EDUCATION AS AN ART

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RUDOLF STEINER SCHOOL ASSOCIATION

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CONTENTS

WALDORF IN CANADA

Canada is the only one of the large English-speaking countries without a Waldorf school. But this state of affairs will not last long. On February 7, during the visit of Francis Edmunds from Emerson College in England, the Waldorf School Association of Ontario held a public meeting to announce that it will open a school in the fall of 1968.

Toronto people were talking about starting a Waldorf school 15 years ago. The result was that three young people went to England to train as teachers, and in due course all ended up teaching—in New York! Attempts have been made to run nursery schools in Ottawa, Vancouver, and Toronto. The survivor, in Toronto, now seems firmly established, and though its teachers have not yet received Waldorf training it is becoming more and more a Waldorf nursery school. It has a waiting list and is financially stable.

Plans for the kindergarten and grade school are so far—well, it would be kind to call them tentative. The strongest thing going for Toronto is its roster of potential teachers. Over the years the city has been home to nearly a score of people who are or intend to be teachers and who are strongly committed to the Waldorf method. There seems little doubt that it would be possible to start in 1968 with a number of grades.

How many grades? That depends on, among other things, money. Toronto's land prices are shockingly high. Although the metropolitan area has a population of under two million, a 10-acre field 12 miles from downtown was recently offered to the association for a cool half-million, or about $1.25 a square foot, or about the price of broadloom carpeting!

So it is probable the school will start closer into town in rented premises. Some possible buildings have been looked at, and they seem to fit better into the budget that has been worked out for the first five years.

One difficulty in raising funds, whether as gifts or loans, is that Canadians, like the rest of the hard-headed people on the continent, find it difficult to give money for "a mere idea". Show something working, and you can get help. Talk for hours, and you get polite interest but little money. The more real the project, the more real the help.

There is a ferment in the public and official view of education. Toronto's public school system is in process of turning to non-graded classes. Report cards now carry descriptions, not marks. The high-school entrance exam was dropped in the 1940's and the school-leaving (Grade XIII) exam will be held for the last time this summer. Education is a provincial, not a federal, responsibility in Canada, and the province of Ontario promises still more changes for its schools.

Yet many parents continue to feel that the schools are designed to produce efficient executives and happy little engineers: "$cholar$ make dollar$" is the motto, according to one sarcastic Toronto newspaper columnist. Wherever Waldorf is talked of, there is enthusiastic support for an education that concerns itself with the whole man.

This concern is also felt by school board officials and public school teachers, though they are conscious of the difficulties of breaking through the system. But one of the most heartening experiences the Waldorf School Association has is hearing school trustees, officials of the provincial department of education, and school board administrators offer practical and constructive help to the school project. The chairman of a large school board offered to open the doors of his warehouse and sell used equipment to the Waldorf school at throwaway prices. A senior administrator of another board suggested a location for the school and offered to help nail it down. A high provincial official cleared channels to a government agency that may be able to give research grants.

When Francis Edmunds first visited this country, he was quickly invited to address 200 teachers, university to kindergarten, in Ottawa. Some of them visited New York's Rudolf Steiner School to learn more. Mr. Edmunds felt then, and continues to feel, that in Canada Waldorf might become a teacher movement. Watching an audience of 800 high-school teachers applaud him during his February visit, one could only agree. But a pilot school is essential. The Waldorf School Association intends to provide it.

—*John Kettle*

John Kettle is a freelance writer living in Toronto. He writes for Toronto newspapers, for Canadian magazines, and for the Times Educational Supplement of London. He is a director of the Waldorf School Association of Ontario. His wife, Pat, is studying nursery school and kindergarten education at the Rudolf Steiner School, New York, and will teach in a Waldorf nursery school in association with the new grade school planned for Toronto.

APPRECIATIVE THINKING
WITH SPECIAL REFERENCE TO THE TEACHING OF MATHEMATICS

(an address given on a class evening in 1966 to parents of the Rudolf Steiner School, New York)

Some thirty years ago, when I was doing graduate work in mathematics, a fellow-student put a question to me which has remained with me since. As we were walking together in friendly conversation one day, he said: "Tell me, why are botanists so much nicer to get along with than mathematicians?"

When we met again last summer, after three decades—he is a member of the mathematics department at one of our state universities and author of several professional books—I reminded him of his question.

He said, "Yes, tell me, why?"

Part of my answer—I repeat, *part* of my answer—was and is this: inherent in the study of mathematics today there is an element which makes for conceit.

Do not misunderstand me. I do not mean that all mathematicians are conceited. I mean that the study of mathematics, especially in the higher echelons—stressing as it must a genius for analysis and abstraction, intellectual self-sufficiency, the possibility of perfect achievement, and an almost Jehova-like power to create concepts and systems—together, perhaps, with the extraordinary power that the subject seems to have in shaping our technological civilization—somehow tends to encourage the element of latent, unconscious self-conceit we are all born with.

This, in turn, can easily blend into an aspect of life which I would call "the critical attitude". We look around us, often enough, with a critical eye. We spot right away weaknesses and flaws—in a man, in a painting, in a nation, in the world. We think critically.

Now, critical thinking is an important and valuable faculty in man. It must be part of the school's effort to develop this faculty in its students. For critical thinking means a searching, fact-finding, discriminating kind of thinking. But it can also mean—especially if coupled with the element of unconscious conceit which I mentioned before—it can also mean a negative, fault-finding, barren kind of thinking.

Therefore, I believe it is no less the task of a school to cultivate the positive, balancing counterpart to this, namely, *Appreciative Thinking*. This, indeed, is an aim inherent in Waldorf education since its inception.

Let me give a first illustration.

Critical thinking, of a certain kind, looks at past civilizations and says: "How primitive! How naive! How slow! Look at us today . . . "

Appreciative thinking looks at past civilizations and might say: "How different! How interesting! We have wonderful new powers and insights today which they did not have. What wonderful powers and insights might they not have had which today are lost to us?"

Critical thinking might look at Pythagoras (born about 570 B. C.), at his discovery and presumed proof of the famous theorem that bears his name, and say: "Quite a man, Pythagoras! A great discovery he made. But the story about his sacrificing an ox to thank the gods for it afterwards—if it is true, how silly! I guess he could not overcome the prejudices of his age. If I discovered a theorem, it's my own ingenuity I would thank for it!"

Appreciative thinking, looking at the same, might say: "Strange—why should a man of Pythagoras' stature, widely traveled as he was, founder of a famous school in which knowledge and wisdom were cultivated—why should he and his times have indulged in such a whim? Or why should such a "whim" have been attributed to him? Is there something more there than meets the eye? How did the ancient Greeks experience mathematical concepts? How did they experience knowledge? What transformation may have occurred in man's consciousness and experience over the centuries?"

Again, critical thinking, looking at some of the antics of modern youth, might say, "How irresponsible! How futile!"

Appreciative thinking, looking at the same, might say, "What hungers move these young people to act as they do? What nourishment can I bring them?"

I proceed by asking: What are, more specifically, the qualities of appreciative thinking, as I see it? I give a number of them, almost laconically, as follows:

(i) Appreciative thinking is receptive or open—without lacking discrimination;
(ii) it is sensitive—without being morbid;
(iii) it is positive—without being Pollyannish;
(iv) it is plastic—without being flabby;
(v) it is mobile—without being restless or aimless;
(vi) it is aware of the wholeness of things in which we move and seek some ultimate harmony—without being blind to the role of conflict in life;
(vii) it is imaginative—without being fantastic;
(viii) it is truth-seeking—without being sectarian.

These, of course, are ideal characteristics. But worth moving towards. I said before that the cultivation of appreciative thinking is an aim in all our teaching. Let me present, in more or less concentrated units, a number of examples with special reference to mathematics, at various levels of our twelve-grade school.

1. The very introduction to number and to arithmetic operations in Grade 1 in our schools is associated with a primary experience of the whole which nourishes the faculty under discussion. I quote Mr. Harwood, former teacher at Michael Hall, England, who writes:* "It will make a great difference to the tendency of the child's thinking for the rest of his life whether you fill the child's mind with the idea that 1 and 1 and 1 makes 3, or whether you start with 3 and break it up into parts. Ultimately and logically, the first leads to the idea that the universe is composed of atoms. The second, the grasping of the whole before the parts, is the way of imagination and leads to the view that it is only the whole that gives meaning and existence to the parts." This is a somewhat bald assertion. Reflect a moment, however, on the fact that an ant** crawling on the wall of a brick house, or a termite** passing from beam to beam in it, no matter how thoroughly the one might tick off each brick or the other digest each beam, will never in this way gain a conception of the edifice as such—for it is the unifying idea of house, its primary wholeness in the architect's mind, which precedes and directs the gathering and collocation of bricks and beams and gives them meaningful reality as a

* A. C. Harwood, THE RECOVERY OF MAN IN CHILDHOOD, Hodder and Stoughton, London, 1958.
**Even a "thinking ant" or a "thinking termite".

habitation—reflect on this, and you will sense the importance of the point in question. But I do not propose here to expand the example, which I may have occasion to do another time.

2. Again, in one sense, the first introduction to mathematical curves in our school is the living experience of "running them out" on the playground or on the floor of the eurythmy room. In the eurythmy lessons in the lowest grades, for instance, the children run such forms as circles, triangles, squares, pentagons, spirals, figures of eight, etc. Not, to be sure, in deference to geometrical goals, but as related to the flow of eurythmic movement. Yet there is involved here a live incubation of concepts that will come later, and at the same time an element of social awareness in running through a form in a group, yielding the right place at the right time to your neighbor, which fosters an organ of sensitiveness for the acknowledgement of others — an essential ingredient in appreciative thinking.

3. Mathematics, especially geometry, is all too often associated in our mind with rigidity, fixity of form. Yet the concept and experience of *Mathematical Transformations* is inherent in the subject and of capital importance at all levels, for the sake of the subject itself and for the special purpose we are discussing. For instance, in studying the triangle as part of Geometry proper in Grade 6, we can do the following. Draw on the board, and have the children draw on their papers, a large equilateral triangle (ABC), with its three medians (AP, BQ, CR) meeting in a central point (O). Divide each side into the same (even) number of equal parts, say 12, all of which might be numbered, as shown in Fig. 1:

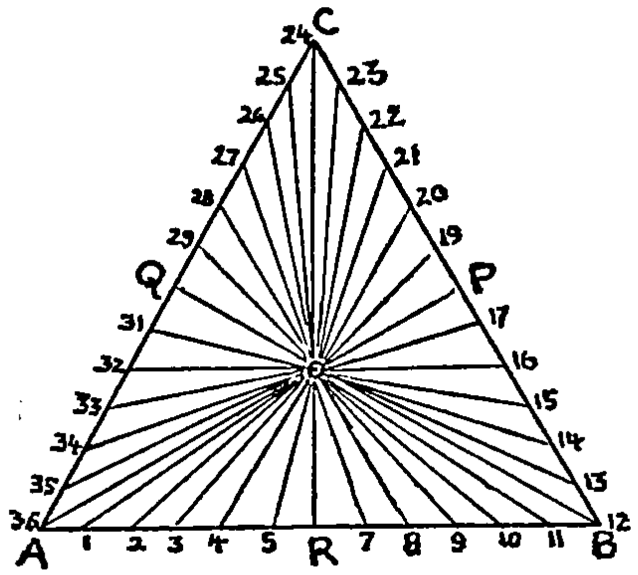


Fig. 1

Connect the center carefully by straight lines with each of the 36 points. Ask the children to imagine themselves standing one at each point of division, 36 in all, each of them facing exactly towards the center O. Now tell them something like the following: "Suppose that the size of the triangle is such that the distance from the foot of the median (P) to the center (O) is six feet; i.e., PO = 6 ft., and the same, "of course", for QO and RO; and suppose that the length of a natural step for each one of you is exactly 2 feet. At this moment you are standing in triangular formation: an eagle flying overhead would see you lined up in the form of a triangle, 13 (!) of you on each straight side, every one facing O. Now, when I say GO, I want each one of you to take one natural step forward in the direction you are facing, that is, towards O, and stop. Ready? GO! Every one of you now has moved in a straight line exactly 2 feet towards the center. How would you look now to an eagle soaring above you? In what kind of formation or form would you now be lined up?" Give the children time to imagine this *before* you carry out the construction on the board, or before the children do it on paper and locate the new positions or points with the help of a compass. Let the reader himself, or herself, try to imagine the results . . . Now turn the page:

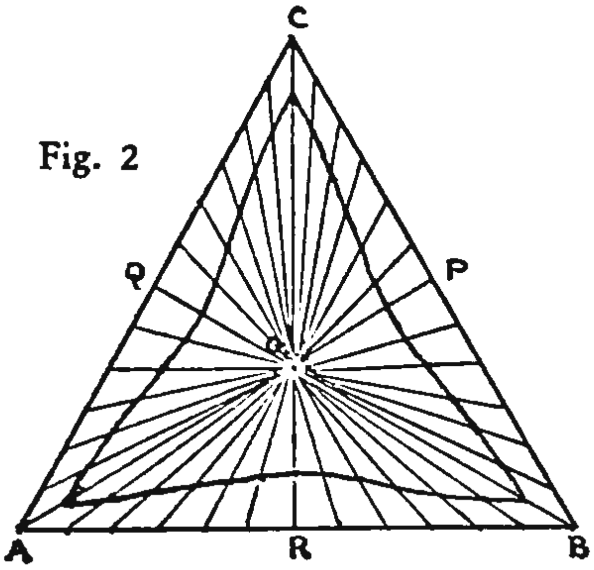


Fig. 2

Did you anticipate this? The rectilinear figure has been transformed into a symmetric figure bounded by three curvilinear arcs, see Fig. 2.—Continue. In a similar manner, have the children "move in" towards O one more step (2 feet, or another third of OP) and stop. What will be the shape of the formation now? (Imagine it.) See Fig. 3. Again, move in 2 more feet, 6 feet in all now from the original points of division on the sides. What shape do the children (the new positions,

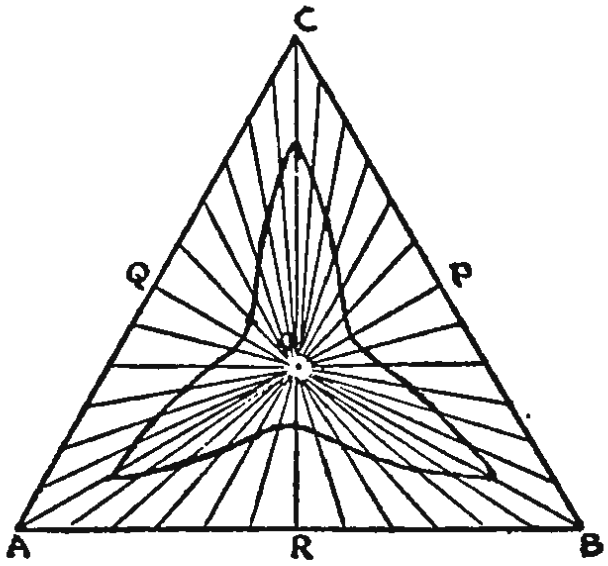


Fig. 3

the new points) describe now? A three-leaved form, whose central symmetry and closed curvilinear lobes (the sides of the triangle—how transformed exactly?) please the eye and intrigue the mind . . . Fig. 4.

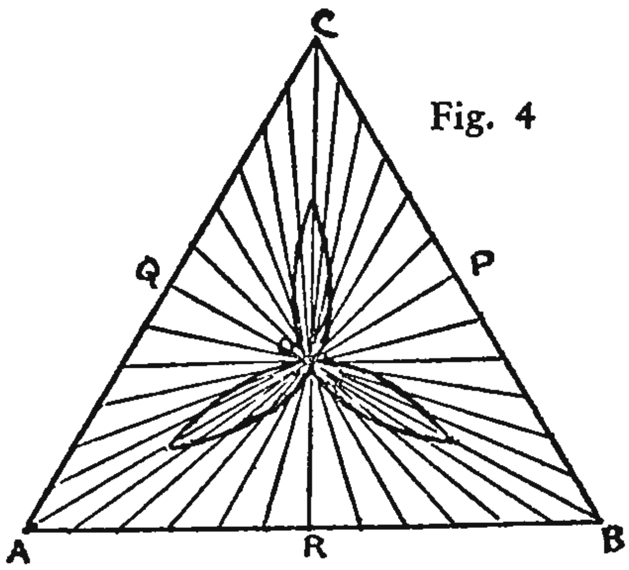


Fig. 4

The whole process—properly developed and carried out with and by the children—lies within the context of simple, precise mathematical laws and fosters a plastic, metamorphic quality in us which again nourishes what I have called appreciative thinking.*

(The mathematical reader will have noticed that we have been dealing here with a triple generation of a curve, or arc of a curve, known as the Conchoid of Nicodemus. It plays an interesting role in mathematics, especially

* I have sketched only a first development of this transformation. It admits extensions and variations, which I omit here. Also, the use of color at this level should not be decried. *How* all this is done with the children is, of course, of the essence. The transformation was originally introduced into our schools, I believe, by Dr. Hermann von Baravalle. See also his booklet, *Geometry at the Junior High Grades and the Waldorf School Plan,* Waldorf School Monographs, Englewood, N.J.

in connection with one of the three famous problems of antiquity, the trisection of an angle. Thus, too, the opportunity is prepared to return to this curve in later years, and bring out its locus property, its trisection aspect, and historical overtones on a new level.)

I cannot forbear from at least mentioning here another illustration in the teaching of mathematics where the transformation motif and its encouragement of a plastic, metamorphic quality of thinking (as part of the encouragement of appreciative thinking) is especially striking. I am referring to Inversive Geometry, of which the simplest elements are incorporated in a special main lesson block on Projective Geometry (mostly intuitive and constructive) in Grade XI in our school. I cannot develop the concept of Inversive Geometry within the limits of this written article. But those who have met it and have worked with it can realize, perhaps, how in the possibility of transforming an infinite outer world into a bounded inner world, based on a clearly enunciated mathematical law, there is a source of excellent exercises for a disciplined education of one aspect of the thought-power under discussion.

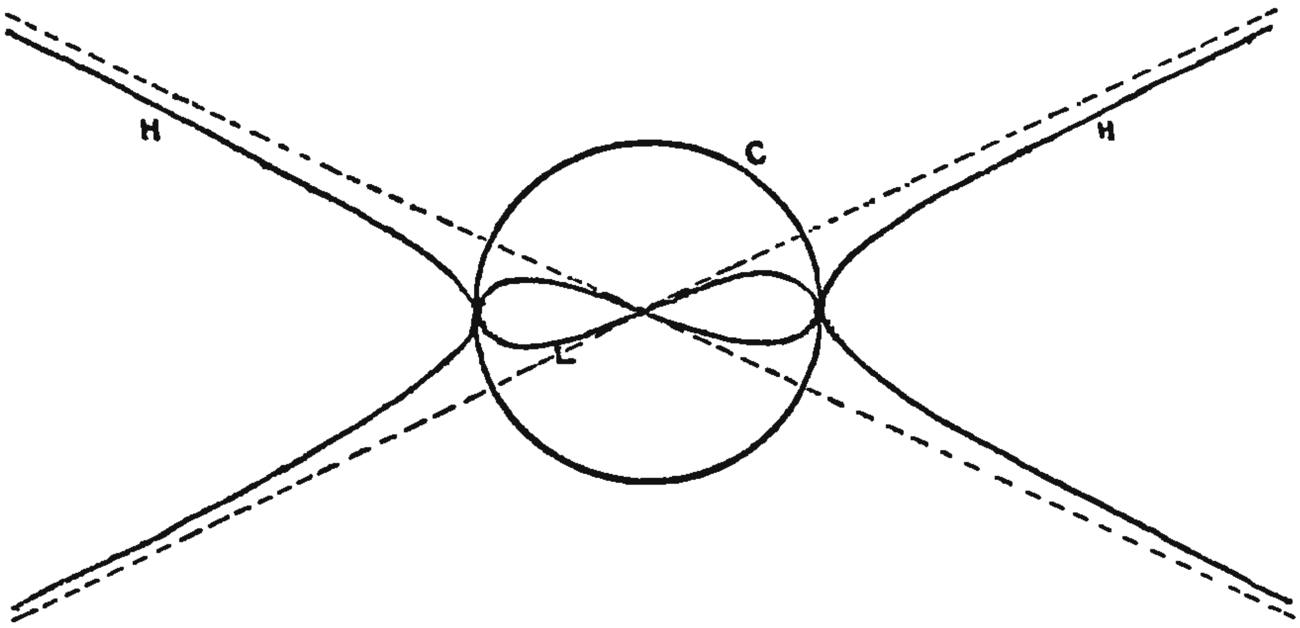


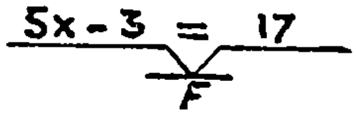
Fig. 5.—The hyperbola that lies in the "infinite world" outside the circle C is transformed by inversion (with respect to circle C) into the lemniscate contained in the "bounded world" inside the circle. This is an example of inversion in a plane. Inversion in three-dimensional space is based on a sphere.

And having gone through such exercises in the proper manner, after the proper preparation, with the students, one can say to them: Do we not see a similar phenomenon when we look at a garden globe—in which the most distant cloud overhead finds its counterpart by reflection within—or, by the same token, in all and every dewdrop in which the world is reflected, or in the eye-ball that images all things before it, or perhaps even in man who, in himself, condenses in thought and flesh the grandeur of the whole wide universe? We must be careful to circumscribe our concepts and analogies rightly, for the parallel is one of motif rather than equivalence (the law in the examples just given is *not* mathematically the same as for inversion, especially in the last one!). But such references are not extraneous and can be valuable.

4. In Algebra, which seems so formless as compared with Geometry (form does play a role in it, but in a subtler way), there are also many opportunities related to our purpose. Consider, for instance, the solving of a simple equation:

$$5x - 3 = 17$$

From the outset (in the upper elementary grades) we associate with it the phenomenon, the concept and the experience of balance, or a perfectly balanced beam resting on its fulcrum F:



and recognize the fundamental approach for solving it: we transform the two sides of the equation in such a way that we never destroy the balance (Golden Rule: "Do to one side what you do to the other," later formulated as "axioms"), until we isolate the x on one side:

Step 1: add 3 to *both* sides: $5x - 3 + 3 = 17 + 3$ or $5x = 20$

Step 2: divide *both* sides by 5: $\frac{5x}{5} = \frac{20}{5}$ or $x = 4$

Somewhere along the line, not right away but at some later time, this furnishes opportunity for various "incidental" dialogues with the class. For instance: an algebraic equation "is" a balance. A balance, a physical balance, has a fulcrum. Where is the fulcrum in the equation? It is in the equal sign. Yes, but where is the fulcrum really as you work with the equation? Do you hold up the two sides with your hands? With what? With my mind. And where is the fulcrum there? "I" am the fulcrum. "I" am that which constantly "holds up" the equation so that it balances . . . One need not press this "I-am" experience too far in this manner at this age (high school). But one can develop other thoughts with it. For instance, where else do we find the phenomenon of balance? Yes, in a physical balance (we already know), in a lever. Where closer home? In ourselves. Every moment that we stand or walk on our feet we are preserving "our balance" in a remarkable way. Imagine that I were transformed just as I am, in front of you, into a life-size wooden mannikin, with articulated joints, and that it tried to move! It might take one or two jerky steps forward, then likely tumble to the floor. Yet, look at me as I really am, a live man again: I wave my arm sideways, or lift high my right leg, or bend, or dance—and with every gesture I make, which would throw a wooden dummy off balance, I make an immediate inner adjustment of some sort which enables me to preserve my balance through a myriad of changing movements all the time. We are able, I am able, at every conscious moment of my life, to preserve a balance so delicate and versatile and wonderful that no mechanical robot, to my knowledge, so much as approximates it . . . (This could lead to other significant observations, for instance: what of a man in a swoon, or drunk, or dead? But we must be judicious in our "incidental" dialogues, for remember that we are teaching algebra.) It is enough to suggest or stimulate certain thoughts which are significantly related to the mathematical process we are teaching (the preservation of balance in an equation by "simultaneous adjustments" on both sides), at the proper moment, in the right way, without belaboring them. The student's thinking, I believe, is made more open, more aware, more mobile, i.e. more appreciative—at least, a little impulse is given in that direction.

5. Let me take another example, this time from 10th-grade Geometry. Symmetry is a property of many Euclidian figures—of regular polygons, for

instance, and of circles. There are different kinds of symmetry (about a point, a line, a plane) which can be discussed at the proper time, beginning in the elementary grades. In Grade X, as a marginal exercise—I mean, as a side-trip away from the sterner path of demonstrative work—I have asked my students to draw individual patterns exhibiting axial symmetry based on a simple background grid of concentric circles and evenly spaced diameters, for instance:

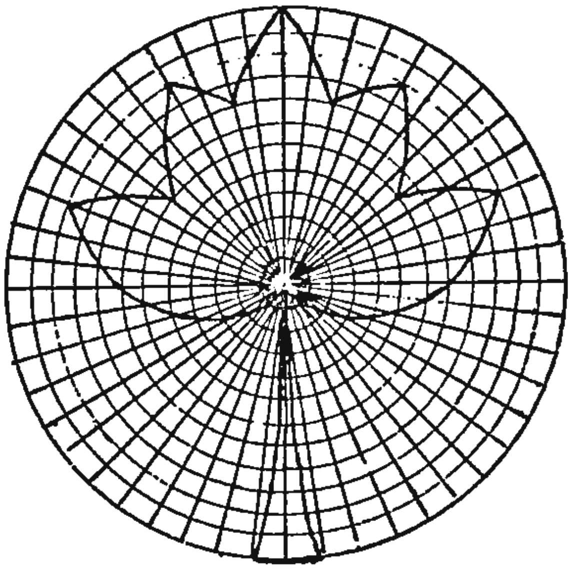


Fig. 6

(This can be done even in color—it need not be a waste of time.) Again a dialogue can be pursued with the class in connection with this. The leaf form you have drawn above has, at least in principle, perfect axial symmetry. Do the leaves of a natural tree also have axial symmetry? Yes, many of them, of a sort—but not "exact". Do you think any leaf has the exact "symmetry" of the one you constructed? Probably not. What if a tree had *all* its leaves exactly symmetrical like the one above—would you think it more or less beautiful than the actual tree? (Reflection.) Less! Are the leaves of a tree, then, less perfect than the one drawn? In a sense, yes; in another sense, no. They have another kind of perfection, perhaps a "higher" kind of symmetry. (Cf. also the concept of dynamic symmetry. The reader may feel moved to make critical comments about "beauty" and "subjective values". This is not the place, unfortunately, to enter into them.) The point is, however, that, with a mathematical experience as a starting point, the students' thoughts have been stimulated into an appreciation and differentiation of qualities in the wider world around them, and, perhaps, into a new awareness of questions as they contemplate that world. Experiencing and recognizing questions is the first step towards seeking and finding answers.

6. The discussion of numeration systems with bases other than 10, especially of the binary system and, in connection with it or other topics, of modern computers, can lead to dialogues with the class especially relevant to our times and life, and thus again promote perceptive and appreciative thinking. The question, "Will 'electronic brains' ever take over or displace the human mind?", in some form or other, intrigues, amuses or haunts many minds. There are deep-reaching implications in the question. How the dialogue with the class proceeds must depend on the individuality of the teacher and on the class. "What, essentially, is the sum-total of a giant computer's powers?", said an IBM engineer talking to a senior class in our school. "Two things: It can add 1 and 1, and it can choose between two paths in a circuit; only much faster than man." . . . In this connection, Jacques Barzun's comment on computers

is also relevant. He said, in effect: We are over-awed by computers which, we can see, can do things far beyond the power of ordinary toolless mortals; but so does every other machine worthy of the name, for instance, a corkscrew. . . . It is, however, not a question of playing down or playing up computers, but of stimulating many-sided, pertinent thought when the mathematical situation offers adequate opportunity.

7. Pattern discovery is a significant aspect of mathematics, especially stressed in contemporary reforms. This is a welcome emphasis for a number of reasons, including the fact that recognition of pattern, and especially recognition of a motif in different contexts, surely promotes one quality of appreciative thinking. I mention one example of this in brief, taken from Algebra. The study of Arithmetic Progressions and Geometric Progressions offers a fine opportunity for exhibiting a theme at various levels and in various ways. Bare references must suffice here. We find one or the other of these progressions, or both, at work.

(i) in numbers and their logarithms, and hence in the slide rule;
(ii) in music, in the enharmonic scale (a piano);
(iii) in astronomy, in "Bode's Law" for planetary distances;
(iv) in biology, in the multiplication of cells;
(v) in banking, in compound interest;
(vi) in geometry, in two basic kinds of spirals, the Archimedean spiral (Fig. 7a) and the logarithmic spiral (Fig. 7b);

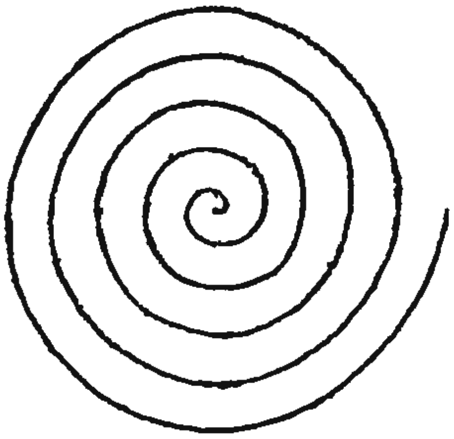


Fig. 7a

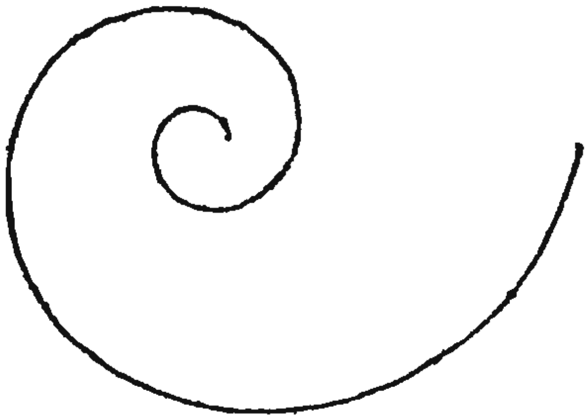


Fig. 7b

(vii) in the shells of snails and many other shells. To show the students, say, the cross section of a chambered nautilus, in which a logarithmic spiral (and hence a geometric progression) secretly and overtly informs the beauty of the shell, should not be considered a merely decorative act . . .

Other cases could be found. The above "variations on a theme", again presented at the right time and not overdone, foster, I believe, the power under discussion. And what should prevent us, as we recapitulate, at the close of these variations, from reading Oliver Wendell Holmes' memorable poem, "The Chambered Nautilus", before passing on to the next algebraic topic?

8. A final example. Historical references, historical perspectives, can do much to foster appreciative thinking. When, for instance, the Ikaya-Seki comet appeared in the night skies in October-November, 1965, there was an opportunity, especially in the math classes, to speak a bit of mathematical laws

in the universe, of circular, elliptical and other orbits, of Ptolemy, Copernicus, Kepler and Newton; and in particular, after describing something of the greatness of Newton, who is considered one of the foremost geniuses in mathematics and science, to bring to the students' attention two quotations by Newton himself:

> . . . "If I have seen farther than others, it is by standing on the shoulders of giants."*
>
> . . . "I don't know what I may seem to the world, but, as to myself, I seem to have been only as a boy playing on the seashore, and diverting myself in now and then finding a smoother pebble or a prettier shell than the ordinary, while the great ocean of truth lay all undiscovered before me."

I have tried to give some illustrations of how, at various levels, an effort can be made through mathematics to develop a faculty which I have called appreciative thinking. It is a faculty which, I am convinced, is a vital element for genuine success—in college, in life, when alone with our cares and problems, when at work with a team. Note that I have said "through mathematics". You will not think that what I have told you is the content or main trunk of our mathematics. The content and main trunk is the substance, the insights, the techniques, the logic of Arithmetic, Algebra, Geometry, Trigonometry, Elementary Functions, etc., described in the curriculum. The other is an incidental by-product of method, as far as the method is successful. But it is an incidental-deliberate by-product in all our subjects, or should be. The examples could be multiplied. I hope that what I have given was enough to afford a glimpse of a pedagogical perspective which we hold before us, at least as an ideal, and which can be pursued also through mathematics. —*Amos Franceschelli*

GREEN MEADOW SCHOOL

Friday, June 10th, 1966, was a memorable date in the life of Green Meadow School. Miss Mary Dailey called six children, one by one, to the stage of the Threefold Auditorium to receive from her a scroll in honor of their graduation from the Eighth Grade. It was particularly appropriate for Mary Dailey to perform this task, not only because she founded Green Meadow School and served as Director for many years but also because of her special connection with this class and the individual children, several having known her since they were three years old. Mrs. Lucille Vogel had taught them during the first three grades; Mrs. Danilla Rettig had them the next three, with special supervision and assistance from Miss Frances Woolls of England, and Mr. Boyd Quackenbush was their teacher the last two years. But Miss Dailey was the only teacher who had been with the school during all the years in which the class moved from Grade One to Grade Eight and graduation. It was a most moving moment for parents and teachers and the other children to watch Miss Mary Dailey send these boys and girls out from Green Meadow as the first graduating class.

Earlier in the morning they had presented a production of "Hansel and Gretel" in German under the direction of Mrs. Sigrid Sanchez, who also had

* Another version of this quotation says: "If I have seen farther than Descartes, etc.". But the essential meaning remains.

written the play. Leslie Vogel, a member of the class, played an original composition on the piano. The Fourth Grade recited a poem, "The Pond in Winter", by Tommy Faist, another Eighth Grader. As a parting gesture, six children from the First Grade went to the stage and each of them presented a red rose to one of the graduates.

During the past school year Green Meadow School was granted a Provisional Charter from the Education Department of the University of New York in Albany. Also the first unit of the new building complex was completed, which houses four classes. The architect is Walter Leicht, who also designed the first school building.

This year we have 165 pupils in the pre-school and eight grades. There are now 15 teachers on the staff. The average class size in the grades is 15 pupils. We look forward to continued expansion, but there will never be a graduation day quite as special as June 10th, 1966.

—*Lucille Vogel*

PARABLES

Written by teacher-trainees at the Waldorf Institute, 1966.

* * * In the winter the beach is abandoned to a few gulls and the wind. The people have vanished from the sand and the sea; even the sun seems cold. Heavy, bleak fog rolls in while the surf seethes like the brew in a witch's cauldron and boils up over the sand.

A feeling of utter calm and uprightness comes to you as you stand in the face of turbulence. It is as though the power of the sea had come to new life in you.

—*Lana Johnson*

* * * The thistle plant has toothed leaves and is spiky and sharp, a nuisance of a weed in gardens, hayfields and pastures. Yet though so forbidding, it saves itself in our affections by the surprising softness of its flower, a delicate puff of lavender, which dries in season to soft and flighty down. Just so is it with our most difficult children who bring us, from time to time, rare and precious glimpses of love.

—*Lynn Haberstock*

* * * You can quiet a wavering candle flame by gently cupping two hands around it. When the flame straightens, draw your hands away from this pleasant warmth and watch the flame. It will not go straighter if hands are placed above it, but will easily burn them.

A child needs such close protection around him only until he straightens up. But he will burn the hand that is held long over him.

—*Judy Bull*

THE RUDOLF STEINER SCHOOL ASSOCIATION

15 East 79th Street, New York, N. Y. 10021

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