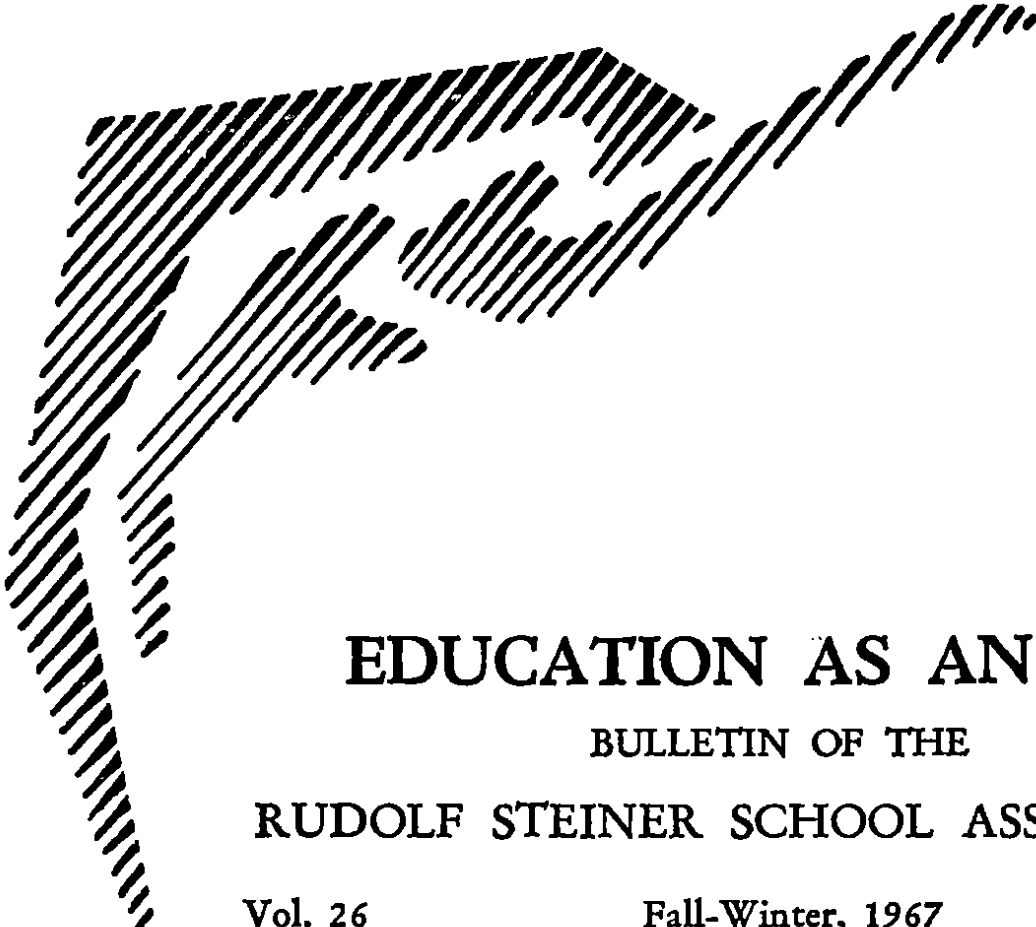




EDUCATION AS AN ART

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Articles, speeches, and a poem, from

THE RUDOLF STEINER SCHOOL, NEW YORK CITY

HIGHLAND HALL, NORTH HOLLYWOOD, CALIFORNIA

INDEPENDENT TEACHERS AND INDEPENDENT SCHOOLS

Each of us in education today has, at one time or another, probably asked himself: if I had the chance to bring about a single change in the school system, what would it be? What might reach deep enough to make a difference from the ground up? There are perhaps several answers, but there is one of which I am very sure: place the conduct of the schools in the hands of their teachers!

There are, of course, immediately, dozens of objections.

Where will you find teachers willing to assume responsibility of this kind? How will they get administrative training? Can they command the respect of parents and community?

To which can be answered: any teacher worth his salt is willing to assume responsibility; he will learn as he acts and will seek the required training, and will certainly command respect to the degree that he proves himself able to manage his own professional affairs.

This is not said theoretically but out of the experience of many years as a teacher and administrator of a faculty-run school. What distinguishes such a school? How does it work?

There is no prescribed formula according to which a faculty-run school operates. Each school is individual; its circumstances differ and so do the

personalities involved. In one situation, administration may be at a minimum, leadership may rotate rapidly, the classroom teacher may deal directly and almost single-handedly with parents, everything is relaxed and informal. Another situation may call for far more structure and permanence. But one thing is essential if the school is to be genuinely faculty-run: there must be no doubt as to who is, in fact, responsible and there must be confidence that sooner or later every question which fundamentally affects the policy of the school will come to the faculty for discussion and that decisions made in this group will have the full support of the school.

Here there would seem to be no choice of means. Unless a faculty meets regularly and there is full and frank discussion, unless decisions are made and these decisions are made to stick, there may be lip service to the ideal but in reality the authority lies elsewhere. The faculty meeting is, indeed, the heart of the enterprise. This is where judgment is formed and leadership emerges. Here confidence is slowly created out of a common striving and out of a responsibility which is shared. All this takes time and is not easy, for a genuine faculty is not just a random union of its teachers — with their individual gifts and capacities — but a self-directing and living organism, distinct and wiser than the sum of its parts. It is not a democracy in which each opinion receives equal weight but a true republic in which each personality is accorded respect and freedom and in which there is confidence and the courage to support individual initiative and excellence. From such a center everything else flows.

Who, then, constitutes the faculty? Is every teacher automatically included? Is it a limited, inner circle who have worked together for many years? To this there will almost certainly be different answers. In order to become specific allow me to describe the way in which things have evolved in a particular school, the Rudolf Steiner School, New York.

Responsibility rests primarily with a body known as the Faculty Council in the New York school. A teacher becomes eligible once he has been with the school for at least a year and has expressed the wish to remain on a permanent basis. Upon the invitation of the Faculty Council he is asked to meet with it, participating fully in all discussions, but withholding a final voice in the decisions. After a year's experience both parties reconsider and, if the original decision is mutually confirmed, the teacher becomes a permanent council member.

Membership in the Faculty Council also makes one a member of the Rudolf Steiner School Inc., the legal entity which owns the school. Organized as a membership corporation under the laws of the State of New York for the purpose of conducting a non-profit educational institution, the corporation includes the Faculty Council and other individuals who may be invited to join. The individual members are drawn from the ranks of parents, former parents and friends who have demonstrated their permanent interest and their ability to help the school without wishing to dominate and control. The corporation elects its Board of Directors which includes teachers and non-Faculty Council members and which concerns itself with legal and financial questions in close cooperation with the faculty leadership of the school.

Authority is delegated by the Faculty Council to individuals and to groups who then become responsible for the daily administration of the school.

A Faculty Chairman is elected annually with no fixed term and is re-elected as often as need be. He performs the functions of a principal or headmaster but with the active support of the entire faculty as his authority, not the appointment by an outside board. An Executive and a Finance Committee, selected by the Chairman and confirmed by the Faculty Council, assist in the conduct of administrative affairs. As the school grew and administration became more complex and time-consuming, the need for independent pedagogical leadership within the faculty made itself felt and led to the selection of a teacher as a coordinator and chairman of pedagogical affairs. Several teachers share with him the task of preparing the bi-weekly meetings, attended by every member of the teaching staff, in which class reports are made and discussed, individual children are presented, questions of curriculum and method brought forward and recommendations proposed. Responsibility for faculty study programs, teacher training, parent study groups, etc., also fall within the scope of the pedagogical leadership.

The present administrative arrangements at the Rudolf Steiner School which, on the whole, serve the school very well indeed, did not spring into existence fullblown like Athena from the head of Zeus. They have changed and developed over the years. The school was founded nearly forty years ago by a group of devoted teachers and persons interested in Rudolf Steiner education who were, as characterized by an early friend, endowed with "enthusiasm unhampered by experience"! In these first years the faculty's zeal and inexperience was guided and protected — sometimes perhaps also obstructed and interfered with — by a governing board of trustees in which teachers were not included. Changes of school personnel were frequent, money was short, the parent body fluctuated, in every direction there seemed a great deal to be learned, but there was also an idealism and a pioneer enthusiasm difficult ever to match again. There were long years of small numbers, combined classes and great sacrifice. At an especially discouraging period the board of directors concluded: we have done what we could with the knowledge and experience which we bring to the school's problems from our various backgrounds in life and this has not been enough. We are not sure of the school's future; we are not sure where it is headed nor what needs to be done. It is the teachers who carry the school through their work, their capacities, and their willingness to accept salaries which are less than they would earn elsewhere, and it is the teachers who believe in the school and know what they think should be done. Let us draw the logical conclusion and hand over the responsibility for the school to those on whose shoulders the actuality rests. This was done. The board of directors resigned as a body and a new organization evolved, which was later formally described in legal language in the new constitution of the school.

This evolution, as a result of which practical administration, including finance and legal ownership, was placed in the hands of those who already carried the spiritual and moral initiative and educational responsibility, proved to be a turning point in the school's history. From this time forward the school moved ahead, it grew and prospered. This is not to imply that the transition to faculty responsibility was the sole factor in the school's development, but it released creative energies, freed initiative and gave the school a clear direction which called forth confidence and a practical response.

What proved a decisive blessing for a relatively small private school in

New York City has also far wider implications. There appears no doubt that one of the underlying motives behind the recent New York City teachers' strike is the revolt of the teacher against the dead weight of bureaucratic routine, the urge for direct participation in shaping the program for which, in the end, the classroom teacher is expected to be responsible. Campus unrest from coast to coast is, in part, a protest against the anonymous teacher, the research- and committee-man, the individual who stands with only a fraction of himself before his students and engages but a small part of their humanity in the learning exchange. The teacher, however, who is not merely an employee but has a personal stake in the institution, who is co-responsible to meet the problems with which life confronts a school or college today is far more actively engaged and stands, therefore, with a different conviction in the educational process.

Beyond everything else in life today we need creative human personalities; personalities with access to a source of insight which can lend support to their human judgment and their moral initiative — insight which is a source of strength, yet which leaves one free. This is, in the end, a question of individual self-development, a challenge to each of us to become spiritually alive. This will, I believe, eventually come to be recognized as Rudolf Steiner's outstanding contribution to the spiritual life of our time: that he pioneered the way by which each individual can awaken the spiritual capacities which slumber in his own soul and which can lead him along a conscious, self-disciplined path to the spirit which underlies the world in all its outer aspects. This is the path along which a teacher becomes creative, this is the intangible link between the teacher and the child. This is something which can not be regulated, can not be compelled, but which can only come about in freedom. This is the deeper reason why a teacher must be free.

The freedom of the individual teacher to teach according to his conscience and to participate in the running of his school is, however, not the starting point but the consequence of another, more comprehensive and basic condition: the independence of cultural-spiritual life within the body social. Until the sciences and the arts, until education above all, have achieved their independence from political and from economic control there will be no ground for lesser freedoms. By suggesting that the schools should be placed in the hands of their teachers one is also saying: find the way to set the spirit free in every branch of its activity — give the artist, the researcher, the philosopher, the physician, the creative statesman, the business originator, the teacher, the man of religion, give to each the element without which he is only a fraction of his potential productive self: his independence as a productive worker in the cultural sphere.

We began this article with a proposal: to call on the creative capacities of the nation's teachers by inviting them to share in the practical responsibility for managing our schools. This is no hypothetical consideration; it is being successfully done. Behind it lies a broader proposition: to recognize the fact that without freedom the spirit cannot be active anywhere. If the existence of the Rudolf Steiner schools can contribute to a practical awakening in this sphere, they will be fulfilling an important part of their original, creative pilot function.

—HENRY BARNES

(Chairman of the Faculty, Rudolf Steiner School)

DWELLINGS

A Poem for the Third Grade

The earth is the home of all men,
Its ceiling the blue sky above;
Its floor is the ground on which we walk
Upheld by a selfless love.

The sun warms our home in the daytime;
The moon and the stars light the night,
And over it all with great wisdom
God rules with a lawful might.

And out of this home, with heaven's help,
From water, fire, air and earth
Is fashioned a house for every soul
To dwell in from time of birth.

The heart is the sun which warms man's house;
The stars are the light in his mind,
And when in his deeds there is warmth and light
Then God finds a home in mankind.

—CLIFFORD MONKS
(*Class teacher, Highland Hall*)

VALEDICTORY

Rudolf Steiner High School Commencement, 1967

A little over five years ago, I was attending a public junior high school, one of the largest in my hometown. The school enjoyed an attractive reputation as a leading contender in the various inter-scholastic sports events. But to the students there, its outstanding characteristic was its system of education. The buildings and classrooms were modern and designed for maximum efficiency. One had as many as five teachers in one day — and often five times as much schoolwork as he did in grade school. The physical education program was intensified; the student was approaching high school, where football and basketball meant social acceptance, a sound body, and many fond memories in one's later life. In this atmosphere of specialization and competition, I subconsciously felt a certain emptiness; something was missing. As my responsibilities accumulated, I became engulfed in a mass of students, hundreds of them, all headed toward the vague goal of success in life. And in the midst of this vast throng, I felt alone, a mere drop in the bucket.

In December of 1961, I was brought into the elementary school building of the Rudolf Steiner School here in Manhattan. At once, I noticed the unique architecture and décor; marble floors and staircases, arched doorways and windows, wooden tables and chairs that creaked with years of use were all like nothing I'd ever seen in a school. It was almost like going back in time. As the

world around me seemed to slow down, so did the world within me; I was becoming free of that "crammed" feeling that I had to do as much as I could in as little time as possible.

Classwork incorporated *art work*, something which I had discarded long ago as a childish distraction. The traditional "good book" was an imaginative account of the main lesson work that pleased the eye as well as the brain. Schoolwork became a colourful and sensitive source of understanding, whereas it had once been a rather flat obligation. I soon began to notice that the personalities of my classmates were as interesting and diversified as the subjects we studied; I had never seen a Michael Brewer or a Bill Hyman before, and I hardly knew how to act among so many young people who had somehow achieved that which my former classmates had sought through mass numbers and continuous modernization: the identification of one's self with both himself and those around him. As I saw more and more clearly the differences between them, I sensed differences between them and myself; the result was a *kinship in our diversities*. In the school I found that diversities, *not* competition, gave me a will to learn. There are those who feel that competition is the spice of life, but I have come to realize that spices can distort natural flavor as well as enhance it.

One of my first academic friends was geometry, a subject which I had not studied before the seventh grade. The concepts of figures in the plane and in space were given flesh to through actual construction as well as observation. Geography was enlightened by the study of the people in relation to their environments. The history and English courses brought out the significance of clear and objective expression in the form of both lively discussion and sincere composition. Sciences such as biology, physics, and chemistry offered rigorous training in carefully organized expression; accurate drawings and records of class procedures were indispensable.

During the developments of the various subjects, the relationships between them, and their relationship to the world as a whole were constantly being brought to my attention. It was like a painting wherein the different colours are attractive when viewed one at a time, but do not mean much until they are used together. Blue may mean serenity; green may mean healing. But when the two are related, an intellectual and emotional reaction is aroused in the mind and soul of the onlooker; a true story is told. The blue and green may be the rolling ocean, or a blue sky behind a forest, or green mountains above a shimmering blue lake. To the student, the world may be a pleasant place in which to live, and he himself may be a scholar of the highest caliber, but he is immobile and helpless until he can take a firm hold on life and work with it toward his goals. This grasp of life may occur in many forms. It may be the mathematician's continuous awe at the harmonies of nature, or the poet's endless search into mankind's strifes and struggles, or the ditch-digger's pride in his work. If the purpose of education today is to make happier men and women out of our youth, then the direction of its endeavor should be from within the student's mind to the world around him; in order that he may *learn* in the truest sense of the word, he must realize that he is a *part* of the things, of the people, and of the many wondrous ways of life that surround him.

In future years we will all be faced with many problems, many of which may go unsolved. Goals will be set; some will be achieved and some will remain

untouched. Needs will arise; some will be filled, some will be increased. In the troubled times of our day it is becoming increasingly difficult to meet one's aims. But if the person can pull himself up to encounter the situation eye-to-eye and deal with it clearly and openmindedly, he will put himself just a little farther along the road to success. And in order to face life squarely, he must recognize himself and his oneness with the world.

As I look upon my classmates and myself today, I see a group of very fortunate young men and women whose destinies lie before them. We have been given the opportunity to try and understand ourselves and our surroundings. Through this understanding, it is my most fervent hope and fondest desire that we may find satisfaction in our achievements, truth in our conclusions, and brotherhood with our fellow man.

—GREG MOORE, '67

A CLASS AS A COMMUNITY

A Talk to the Parents of the Fifth through Eighth Grades

Some time ago one of our students, who had gone abroad for a year, wrote me that she was with her class and their teacher on a 3-week sojourn in the mountains to learn what it means to live as a community. Her question to me was, "Why can't we do something like that in the Steiner School?" I would not tell tales out of school except to point up the fact that community spirit is hard to come by, for when later we did undertake a 3-day class trip, she was on hand and contributed several yards of paper toweling to wrap around and muffle the rising bell, and it was easy for her to misread the importance of promptness to meals and of not hiking off into the woods without a word to anyone.

Attainment of social consciousness can be a soul-shaking experience for a fourth-grader. The day came when the fourth-graders were to start using fountain pens. It was a great day for them. "These are not toys," said the teacher, explaining their care and use. Each pen became a personal treasure. Each fourth-grader felt exalted by the sensation of writing in ink. Then came another day when at least half of the class admitted that they couldn't find their pens. Now a sense of trouble bore down on everyone. What could have happened? What could be done? The heavy concern burdened the day, from one lesson into the next, far more important than the instruction in arithmetic or English or French — whatever the subject might be. Toward the end of the day the pens were found under a pile of school bags in a dark corner of the closet. Astonishment! Who put them there? Why? No one seemed to know. The class teacher made a flat statement. "Someone in the class did it, and that person is not going to feel happy until he or she has told what he knows, at least to me." The teacher found a boy waiting for her in the classroom before the class arrived the next morning. His eyes were wide with compunction but he said nothing. "Did you hide the fountain pens?" she asked. He nodded. "Did you do it to upset everyone?" He guessed so. The teacher felt relief. "I will tell the class only that the person who hid the pens told me about it. I know that will make everyone feel better." The boy took a breath and said that he wanted to tell them himself. So he did, and after he had spoken to them, there was a great

outpouring of good will. "Good for him!" they said, recognizing the courage in his confession.

Education toward community feeling can include more than what happens seemingly of itself in an interacting group. For one thing it can include the experience of *wholeness*. Twenty-four first-graders begin to take it in as they move in a circle to the rhythm of

"We are all one whole class,
One by one see us pass
While our feet sing the song —
'Two short steps and one long.'
Now we walk two by two
In a ring round and true
While our feet sing the song —
'Two short steps and one long.'"

and so on, dividing into threes, into fours — all parts of the whole class.

As second-graders they can scan a whole number, for instance 24, and discover that it contains a wealth of number tables: 2, 3, 4, 6, 8, 12, as well as itself and 1.

Teaching from the whole to the parts, disclosing their inter-connections or relationships, placing the human being at the heart of a matter, these can be the guiding principles in the forming of the lessons.

Most of you are acquainted with the key subjects of our main lesson curriculum through the first four grades. The fairy tales, fables, legends and Bible stories picture human capacities and deeds. Nature stories, descriptions of animals, man's work in building and farming lead the children into the world around them. In the fourth grade the Norse Myths encompass, through the deeds of the gods, the confrontation of good by that which is evil; and the study of "Man and Animal" is a comparison of the wholeness and freedom of man, in any environment, with the animals who have developed to an extreme some part of their physical organism in relation to a natural habitat.

It isn't my purpose now to present the elementary school curriculum for grades five through eight, but to give you an example of how a teacher might apply the guiding principles I have mentioned to the presentation of a subject.

In springtime, when the plant world is reawakening, the fifth-graders can be introduced to a study of the plants with an imagination:

"From a giant arose heaven and earth:
from his bones the rocks and stones;
from his blood the rivers and seas;
from his flesh the crumbly soil;
from his hair the grass and trees;
the clouds from his thoughts,
the wind from his breath;
and from the heart of the giant arose the Sun.

. . . Even today the giant body of the earth is sustained by the Sun as by a warmth-giving and loving heart." (from Gerbert Grohmann)

More than other beings, the plants are the children of the Sun and of the Earth. Rooted in the earth, reaching toward the sun, cared for by both and by the air and water that lie between, the plants help to unite the sun and the earth, and to provide the right conditions of life for us as human beings, as well as for the animals. Why should we be grateful to the plants? They share with us the food stores that they produce for themselves in their roots and fruits and seeds, and in their stalks and leaves. Mankind gives them care in return for these as well as for other gifts. Neither we nor the plants could live without air and water, but the plants do something that we cannot do. In the process of making food they refresh the air we breathe and release water vapor into the atmosphere to help supply necessary rainfall.

We never see all of a plant at one moment, for some of its parts are not visible when others are; but we can see the whole plant in our mind's eye with all its parts, root, stem, leaf, blossom, fruit and seed.

The "higher" plants are those which are able to develop fully each of these six parts in their proper season with the help of sun and earth and air and water.

The roots, growing downward into the earth and surrounded by its hardening forces, become hard and woody; but the root tips are tender and are the growing part of the root, always reaching further in search of the moisture that clings to particles of soil.

The stem, growing upward toward the sun, surrounded by air, is more tender than the roots because the watery element which the roots drink in rises up as sap through the stem into the leaves.

The leaves breathe in the air and spread out to receive the light. The air and the light combine with the sap in the leaves to provide food for the plant's further growth.

The blossom is a heavenly plant that unfolds in answer to the light and warmth of the sun. The petals are leafy but have color and fragrance and surround stem-like parts that are members of the blossom. These are the stamens, delicate like the petals, which produce the pollen dust as golden as the sun, and the pistil, sturdy and stiff, a continuation of the plant's true stem, in which the seeds are formed. The sap which enters the blossom from the roots is sweetened by the sun's warmth and wells up at the base of the petals as nectar, that lures the honey bees and butterflies who belong to the flowers and to the sunshine and who carry from flower to flower the pollen which helps to form the seeds.

As the summer sun warms the earth, the earth sends the warmth back through the plant as it helps to swell and sweeten the fruit around the seeds. Then when winter comes to nip the fruit, it withers away and the seeds fall to earth to await the coming of spring.

In every seed, however tiny, the plant's whole nature lies concealed within the little seed-jacket which has been hardened by the earth forces to protect the spark of life throughout the cold of winter.

The higher plants develop all their powers in relation to nature's forces in earth, water, air, light and warmth. Human beings develop their full nature in relation to the human powers of thought, of feeling, and of will. When a

person does not develop as a whole, he can be described in various ways, depending on what he lacks. We often hear it said of someone, "He never knows his own mind," or "He has no heart," or "He hasn't a will of his own." So, too, there are plants that do not develop all the plant parts. Some lack the power to form fragrant blossoms, others have no leaves, yet others no true roots. These plants have developed only partially what the higher plants have as a whole because they do not have friendly relationships with all of the elements as the higher plants do. These are the "lower" plants. Among them are the mushrooms, the lichens and the mosses.

The mushrooms dislike the sun and grow best in shade and darkness. What should be stem and leaf stays underground with the roots to form a network of fibers, and what we see above ground is a combined blossom-fruit that produces spores that are a combination of pollen and seed.

Lichens love the sun but scorn the earth. They form no real roots, nor stems, nor blossoms, nor seeds. They are mainly the leaf part of the plant world, and they spread by means of little pieces of themselves that separate off and start growing in new places. You find lichens growing on those surfaces of rocks and tree-trunks which get the most sunshine.

Mosses love the watery element and are mainly stem and leaf filled with moisture. Their roots are very short and weak, always rotting off to form soil. No blossoms develop, but tiny pods that contain spores.

Many another plant that has what approaches an exclusive relationship with one or another of the surrounding elements can be described and observed, such as the grasses, the bulb plants, the conifers or the ferns. The key to understanding them lies in comparing their variations with the completeness or wholeness of the higher plants.

As the fifth grade comes to the end of this study, it takes a look at the earth as a whole in relation to the sun and the plants. An imaginary journey from pole to the equator — through the tundra where plant life is dwarfed because the subsoil is frozen and the sun's force is weak, through the coniferous forests wherein the hardness and woodiness which the earth gives to roots pervades the trees in their needles and cones, and through the temperate zone where sun and earth are productive of the four seasons and the harmonious development of the higher plants, to the equatorial forests where the powerful overhead sun draws the plants up and away from the earth to great heights, even to the roots which can grow in the air, and to the blossoming vines which spread over the roof of the forest like flower gardens — such a journey leads to the picture of the earth's vegetation as one great plant with its roots toward the pole and its blossoms and fruit in the tropics.

In the years that follow on after grade five, when the children by rights disassociate themselves from much that they have taken as a whole heretofore, it is increasingly easy for varying degrees of crises to appear and disrupt their relationships with each other, and with their teachers and parents. Exclusive friendships can become rampant. They can discover disparities between preachment and practice. Their emerging sense of independence appears as self-will. Their burning curiosity can put them in contact with many kinds of excitement. Divisiveness threatens the class community!

The example from out of the botany lessons represents the method that is

repeatedly attempted by our teachers in literally every subject throughout the elementary and high school years with the aim of helping the individual child fulfill his nature in relation to the world. Starting with the whole of some matter, what is contained within gives the grand design leading back to the whole which, as the starting point, has become familiar ground. And in the juxtaposition of two kinds of subjects every year, the *humanistic* and the *naturalistic*, a looking inward to what lives in man, a looking outward to the world man lives in, there is little inspiration for self-centeredness, or for detachment from oneself. Rather do the cooperative aspects of life relationships become a cause for wonder and enthusiasm.

It remains to say that when teachers and parents, as an adult community working together for the well-being of a class, surround their children with their interest in the class as a whole, then the class spirit thrives and the community of the class reaches out beyond the classroom walls.

—DOROTHY J. HARRER
(Class teacher, Rudolf Steiner School)

* * *

AN IMPORTANT METAMORPHOSIS*

There is a very definite law of human growth which I should like to describe in the following way. As the human being grows into the physical, earthly world, his inner nature so develops that this development proceeds at first from gesture, from posture, and movement. In the inner nature of the organism, speech develops out of the relationships of bodily motions, and out of speech develops thought. This lies as a profoundly significant law at the very foundation of human growth. All that comes to expression in spoken sounds, in speech, is the consequence of gestures mediated through the inner human organization. Direct your attention to the way in which a child learns to walk and talk, and you will observe how one child treads more heavily upon the rear part of the foot, the heel, another steps up on the toes. You can observe children who, in learning to walk, have a tendency to move their legs forward; in others you may observe the tendency rather to take step by step, to hold themselves firm between two steps. It is immensely interesting to watch a child learning to walk. One must learn to observe this closely.

But it is still more interesting — and much less attention is given to this — to watch a child learning to take hold of things, learning to move his hands. There are children who move their hands in such a way, when they wish to get hold of anything, that the fingers also move. Others hold their fingers still,

*From a course of lectures on education, Arnheim, Holland, 1924, not yet published in English.

and reach out to take something with their fingers quite rigid. There are children who stretch out the hand and arm without moving their body, and others who follow with their upper body the motion of hand and arm. I once knew a child who, while still quite small, if sitting in a chair placed somewhat back from the table, would try to "row" himself forward to get to the food on the table — so that his whole body came into motion. He could make no movement of hands and arms without bringing the whole body into action.

This, first of all, must be observed in children, for this is at the beginning the most inward stirring of life, the very first and primary stirring of life, — how the child moves. And in this movement of the child there appears at once the tendency to copy someone else, to make such movements as those of father or mother or another member of the family. The *principle of imitation* shows itself in movement and gesture. For everything pertaining to gesture is primary in human evolution; and this primary element transposes itself inwardly, in the special constitution of the human physical, psychic and spiritual organism, transposes itself into *speech*. Whoever is able to observe this fact knows absolutely that a child who treads on his heels speaks in such a way that his sentences seem to be chopped out, that one who steps on his toes speaks in sentences that flow one into the other. He knows that a child who grasps easily with the fingers tends to emphasize vowels, whereas one who uses his whole arm to aid him in taking hold of an object is inclined to emphasize consonants. We have in the child's talk a perfect expression of his innate endowments. And an understanding of the world — through the senses, through thought — evolves, in turn, out of speech. Thought does not produce speech; but *speech produces thought*. Such has been the case in the evolution of mankind as a whole; such is the case likewise with the child. Through movement he first learns speech and articulation, and then finally out of speech slips thought. We must therefore consider this progression as important: gesture . . . speech . . . thought.

—RUDOLF STEINER

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