruled all Greece. He became not only master of all Greece but conquered Asia Minor, Egypt and the Persian Empire as far as the borders of India. Yet his conquests were not purely military achievements. The underlying motive was to spread Greek culture and to do it in such a way that it was not seen as an imposition but as a fulfilment.

When the Persian Emperor was murdered, Alexander took the attitude that he was heir to the Persian throne and he took care of the royal family. On his return from India he married a Persian princess.

Alexander himself sought knowledge and wisdom from the wise men of the east. He recognised common factors in all cultures and religions and wanted to synthesize these. He recognised that the divine power which had been made manifest through the old gods was now working in the mind of man — in his conscience, in his thinking. Because of his understanding for

the older cultures, he was accepted by the peoples as a spiritual leader. Wherever he went, he founded academies of learning. The most famous centre and the one which lasted the longest was Alexandria in Egypt. Here all streams of culture were brought together, Egypto-Chaldean, Babylonian, Greek and Hebrew.

After ten years in the field, which took him to the borders of India, he returned to Babylon where he developed a fever and died. He was thirty three.

Alexander felt that he had a divine mission to unite Europe and Asia and to make Greek culture world culture.

ROME

Rome shows us a vastly different picture and the method of presentation can be somewhat different. At the age of twelve the child's intellectual capacity is growing and he is beginning to be able to grasp abstract concepts. It is therefore possible and educationally correct to give more details and explanations. Twelve is also the age of puberty when children become much more aware of their physical body and of the material world around them. They discover that they are individuals among other individuals and an adjustment of relationships is necessary. The story of Rome, with its outstanding interest in materialistic things and human rights, parallels the development of the child of twelve, and it is therefore educationally beneficial.

We mentioned earlier the main trends of the Graeco-Roman epoch. These were: interest in the physical world, development of individuality, intellectual thinking. The manifestations were different in the different civilisations. In Greece we see them in philosophical thought, in art, and in the social order of the city states. In Rome the outlines become much sharper.

Rome appears as the physical conqueror of the world with acquisition of wealth, riches and worldly power as aims. The very land on which it grew was conquered territory. Physical courage was praised; the physical conqueror was honoured.

The feeling of individuality manifests itself in the endless struggles to find an acceptable social system and in the establishment of law. The citizen had his rights and his vote was based on his own views. As an individual he felt his own personality but realised that there were also others with their rights. In cases of a dispute, the earlier peoples had referred it to the deity or to the divinely inspired ruler, but the Roman appointed a man, a judge, a third party, whose decision was binding and who followed a set code.

The development of individuality also shows in the dissolution of ties of blood relationship. In early times in Rome, property belonged to the head of the household but later the son could be an owner in his own right. Formerly a son would have to pay his father's debts but this obligation was eventually cancelled.

Symptomatic also was the making of wills. This was a Roman invention. The Roman felt the necessity of expressing his will in the world even after his death.

Although a select few ruled at first, in the course of time it became possible for anyone, irrespective of race or colour, to become a magistrate or an official. These were elective posts. Even the emperors were not always of Roman birth. Trajan was a Spaniard; Diocletian, a Dalmatian peasant. Eventually all free persons in the empire became Roman citizens, which meant that they could vote in the assembly — if they could get there.

The growing powers of thinking do not show themselves in their application to philosophy but in practical matters. The Romans understood town planning, building of fortifications, surveying, mining, engineering. They provided their buildings with a form of central heating, had good water supplies and sanitation. They had oil lamps and water clocks. Boys were

educated in grammar, spelling and the law. A sense of duty was inculcated. Whereas the Greek boys learned Homer, the Roman learned the law — by heart. It is significant that the Romans adopted the Latin language — a cold, logical, unemotional medium. Let us also note that the educated man of these times was not the philosopher of the Greeks, nor the learned doctor of the future middle ages, but the orator-lawyer.

The teacher may like to give further information on everyday life in Rome and support his teaching with drawings or paintings but these things are easily obtainable from text books. Children could even read some suitable books for themselves. Here we wish to pursue our own theme.

From a handful of adventurers and from small beginnings, Rome spread out north, south, east and west and became a mighty empire, incorporating many different peoples and lands. As its power grew, it took the place of Greece as the centre of the known world. All roads led to Rome. The Roman conquered the physical world and established the law. There was no longer any real spiritual direction. We spoke of the Greek as living in a twilight world where the gods still wielded some influence. The Roman descended to the earth and created a social life based solely on arrangements made between human beings.

The Mystery Centres and the oracles of the Greeks became the temples and the augurs of the Romans. There is a very apparent de-spiritualisation. Religion and worship became almost a façade.

It is true that some Romans considered themselves pious and religious. We might say the same of many modern Christians. Cicero wrote: "We Romans owe our supremacy over all other peoples to our piety and religious observances and to our wisdom in believing that the spirit of the gods rules and directs everything". Perhaps he believed it. Perhaps the Romans, like many others, found that many happenings in the world are inexplicable in material terms, and the mind therefore turns easily to thoughts of the supernatural. The ancient peoples had perceived spiritually. The Romans did not have the vision but there remained no doubt a tradition and with the idea that "there might be something in it", they acknowledged the gods. In the main they adopted the Greek deities, changed their names and looked upon them as functional agents. Thus there were different gods for different functions or localities. There was a god of the weather, of growth, of groves, rivers, lakes, as well as a god of war and goddess of love. Temples were erected. Offerings or sacrifices were made in the belief that the gods would then look favourably on the suppliants. It was usually some personal or selfish thing that was desired, perhaps a petition, a personal favour, or the curing of an illness. The whole affair had the air of striking a bargain.

There were no religious ceremonies for the public. The priests were required to say the formula and to make supplication for public enterprises such as going to war. It was felt that the gods had a right to sacrifice and worship but that they should reciprocate by helping the state and the citizens.

The Augurs were another type of functionary. They were almost the official prophets. They noted the flight of birds or read signs from the entrails of some animal which had been sacrificed. The sacrifices took place in the open air on special altars outside the temples.

Every home had a domestic shrine to reverence the goddess of fire, Vesta, and there would be a little daily ceremony with gifts. She was the protecting spirit of the house and had to be placated.

In the course of time Rome absorbed many other peoples and religions. On the principle of making sure that no deity should be offended, the Romans built the Pantheon and dedicated it to all the gods. Tiberius and Hadrian even toyed with the idea of including Christ.

There was, however, a more subtle reason for bringing the images of the gods of the different peoples to Rome. The god represented a sort of folk spirit and when his image was removed, the people became demoralised, thus making domination by the conqueror easier.

Otherwise in religious matters, the Romans were tolerant. As long as the subjugated peoples observed the Roman festivals and acknowledge the god-emperor, they could worship other gods privately. (The Jews and the Christians could not, of course, reconcile themselves to this, hence the persecutions.)

Rome seems much nearer to us than Greece, especially in England, and the approach is therefore easier. We mentioned earlier some of the connections between Rome and England. This information can now well be extended:

Many of our cities are of Roman origin. Londinium has become London; Dubris, Dover; Lindum, Lincoln; Eboracum, York; Isca Dumnoniorum, Exeter; Deva Castra, Chester (the fort on the River Dee). The ending -cester or -chester, as in Leicester, Worcester, Winchester, Silchester, Colchester, signifies a Roman fort in the locality. Some Roman settlements have, in the meantime, acquired other names: Aqua Sulis, Bath; Verulamium, St. Albans.

Roman roads criss-cross the country. There is the Watling St. from Dover via London to Chester; the Fosse Way from Exeter via Bath and Leicester to Lincoln; Ermin St. from London via Lincoln and York to Corbridge. Interesting too is the Sarn Helen in Wales, the road connecting the castles of the British Princess who became the wife of a Roman Emperor.

In various parts of the country are the remains of Roman villas, amphitheatres, forums, forts, etc., among which might be mentioned and described: the baths at Bath, the fort at Richborough, Hadrian's Wall, the theatre at St. Albans, the lighthouse at Dover. The Romans were the first to cultivate systematically the land of England. They introduced the cabbage, onion, apple and the rose. The South Downs were a great corn growing area. Britain was known as the Granary of the North.

The Romans were our first miners. They extracted tin, coal, lead, copper, gold. They have bequeathed to us names of measurements. Our "penny" (the former d.) was the Roman "Denarius". Our "mile" is from the Roman "Mille Passus" (thousand paces). Our "pound" is the Latin "Pondus", meaning a weight. Most of the names of the months are Roman in origin.

Looking a little further into Europe, we find the Roman legacy also in the languages spoken, for instance, French, Spanish, Italian, Rumanian.

These are matters which children of twelve will find extraordinarily interesting.

We can now turn to the land itself where the Roman civilisation began.

Italy is the modern name of the country about which we are talking. Two thousand years ago it had no such name. Before Rome was founded, it

was inhabited by various peoples such as the Etruscans, Sabines, Latins, and Greek colonists. It is a long peninsula stretching southwards from the Alps into the warm waters of the Mediterranean. It has the sea on three sides and the mountains in the north form a considerable barrier to the rest of Europe. It has a backbone of mountains, narrow but fertile plains, few rivers or ports. Unlike Greece, it has a straight coastline and very few offshore islands. It is a sunny land and produces crops such as vines, olives, figs, mulberries, cherries, pomegranates, maize, barley, oats and wheat. On the hills are forests of oak and chestnut. It has two volcanoes.

As we have seen in other instances where a new impulse is to develop, there is first a mixing of peoples. We shall see from the legends and the historical facts that the first inhabitants of Rome were very doubtful characters. They established themselves and conquered their immediate neighbours, in those days the Latins, Sabines and Etruscans, even adopting the Latin language. As they expanded, more peoples were incorporated and the blood became very mixed. Such people as came together to found and develop Roman civilisation had, of necessity, to find the law to regulate relationships. The iron military discipline arose from the same background. Thus we can understand the essentially new developments which centred round the ideas of citizenship. These were: the rights of the human being as a citizen and the political structure of the state. The great achievement of the Romans was to establish a political state with a universal code of laws.

In dealing with Greece we suggested four themes: the mythology, political development, historical events and biographies. The actual story of Rome is, of course, available in history books. It is therefore intended to give only an outline here together with such other contributions as are befitting to our particular object. For the most part explanations are unnecessary. The unfolding of events and the descriptions which the teacher gives to the children will convey what we wish them to understand.

As far as Rome is concerned, there is very little in the way of mythology but legends and actual happenings take its place. The other themes can be used.

One of the most significant legends is the one concerned with the founding of Rome.

When the Greeks sacked Troy, one of the Trojan princes, Aeneas, escaped and sailed away to what we now call Italy. He sailed up one of the rivers. His son, Ascanius, founded a settlement there which was given the name of Alba Longa. Many years later, one of the kings of Alba Longa had two sons who quarrelled over the succession. One of them, Numitor by name, should have become king but he was ousted by his brother Amulius. Numitor's daughter was sent to serve in the temple. Here she was visited by the god, Mars, and subsequently bore twin boys, Romulus and Remus. When this became known to the usurper he ordered the boys to be thrown into the river. However, they did not drown but were cast ashore and found by a she-wolf who suckled them. Later a shepherd found them and brought them up. When they were

grown men they happened to be brought before Numitor who recognised them as his grandsons. Eventually Amulius was killed and the throne was restored to its rightful owner.

With some followers the two brothers now left Alba Longa to found their own city but they could not agree on a site. They therefore looked for omens. Remus observed six vultures, which were considered sacred birds; but Romulus saw twelve. Opinion was on his side so Romulus drew a furrow where the walls of the city should be built, and where the gates were to stand, the plough was lifted over the space. He decreed that the "city" should be entered only by the "gates", and set a guard to see that his orders were carried out. In defiance, Remus jumped the "wall" and was slain. The city was built. Romulus became the first king and gave the city his name. He invited all fugitives to join him. There was a shortage of women so the neighbouring tribe of Sabines was robbed of maidens.

The legend says that when Romulus died, his father, Mars, carried him up to heaven in a cloud. The date of the founding of Rome is usually considered to be 753 B.C.

The whole of this story, fact or fiction, is significant. The connection with Troy shows that the new culture is the sequel to the previous one. Mars, the god of war, is the father of the twins. The boys are cast out, homeless, i.e. they have a special destiny in being unrestricted. They are suckled by a wolf, a picture of the dark forces of materialism. We are reminded of the Fenris Wolf of northern mythology who swallows the sun. Vultures, birds of prey, provide the omens.

When Romulus marks the position of the walls, it is perhaps symbolic of the limited earthly consciousness. Remus is still a little other-worldly and finds it difficult to accept. He is killed by his brother; that is to say, that from now on consciousness is to be of physical things.

Thus the story of Rome opens with fratricide; a pointer too to the ending of the importance of blood relationships.

Romulus now invites fugitives to join him. So there stream towards the new city hosts of foreign elements of the worst sort, adventurers, robbers, brigands, murderers, people with no blood ties or traditions; i.e. just the type of persons who would have to be governed by some system of law. Even marriage and the production of future citizens was only accomplished by force.

The mixed elements must have settled down fairly rapidly and since food is of prime concern, the early Romans turned to farming, with a readiness to fight for their city collectively if need arose.

We can see then that in these legends there is a tremendous content. They are a prologue to the achievement of the Roman civilisation which was to establish the law as between man and man.

THE POLITICAL DEVELOPMENTS

The first rulers were kings and they ruled by popular will. They were not hereditary and again we must note the significance of the individual, "the man for the job" in modern parlance. One was a Sabine, one a Greek noble, one a former slave, and several were Etruscans. When Tarquinius Superbus seized the throne and became a tyrant, he was deposed. The monarchy was abolished. 509 B.C.

The reign of the seven kings was, as it were, an echo of earlier times. It was no longer appropriate in evolution that one person should rule and the rest follow. There has to be guidance in the form of government, but the citizen now creates that government. The burning of the Sibylline books also shows the changing times.

The original inhabitants of Rome were known as Patricians and at first the political power was in their hands. They represent the old family-blood relationship which was to be superseded in favour of the individual. They had an assembly known as the Comitia Curiata, which made the laws. From the members and by the members of this assembly was elected the Senate (Council of Elders) to advise the king.

There were two other classes, the Clients and the Plebeians. The clients were particular friends of the patricians who had been invited by them, sponsored by them, and who were dependent on them. The plebeians were the rest of the people. The division was into a ruling class and a ruled but not in any sense like the aristocracy and the working class of England since both patricians and plebeians might be of any rank or station, educated or otherwise. It was purely a matter of being native or foreign though the distinction is somewhat blurred.

Servius Tullius, the third king, made the first change by dividing the whole populace into five classes, based on wealth, and this determined taxation and voting rights. There was also an arrangement whereby the votes of older citizens carried more weight than those of the younger. The result of this reform was that the plebeians had equal power with the patricians on the basis of wealth. The representatives of these voters formed a national assembly known as the Comitia Centuriata. The highest functions of the Comitia Curiata were transferred to this body but the Senate had still to ratify their decisions.

When the kings were abolished in 509 B.C. 510 B.C.? the republic was established. The leadership of the state was put into the hands of two elected magistrates and we should note both the appellation and the number. The magistrate was a civil officer administering the law. Later the heads of state were known as consuls, which means advisers. Only patricians were eligible and they served for one year. If we used a modern term for magistrate or consul in this sense, the nearest we could get would probably be "president". The fact that there were two shows a desire for balance. Each had the right of veto. We see that the divinely inspired guidance of earlier times under a priest-king has given way to human leadership which must be watched and limited. At the same time the functions of state and religion were separated. There were now "presidents" and priests. In times of stress or emergency one person could be elected to take overall direction. He was known as the Dictator. Dictatorship meant military rule and suspension of constitutional guarantees, the sole

right of making peace or war and the use of the treasury funds.

For the next two hundred years the plebeians struggled with the patricians to establish their rights. The plebeians elected two magistrates, called tribunes, to represent them, then five, later ten. These officials had a right of veto to prevent injustice to a citizen.

One of the bones of contention was concerning public land, that is, land taken from neighbouring tribes. Since, at first, Rome was a farming community, land was very valuable and should have been shared. The patricians, however, as the dominant party, acquired most of the newly conquered territory to the exclusion of the plebeians.

Another cause of dissatisfaction was that in the course of time only plebeians were called upon to serve in the army. They had to provide their own equipment and while on service their fields were neglected.

Yet a greater source of unrest was that only patricians could be judges and originally they had somewhat arbitrary powers. This fact induced the plebeians to demand written laws. It was agreed that this should be done and ten men, the Decemvirate, were appointed with unlimited powers to carry out the task. In 451 B.C. they produced ten tables of laws and in the next year a further two, making up the famous Laws of the Twelve Tables. Unfortunately the Decemvirate refused to resign their office at the appointed time and were only removed by an insurrection.

Thus the plebeians gained more power and now demanded an assembly fully representative. This became known as the Comitia Tributa and it became the effective law making body. Its resolutions had to be confirmed by the other two comitia and by the senate but in course of time this became a matter of form. The senate retained certain functions such as administering the public treasury, appointing ambassadors and provincial governors, and signing treaties. Later the Comitia Centuriata and the Comitia Tributa became fused.

In 445 B.C. the plebeians achieved the "connubium", i.e. the right of intermarriage with patricians without loss of rank to the offspring of the marriage. In time the plebeians also achieved the right to become candidates for the highest offices and in 366 B.C. all exclusive privileges of the patricians ended.

One might think that the struggle of the common man for his rights was over but now it took a new form, one with which we are all too familiar today. A new nobility of officials and bureaucrats developed. The wealthy of both classes now took the privileges. They took over the management of the provinces and the positions of state; they expropriated private property and generally served their own interests. There was, of course, opposition, instigated by the story of the Gracchi (to follow).

In the meantime Rome was expanding and citizenship was extended. In 89 B.C. all the free inhabitants of Italy became citizens of the city of Rome, which meant that they could vote in the assembly - if they could get there. (In A.D. 212 every free man in the empire became a Roman citizen). In 81 B.C. the consul, Sulla, tried to re-establish the original constitution of rule by the few, but failed.

In 60 B.C. the so-called Triumvirate was formed. This consisted of three men, Julius Caesar, Pompey and Crassus. These three took the government into their own hands but it soon became clear that there was rivalry between Caesar and Pompey. Crassus was a less forceful character. Pompey believed

in a more aristocratic form of government while Caesar leaned towards democracy. At least he gave the appearance of so doing and gained popular support. Pompey fled. Julius Caesar was made dictator.

With that act one could almost say that the Roman experiment came to an end. From that time onwards, although the law was established, dictators and emperors were to rule. It was a return to the type of despotic rule of earlier civilisations but by men without spiritual guidance; or perhaps when one studies the records of later emperors one might conclude that there was some spiritual guidance but it was demonic.

The rot did not set in at once. Julius Caesar instituted many reforms and apparently ruled well. Rightly or wrongly he was accused of usurping too much power and was murdered.

A second Triumvirate was formed consisting of Octavianus (Julius Caesar's nephew and adopted son) Lepidus and Mark Antony. As with the first Triumvirate, rivalry broke out between the two most powerful characters and Antony fled to Egypt. Octavianus followed and captured Egypt, adding it to the Roman domain. Octavianus Caesar was now all-powerful. He was given the title Augustus and became the first emperor of Rome. The republic was at an end.

As a ruler and an administrator Augustus was efficient and benevolent. He made many reforms. He arranged for a general assembly to be held once a year in the provincial capitals. He organised a universal system of justice, taking local customs into account. Punishment was meted out according to rank and intelligence. There was also punishment for criminal intention. In the courts the accusers had to face the accused and give verbal evidence. Poor people could have free legal aid.

With Augustus began the Pax Romana, peace in the Roman Empire, which lasted for two hundred years. With the establishment of peace and safe communications trade flourished. A great flow of goods came into the capital. From Gaul in the north came wool and agricultural products. From Spain came fruit and metals; from the east, spices. In Syria grew the famous Cedar trees while North Africa was an immense corn growing area. People could travel safely from one end of the empire to the other and settle anywhere.

Yet the Pax Romana had its shadow side. It was a peace imposed by the sword. The peoples of the empire were very mixed but Rome did not interfere in language, customs, tradition or religion except when they came into conflict with Roman law. Then the Romans were ruthless. When it was thought that the priests of the Gauls, the Druids, might still be influential, they were utterly destroyed.

Augustus adhered to most of the republican forms of government. The senate became a council of state; magistrates were still elected but gradually Augustus acquired all the high offices. He became the ruler, consul, the people's representative, chief priest and was finally pronounced divine. Dominus et deus.

It is the climax of the drama. No longer do the gods speak. Man is deified. Caesar is elevated to a god. He denies in the senate the immortality of the soul. Rome is a vast worldly empire and there is no world beyond. Remember the wolf.

Rome has reached its peak and Roman civilisation its nadir. During the reign of Augustus an event took place in an outlying part of the empire which was to prove of far greater importance in world history:

"And it came to pass in those days, that there went out a decree from

Caesar Augustus, that all the world should be taxed. And all went to be taxed, everyone into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David) to be taxed with Mary, his espoused wife, being great with child. And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her first born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn".

Interestingly enough, in the period immediately before the birth of Christ, there were many references to the coming of a world ruler. Whether these refer to the one whose kingdom is of this world, or to the one whose kingdom is not of this world, is a matter of interpretation.

The Roman historian, Suetonius, wrote:

"In ancient days part of the city wall of Velitrae had been struck by lightning and the soothsayers prophesied that a native Velitraean would one day rule the world". (Caesar Augustus was born in Velitrae).

"According to Julius Marathus, a public portent warned the Roman people some months before Augustus's birth that Nature was making ready to provide them with a king".

The empire lasted for another four hundred years but the story became one of decline, degradation and disintegration.

Many Romans had grown rich, lazy and depraved. Slaves were so plentiful that they did all the work and the poorer citizens were unemployed. The value of money went down. There was inflation. The collection of taxes was inefficient. There was graft and bribery among the officials. The legions were manned by provincials. The assemblies ceased to function. Corn was provided free and the people had to be distracted by entertainments. They were given "bread and circuses". The circuses were horrible spectacles and included chariot racing, gladiatorial shows, throwing Christians to the lions, fighting wild beasts. The army made emperors or disposed of them.

To complete the historical outline a few of the more outstanding events could be described: the destruction of Jerusalem, 70 A.D.; the conquest of Britain, 77 A.D.; the division of the empire into east and west; the recognition of Christianity under Constantine; the Visigoth invasion under Alaric; the final collapse of the western empire in 476 A.D.; the codification of laws and the closing of the schools of philosophy in Athens by Justinian, 529 A.D.

It is worth pointing out that a code of laws is something static and petrified. This is a theme to be re-introduced in the Upper School when discussing the social order.

THE DEVELOPMENT OF CHRISTIANITY

Christ's teaching of love, forgiveness and the Kingdom of Heaven was something for which the Romans had little understanding, but through the disciples his message was spread far afield. The first sympathisers were in the Greek world. (The majority of Paul's letters were to the Greek communities). Many people in Syria, Asia Minor and Greece became "Christians", the Roman term. In the year 60 St. Paul was proclaiming the gospel in Rome itself. The Christians felt that they could not keep the Roman festivals, nor could they worship the emperor as god. They were therefore attacked, murdered, crucified and thrown to the lions to provide entertainment for the bloodthirsty masses. In spite of this, their numbers grew. People, including soldiers, wondered how they could remain steadfast in the face of such persecution. Admiration and understanding brought converts. Learned men became interested and were able to explain the Christian way to others. For some time the Christians in Rome were driven to living in the catacombs, burial places for the dead, but still their numbers grew.

In the year 305 the reigning emperor died and the soldiers of the west proclaimed Constantine, who was then at York, his successor. The peoples of the eastern half of the empire did not agree and a struggle arose, eventually decided by war. Before a decisive battle, Constantine prayed to his father's god "the unconquered sun", and had a vision of a cross and heard the words "Conquer with this". He put a cross on his standard, went into battle and was victorious. Later, in the year 313, he proclaimed that there should be freedom of religion in all the empire. Constantine realised that Rome was no longer the best situated city to be the capital. Accordingly, he chose another place, the ancient city of Byzantium. He renamed it Constantinople and rebuilt it in magnificent style. (Modern Istanbul).

The new city was to be Christian and Latin. It remained Christian but older influences were strong and the Greek language was retained. Constantine was baptized a Christian on his death bed in 337.

This is about as far as one can go in Class 6 with these themes. It could be indicated, however, that as Christianity became recognised and was made into the state religion, so it became Romanised. The church adopted the structure of the Roman state and its way of thinking. The original impulse and understanding were destroyed. Truth was no longer by revelation but attainable through discussion and committees. This had a far reaching effect which is suitable for study later on.

CONQUESTS AND COLLAPSE

We have spoken of the conquest of the physical world. The Romans achieved this in its literal sense. At this stage in school life there is neither time nor necessity to enter into detail but an outline is essential. The study can be supported by drawing maps. The Romans also made conquests in another sense. They romanised Christianity and their code of laws became the pattern for the legal system of many European states.

The beginnings of Rome are legendary. During the reign of the kings, from 753 to 509 B.C., the story is one of struggles with the immediate neighbours, who are conquered, subjugated and assimilated.

In 491 B.C. there was war with the Volsci, from which comes the story of Coriolanus; with the Veii in 477 B.C.

The Romans did not have it all their own way. In 390 B.C. the Gauls captured Rome and sacked it but the citizens were resilient. They returned, recaptured the city, continued to expand their territorial conquests and were masters of all Italy by the year 275 B.C.

There were three wars with Carthage, a Phoenician settlement in North Africa. These were known as the Punic wars. (Punic comes from Poeni = Phoenician). They took place between the years 264 and 146 B.C. during which time the Romans found it necessary to build a fleet. They were finally victorious and Carthage was utterly destroyed. 'Carthago delendum est' are the famous words given to Scipio, the army commander.

It was during the second of these wars that the Carthaginian general, Hannibal, made his famous march across Spain and France, crossing the Alps in winter with his elephants and penetrating deep into Italy. This is a story which always fires the imagination.

The Punic wars were actually an echo of the Greek-Trojan struggle. It was a fight between east and west, the Phoenicians representing the old patriarchal style of life and the Romans the individualistic.

About the year 200 B.C. there was a lull in the Punic wars and the Romans turned eastwards. Greece became a vassal state and was known as the province Achaia in 146 B.C. This brought the Romans into much closer contact with Greek thought and art, much of which they adopted. Thus although Rome conquered Greece physically, in another sense Greece conquered Rome. Expansion continued into Asia Minor. Syria was conquered in 64, Judea in 63 B.C.

In the west, the present region of Provence in the south of France became Roman in 125 B.C. (For student-travellers this is an area rich in Roman remains, triumphal arches, amphitheatres, temples, aqueducts - Nimes, Arles). With the advent of Julius Caesar as consul in 59 B.C. Gaul was conquered and expeditions were made to England. Under Augustus, the first emperor, Roman rule extended from the Atlantic to the Euphrates, from the Rhine and Danube to the deserts of Africa. Albion (England) was added in 77 A.D. and under Trajan, who ruled from 98 to 117, further provinces were acquired north of the Danube. Territorial expansion had reached its greatest extent. Roman influence spread itself over the greater part of the known world. The empire formed a cohesive territory in which the growth of Christianity could take place.

After Augustus there was a steady decline. Internally the state became rotten and was no longer equal to repelling attacks from outside. Some emperors ruled as tyrants, some were mad, a few were wise. Hadrian was one of the good rulers. He visited all parts of the empire personally to check the administration. It was in his reign, 117 to 138, that the great wall was built across the north of England. It was also in his reign that the final dispersion of the Jews took place after a revolt (132 - 135).

Marcus Aurelius is remembered as a philosopher as well as an emperor. He lived a simple life with high ideals but made the mistake of thinking that other men were moved by high motives. His wise government could not stop

disturbances created by others and during his reign there was continual strife on the eastern frontiers. Soldiers returning from the east also brought the plague with them. This spread, devastating Rome and all Italy.

The empire had become unwieldy and difficult to administrate. Therefore in 292 Diocletian with three associate rulers divided it into four parts. Constantine united it again in 323 and moved the capital to Byzantium. It was divided again in 395 into east and west and never again united.

Along the Rhine and Danube frontiers lived the tribes of restless, warlike, energetic, adventurous Teutons (Germanii). Tacitus, the Roman historian, says that they had the secret of political liberty, individual initiative, renovating power and large families. The most troublesome of the Teutons were the Goths. Those who lived around the Black Sea were known as the Ostrogoths and those further west the Visigoths.

Suddenly a movement of people began from the direction of Central Asia. A wild Mongolian people came into Europe sweeping everything before them. They were the Huns, led by Attila. The Visigoths were the first to be attacked but they made an arrangement with the emperor at Constantinople to enter Roman territory. However, they soon decided to annex part of this for themselves and under their leader, Alaric, they crossed Greece, plundering the cities on the way, made their way into Italy, captured and plundered Rome, then made their way into France and Spain.

In the meantime, another wild race, the Vandals, had wandered from the shores of the Baltic through Spain to North Africa. Crossing the sea they also sacked Rome before retreating to the Carthage area.

To meet these attacks the Roman legions were called in from the provinces. As they left Britain, that country was open to attacks by the pirate Anglo-Saxons. When they left the Rhine, Teutonic tribes crossed it, the Franks into Gaul; others into modern Belgium. Clovis was the king of the Franks and under his rule the present country of France began to take shape. Paris was the capital.

Attila, meanwhile, ruled Europe from the Rhine to the Urals and exacted tribute from both west and east empires. A Roman and Gothic army combined met his forces at Châlons and defeated him. Attila recovered, crossed the Alps and marched on Rome. Outside the city walls he was met by the pope and he withdrew agreeing to accept tribute. Attila returned to his headquarters on the Danube but suddenly died. The Huns scattered and were seen no more.

The last Roman emperor in the west was installed through the support of one of the German tribes but failed to keep his bargain. The leader, Odoacer, therefore deposed him and proclaimed himself King of Italy. The year was 476 A.D. The eastern empire lasted until 1204.

As the political power of Rome vanished, its influence made itself felt in another way, through the Roman Catholic Church and through its legal system which became a pattern for much of Europe.

Thus we could say that Rome made conquests in three spheres: territory, religion, law.

BIOGRAPHIES

Reference to historical personalities can be a great help in the teaching of history. In this instance not only do biographies illustrate the developing individuality but the people concerned are intimately bound up with the historical events. It may not be possible to include all which are here suggested in the actual history period but there is no reason why the study should not be extended into the English lessons and over a longer period of time. In any case the teacher must make his own choice. The following short summaries are offered as indications.

Servius Tullius *(oth. King)*

Legend has it that Servius Tullius was the son of a slave in the palace of Tarquin, the 5th king of Rome. One day the queen saw a flame around his head which she took as a sign from heaven and he was henceforth brought up as a prince. He rose to a position of eminence and Tarquin gave him his daughter in marriage. He was popular with the people and the army. He succeeded to the throne on the death of his father-in-law in 578 B.C. by popular will.

He organised a census and the national assemblies, built temples, beautified the city and extended its boundaries.

His reforms did not make him beloved by everyone. His daughters were married to the sons of his father-in-law and one of them was covetous of the throne and wished to restore the old form of despotic rule. He had Servius assassinated and seized the throne for himself. This was Tarquinius Superbus (the proud) but he proved too much for the Romans who banished him and never again had kings as rulers.

Cincinnatus

This was a character to whom the Romans looked up with great respect. He was born about 519 B.C., in the early days of Rome when there was much quarrelling between the patricians and the plebeians. He himself was a patrician, had been an official and a general in the army but had retired to his country estate.

An enemy suddenly attacked Rome and a Roman army was surrounded. Cincinnatus was at work in his fields when the delegation from the senate arrived to offer him the dictatorship. He accepted, organised a new force, rescued the trapped army, gained a victory and returned to his farm, all within 16 days.

At the age of eighty he was recalled again to the dictatorship to negotiate a settlement between the upper and lower classes. In this too he was successful.

Horatius

The story of how Horatius kept the bridge (507 B.C.) is to be found in Macaulay's *Lays of Ancient Rome*. It is an excellent piece for recitation.

The Romans were at war with the Volsci. Caius Marcius was a soldier who was instrumental in capturing the enemy city of Corioli and hence was accorded the title of honour, Coriolanus. He was a proud, haughty patrician and had made himself unpopular with the plebeians during the famine of 490 B.C. when there had been disputes over the distribution of corn. He made no headway with the common people when it was necessary to seek their support in an election. He was so insulting that he was banished.

He was incensed at his treatment, joined the enemy forces and with them marched on Rome. He was only dissuaded from attacking by the appeals of his wife and mother, particularly the latter. His choice lay between storming Rome with his new allies or suffering a probable death at their hands.

"O mother, you have saved Rome but lost a son".
He spared the city and was murdered by the Volsci.

The above words were put into his mouth by Shakespeare. It is too early to study Shakespeare's plays systematically but the teacher may find it useful to refer to them.

The Fabii

This was a distinguished and well known family in the early days of Rome. When an attack was made on this city by an enemy in 477 B.C. all the members of the family who could bear arms, except one, 306 in number, with 4,000 clients went to meet the enemy. All died except the one who happened to have got left behind. His descendants became prominent figures. Among them was Fabius Maximum Cunctator, the opponent of Hannibal in the second Punic war. He received the title Cunctator, which means "delayer", on account of his tactics. He kept Hannibal and his army on the move without offering battle, thus wearing them down.

Tiberius and Caius Gracchus

The events described took place about the year 130 B.C.

The Gracchus family was a distinguished one. Tiberius had earned himself a name in the army and had been a tribune. He was concerned with the poverty of many of the citizens of Rome. He wanted the land to be redistributed and for this purpose he revived an old law which limited the amount of land which any one person could hold but which had not been enforced. This met with determined opposition by the land owners who tried to stop him but could not in the face of popular demand.

However, the actual execution of the plan proved almost impossible administratively, and was, of course, not helped by the opposition. People became disillusioned and Tiberius lost some of his popularity. At the time of the next election, vast numbers of people were gathered in the Forum and an actual battle took place between the supporters of the land owners and those demanding reform. In this tumult Tiberius was slain.

The struggle over the land question continued. Ten years later the younger brother, Caius, became tribune. As a reformer he had some success. He supported the law on the distribution of the land and succeeded in getting many of its enemies expelled from the city. He arranged that corn should be

sold to the poor at a low, fixed rate; he caused new highways to be built; he introduced a form of insurance for the soldiers.

The common people were delighted but the aristocrats embittered. The latter took into their pay a tribune elect who made greater promises of reform. By this means Caius was outvoted and lost his tribuneship. In a new tumult, he suffered the same fate as his brother.

Julius Caesar

As a pure biography the life of Julius Caesar is probably one of the most interesting.

Like Nelson, who was a frail little boy and always suffered from sea-sickness, Julius Caesar had an illness to contend with, probably epilepsy.

He was born about the year 100 and belonged to the patrician class. He was rich, ambitious and self-willed. He had to flee the city for a time for not complying with an order which he considered unjust. He was captured by pirates and spent some time with them. In spite of his position, he gave orders to them and threatened them, at which they laughed. But Caesar was in earnest and when his ransom had been paid, he hired ships to search out these pirates who were captured and then crucified.

He had an excellent memory and an excellent mind for business. He became an eloquent speaker and later a fluent writer. (What Latin scholar has not read "De Bello Gallico" and had the opening words imprinted on his mind forever; *Omnia Gallia divisa est in partes tres*). He was popular with the people and was elected High Priest, to the annoyance of some of the senate members and nobles.

To get him out of the way for a time he was given command of the army in Spain. Here he was victorious and returned to Rome where he was made consul.

Together with Pompey and Crassus he formed the Triumvirate, but it soon became clear that the combination would not hold.

Caesar now demanded the governorship of Gaul for five years and this was granted. During this time he subjugated the territories which we now call North Italy, Switzerland, France, Belgium and made them tributaries to Rome. Twice he landed with expeditionary forces in Britain.

In other parts of the empire Pompey was having his successes. He fought many victorious battles in Africa and Asia and cleared the seas of pirates.

Both men were capable successful generals but Caesar was probably the more astute, gaining the goodwill of the people by an apparent show of sympathy with democratic ideas. It became clear that there would be a struggle for mastery.

Caesar was returning from his conquest of Gaul with his army when he came to the Rubicon, a small river in the north of Italy which was the boundary at that time. He knew that if he crossed with his army, it would mean civil war. The two forces did not engage at once and Pompey withdrew to Greece. Caesar, however, pursued him and was victorious at the battle of Pharsalia. Pompey fled to Egypt and was murdered. Caesar followed and eventually added Egypt to the Roman empire.

When he returned to Rome in 46 B.C. he was appointed dictator for ten years, then for life. He redistributed some of the land in favour of the poor, he improved the laws and he reformed the army and the navy. He was the most

powerful man in the world. He received honour upon honour, was given entire control of the treasury and the title Imperator, which meant that the control of the army was bestowed upon him. There was only one honour left - to name him king. (We see the cycle of development. The wheel has turned full circle but the decline begins).

Rumours began to spread that Caesar wished to be king. The title was anathema to the citizens. For their own ends some nobles spread the idea. Others acted out of a sense of patriotism thinking that Caesar might really become too powerful. A plot was hatched to kill him and he was murdered on his way to the senate on March 14th, 44 B.C.)

("Et tu Brute". See Shakespeare's Julius Caesar).

Caligula

Here is an example of a return to earlier conditions of rule, justified so long as humanity was living in a group consciousness and the ruler was inspired. Now this type of rule becomes tyranny, and of the worst sort as one gets the impression that Caligula was possessed by some Satanic power.

At first Caligula was welcomed as emperor. His first acts were an amnesty for prisoners, cancellation of banishments, prohibition of all prosecutions for treason. More freedom and independence were given to the magistrates. Then he seems to have become deranged. He ate his meals while watching people being tortured. He built a bridge over a part of the sea, with soil and houses on it, so that he could boast of marching over the sea on dry land. He held a banquet on it to celebrate the achievement and then had his guests thrown into the water. He claimed to have conquered nature.

He made huge preparations for undertakings which he never fulfilled. He wanted to murder many members of the senate. His horse had a house and servant and was admitted to the college of priests. He wanted to make his horse a consul. He considered himself the equal of the gods, the brother of Jupiter and had a temple erected to his own divinity. He dressed like a Greek god.

His end came when he was assassinated in his 29th year by his own guard. He had reigned from the year 37 A.D. to 41.

Nero

Nero became emperor at the age of 17 and reigned from 54 to 58 A.D. He had excellent advisers and gave good promise but then turned evil like Caligula. He poisoned a possible rival and had his mother put to death. He considered himself an excellent musician and people had to applaud. He also thought he was a great charioteer and naturally he won. He was cruel, greedy and extravagant. The rich were executed for their money. "People may hate me if they only fear me", he said.

He had some presentiment of a changing world but no real understanding. He wanted to participate in the destruction of the old and he set Rome on fire. The conflagration lasted for nine days and he blamed and persecuted the Christians for it. It is said that he played the fiddle while Rome burned.

There was a revolt against him but he anticipated its results by committing suicide.

The list of the famous is endless. The teacher must use his discretion and not try to do too much. However, a few more names should be mentioned, if only in passing. There are the historians Livy and Tacitus; the natural scientist Pliny; the poets Virgil, Horace and Ovid; the orators and writers Cicero and Seneca.

USEFUL INFORMATION

Slavery

Slavery was a regular institution of the ancient world. As far as Rome was concerned the greater part of the slaves were prisoners of war. The masters owned them. Slaves could be bought and sold for any purpose. They could be treated cruelly or kindly. Some were chained at night. Others were trusted servants. Often there was a good relationship between master and slave. In some ways slavery was almost like domestic service in the great houses of 18th and 19th century England.

When Greece was overrun, many learned Greeks were brought to Rome. They acted as scribes, artisans, tutors, educators, librarians.

In the course of time laws were made for the protection of slaves. In 200 B.C. war captives were abundant and slaves had no rights. By 100 A.D. there was a change and some ideas as to the rights of man were applied to slavery. Laws were enacted which at least did away with the worst abuses. A slave could not be sold to fight wild beasts; he could be paid wages as an encouragement to good service; he was given property rights; slave marriage was recognised. It became an offence to kill or abandon slaves who were ill and unfit for work.

When a slave received payment, he could save his money and buy his freedom. Some freedmen rose to positions of importance. A master could give a slave his freedom for good service. Often slaves were freed on the death of their master. Freedom was their legacy. Some were left fortunes.

Philosophy

The Roman mind was not a philosophical one, but practical and legalistic. Significantly, the only two systems of philosophy which appealed to the Romans were Stoicism and Epicurism and both originated in Greece.

Stoicism asserts that everything real is material. Besides matter there is nothing but abstractions and these have no actual existence. The Stoic practises self-control and indifference to pleasure and pain.

The Epicurean philosophy is that of "Eat, drink and be merry, for tomorrow we die". The highest good obtainable is pleasure and sensuous enjoyment.

From the Twelve Tables of Law, 451/452 B.C.

Whoever is convicted of giving false witness shall be thrown down from the Tarpeian rock.

No-one shall propose to deprive a person of civil rights without a civil trial.

Any judge convicted of taking a bribe shall suffer the death penalty.
For any man whatsoever to be put to death without trial is forbidden.

From the Theodosian Code of Law

There shall be no bribery of government employees.

There shall be free access to courts and to the governor (i.e. without palm-greasing on the way).

Requests for bribes in civil cases shall be punishable by death.

There shall be no recognition of anonymous accusations.

From the Justinian Code

Justice is the constant, unceasing desire to render to each man his due.

Contracts are obligatory in matters of purchase, sale, lease, hire, partnership, deposits, loans.

Decree of Diocletian on Inflation

Runaway inflation is so widespread that even plentiful supplies of goods are of no use in curbing it. We therefore decree maximum prices and wages. The penalty for contravening the order is death.

(There follows a price list of basic foods and drink, and wages to be paid for basic work).

In the Markets

Market inspectors (Aediles) held the seller responsible for any false statement.

Working Men's Clubs

Each trade had its own club and collected subscriptions for welfare benefits. These were mainly for medical care and for the cost of the funeral. Club dinners were held. It was an offence to swear at the priest or the chairman and fines were imposed. It was cheaper to be rude to the priest than to the chairman.

The Army

The armies of Rome were well organised. Soldiers were grouped in "Centuries" (hundreds) under a Centurion. Sixty centuries made up a Legion. A soldier served for twenty years and could then retire with a pension and a share of the booty. He was granted Roman citizenship if he did not already possess it. At first only Romans served in the legions but recruits from the provinces were later accepted.

Carnival Days

There were strong social classes in Rome but these were dispensed with for a few days every year at the feast of Saturnalia. A Lord of Misrule (a

mock king) was appointed to preside over the feast. All usual work stopped. Presents were often exchanged. Prisoners were set free. Masters waited upon their slaves and guests. Masks might be worn.

It was some sort of affirmation that all men are equal.

BIBLIOGRAPHY

In the preparation of these notes liberal reference has been made to the works of Rudolf Steiner. Since mention of history and historical characters is scattered throughout his books and lectures, it is difficult to suggest a reading list on these specific matters. The reader is recommended to get in touch with an Anthroposophical library for further information. (In England at 35, Park Road, London, W.1, or 38, Museum Street, London, W.C.1).

Books by Rudolf Steiner on education in general include:

Human Values in Education
A Modern Art of Education
Study of Man
Practical Course for Teachers
Spiritual Ground of Education
The Kingdom of Childhood
Essentials of Education

The above are published by the Rudolf Steiner Press, 38, Museum Street, London, W. C. 1.

A list of suitable background reference books for class teaching is available from E. C. Byford, The Librarian, Michael Hall School, Forest Row, Sussex.

This booklet is one of a series prepared by the author on the teaching of various subjects and allied matters. Details on request.

For a concise, straightforward account of Rudolf Steiner education read

COMMONSENSE SCHOOLING

"This structured and well written account of Rudolf Steiner education. . . Into Commonsense Schooling, Roy Wilkinson has poured a lifetime of experience in running and teaching in Steiner schools. . . it translates Steiner's educational thought and methodology into practical English terms. It relates his concept of child development, a beacon amid today's dark gropings, to such matters as classroom practice, school structure, and the need for close correlation between a child's age and the curriculum."

Published by Henry Goulden, Hartfield, East Sussex, and obtainable from the publisher, any bookshop or the author.

BASIC ANTHROPOLOGY

The education which bears Rudolf Steiner's name (sometimes known also as Waldorf) originated from a comprehensive knowledge of man, from a particular world-conception, expressed under the general title of Anthroposophy.

The author of these educational guides has also produced a series of booklets dealing in outline with various aspects of life from the Anthroposophical point of view. They deal with such questions as World Evolution, the Being of Man, Destiny, the Inner Life, etc. Complete list on application.

QUESTIONS AND ANSWERS ON RUDOLF STEINER EDUCATION

Written originally at the request of one of the Steiner schools for a short statement, this booklet has proved very popular as a first introduction. Fifth edition. Published by Henry Goulden, Hartfield, East Sussex.

NEW PUBLICATIONS

COMMENTARY ON THE OLD TESTAMENT STORIES

This work gives an interpretation and an explanation of the stories in the light of Rudolf Steiner's spiritual science. It will be of particular use to teachers in helping them to understand the background of the stories, which, from an educational point of view, should be given to children at the age of nine or ten.

Published by Henry Goulden, Hartfield, East Sussex.

OLD TESTAMENT STORIES

Dr. Steiner recommends that children should read the Old Testament stories for themselves after they have heard them. This collection covers all the books of the Old Testament, and the author has included certain indications given by Dr. Steiner which lead to clarification of the text.

THE INTERPRETATION OF FAIRY TALES

One could base a whole course of spiritual science on the wisdom in Fairy Tales. Here are summaries of some forty of the most popular stories with an explanation of the background.

Published by Henry Goulden, Hartfield, East Sussex.

All the above obtainable from the author.

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