

Education as an Art

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Cover: Second Grade, Highland Hall. The class teacher writes, "We were learning the technique of pictures appearing through 'taking away' rather than 'laying on', with beeswax crayons. We did a series of pictures using the well-known verses of St. Francis: 'Praised be God for Brother Sun . . .' and this brought us to complementary colors. At the same time we started our first little garden in a very simple way. The carrot and radish pictures were then connected to stories of the carrot being the golden light of the sun below the ground, the radish the warmth of the sun!"

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Education As A Whole

A boy who had been told to put his name into his new school book did so, but as he looked at all the room left on the clean white paper, he felt that he could do better than that. So he added his address as well: the street, the city, the county, the state and the country. That looked much better. It showed he belonged somewhere. But as he studied the effect of it, he realized that that wasn't all, either; and being acquainted with a little geography and astronomy he went on in proper sequence with: North America, Western Hemisphere, World, Solar System, Universe, Space, Infinity. Then he had to stop. He couldn't go any further; but as he ran through all he had written he was really impressed with where he had got to. For that was where he really lived. That was his address. He was a native of Infinity!

This is something that every child discovers at some time or other, and many in a similar way; but owing to the pressure of more mundane matters it is quickly forgotten. None the less the child is centered in infinity, and infinity mirrors itself in the child; and if education really means anything at all it is nothing but the continuation of the work of infinity in the finite life of the child.

The conscious recognition of this fact belongs not only to the philosophy which lies behind Waldorf education, but even in the way that education is handled; for, although a Waldorf school is by no means a sectarian school, it is based on a conception of man and the world which takes account of his origin and connection with what we call infinity or the spiritual world.

Rudolf Steiner, who founded Waldorf education, was not a professional educationalist. He was a philosopher; and the whole of his philosophical research was devoted to justifying what for him was a fact of personal experience: That the real nature of man and the world is not in what is accessible only to our finite observation, but in the spirit that indwells it, and which has its origin and being in the infinite. When, quite late in his life, he was asked how this idea might be incorporated consciously in our more finite, day-to-day affairs, he was able to give suggestions of how this might be done. Among those suggestions were some on education; and what we now know as Waldorf education—an education which includes, of course, all that belongs to any other kind of education—is permeated through and through with the consciousness that in working with the child we are working with a spiritual being whose origin is in that infinite, and who comes to earth with forces derived from that source.

The connection of our finite life with the infinite is borne out by the ramifications of education itself, if we care to look at it in its fullest perspective. At the center of it is the child. Around the child stand its teachers. In the Waldorf school that is the whole Faculty, for every teacher as a member of that faculty, and irrespective of his personal teaching commitments, takes full responsibility for the welfare of each child. Around the Faculty is the Board of Directors or whatever it might be called, comprising those who have voluntarily made themselves responsible for the financial and economic life of the school. Around them again stands a body of people, usually calling themselves an Association, who take no direct part in the running of the school, but who want that school to be there, and by financial help and publicity do all they can to keep it there. Finally comes the Parent body, comprising those who send their children to the school, and who are intimately concerned through them with everything that happens there.

Thus there are four concentric circles of people and activity drawn around the one center—the child. But one cannot really stop there.

Every one of those parents is directly connected in one way or another with, and closely involved in, the whole economic life of society on which the child's material welfare depends. That in turn is upheld by everything that makes society a stable organism, everything we understand by law, order and government. But no society in the modern world can live to itself. At every point it is connected for its weal or woe with every other society and what goes on in them. Each single society is finally connected with the whole world; and though with this we might seem to have reached the limit, and drawn our final circle around the child at the center, we have only done so from a spatial and temporal point of view. We cannot ignore what is motivating and determining man as a whole as he pursues his evolution in Time; and although speculation rather than exact knowledge is usually predominant here, what we speculate *about* is very real indeed. We, and all past and future mankind with us, are in the process of an evolution which must have meaning and significance somewhere. We touch infinity there where the meaning and purpose of all things confront us, that vast circumambient realm of mystery which encloses everything we do in time and space. And the center of all that, too, is the same—the child.

To that courageous philosopher Steiner, infinity was not an abstract term, nor was it something which we could only speculate about and never know. It was the spiritual reality behind everything that man and the world is, from which originates the motivation of everything that takes place within its periphery. It was not something remote in space and time, but some-

thing here and now in the consciousness that could rise to it. Only as we learn to know that spirit working in human affairs shall we understand how to educate the child rightly; only as we learn to educate the child rightly shall we become aware of the spirit in the world. The more we remain stuck in our conception of the world and man as the manifestation of physical phenomena only, the more impossible it will be to understand the spiritual forces which maintain those physical phenomena. We have to have the courage of a new concept, a new theory, even though our knowledge has not yet advanced to the understanding of that concept or the justification of that theory. We have to learn to see a horizon which we have not yet explored, and find courage first from that vision to explore it. If we can see the child, that center of all human activity and evolution, as a spiritual being, we shall gradually learn that the child is a spiritual being because the real essence of the world is spiritual, too. Those concentric circles radiating out from and around the child through all the activities with which man is connected, end at last in the infinite circle of the spirit. That circle of the spirit contracting upon itself through all its finite manifestations ends at last in the center of self-conscious man—the child. The child is at the center in order that he may permeate all he does with the spirit of that world from which he came. The evolution of man is nothing but the re-creation of the spirit in matter, the illumination of the temporal by the eternal; and education is the beginning of the discovery by the child of the spirit in knowing, that it may reveal itself to the man in deed. This is the great systole and diastole of the universe, the heartbeat of evolution.

To which anyone in our materialistically oriented age might, in the abrupt idiom of our time, reply, "So what! What are you going to do about it?"

To which there is only one answer: *Education must be re-established on a religious basis.*

And before the reader begins exploding about sectarianism and indoctrination, and all those other dreadful things which religion is supposed to have brought in its train, let us look a little more closely at what is meant by 'religious'.

We live today in a world dominated by the materialistic concept of man. According to this view we and the world are nothing but the product of material forces of Nature. We are born, we live and we die, and that is all there is to it. Meanwhile the world of Nature pursues its evolution from an origin which we persist in believing was nothing but material processes, and which will end by their transmutation into other phenomena which we cannot even guess at. We don't *know* this, incidentally; but all the evidence we can obtain so far seems to point that way.

But there is another view, and up until about three or four centuries ago, and from as far back as our research goes, this other view—that the world had a spiritual origin—was universally accepted. And the people who accepted it were not all fools or worse. They were no more *completely* wrong in their view of life, than we are *completely* right in ours. It is inconceivable that we alone have at last found the answer to the meaning of the world and life; and, what is more, found it for all time. Steiner wouldn't have it so anyway; and though he was, and still is, a bit of a lone voice, he belonged to this modern age, was trained in natural science and had a high reputation in the intellectual establishment of his time. He claimed that our world gives evidence of both material and spiritual phenomena, if we only train our observation to look for them. The material world is not something separate from the spiritual, but a *special form* of that spiritual world, as ice is a special form of water. The material world couldn't be there if there weren't a spiritual world by reason of which it exists. That we don't know this is simply because we have turned our attention away from it, for 'there are none so blind as those who will not see'.

But Steiner was only one; and though his arguments have convinced many—and Waldorf school teachers in particular—it must still take a long time before mankind as a whole learns to see what he was driving at. And it will take even longer if we continue to conduct our education on a materialistic basis only, and give children nothing which might at least enable them to see that there is another way of looking at things. Of course we mustn't indoctrinate them with unproven ideas, nor indulge in sectarian practices which have nothing but wish-fulfillment to go on. That goes without saying; but is there nothing in the whole world of our conscious experience that points beyond materialistic concepts, and links our being and the child's with the Being of the Infinite? And if there is, might not the regular practice of consciously bringing it to mind, together with the *habits of thought* which our scientific observation has taught us, prepare the way for a more intimate knowledge of the world and man that religion has always pointed to? For that is all that this word 'religion' really means: The linking or re-uniting of the being of man with the being of the universe in knowledge. It comes from two Latin words—'re-ligare'—which means simply to join or bind together that which is separated. Our modern knowledge, and particularly the conclusions drawn from it, have separated us from that intimacy with the world. Education on a religious basis would be no more than linking that activity in knowledge, which education is, with those facts of conscious experience which go beyond that knowledge, but which alone make knowledge and everything else possible.

But are there any such 'facts of conscious experience', and if so, what are they?

They are the great rhythms of the universe in which we 'live and move and have our being'; but by rhythm we mean precisely and only that. Not *something* which is rhythmical. That is still within the scope of our scientific research, but the *rhythm* itself, which is not a *thing* we observe with our eyes, but a supersensible reality we apprehend in an altogether different way.

Let us take as an example the rhythm of breathing. Not the breath itself, the air; nor the instrument of breathing, the lungs. They are all *things* that are accessible to our objective scientific study. We can ask what they are, and we can find the answer by scientific research. But the 'rhythm' itself is something very different. We can't say anything more about it than that it IS; but of the being of that rhythm we are all well aware.

We can, it is true, alter it at will up to a point. We can breathe shallower or deeper. We can even check it altogether for a while; but ever and anon, ceaselessly from birth to death, it governs everything we do. In the rhythm of breathing we experience something which is beyond our understanding and control. *It*, not *we*, maintains our whole life and being, so much so that it is really illogical (unscientific!) to say, 'I breathe'. The correct form would be, 'I am *breathed*'.

Now it is not suggested that this should be brought to the consciousness of the children in this way, and certainly not that any exercises based upon such an awareness should be taught to children in school. A Waldorf school is not a preparatory school for Yoga. This is simply mentioned as *an example* of something we experience originating out of the infinite by which our finite life is maintained.

But there are other rhythms which *can* and should be brought regularly to the attention of children, which can lay the foundation for a real, *unsectarian* religious life, should their destiny or inclination direct them to it.

Every night we go to sleep. Our whole life again depends on this. With every other human being the world over, we are completely subject to it. But what is it that brings about sleep? It is not enough to say we go to sleep just because we are tired. Sleep is more than just rest. *We* ourselves can rest, but in sleep we are completely taken out of ourselves by a cosmic activity completely independent of us. Our entire life is in the hands of this cosmic rhythm of waking and sleeping; and though we can, it is true, pass up our sleep for a night or two, we cannot do it for longer.

But now, when someone sleeps, it is possible to observe that a separation of the human being takes place, too. There is the living physical organization which lies unconscious on the bed; and there is the individual, the person we associate with that particular body, *who is not there*. We need not question too closely what that 'not there' means, nor indulge in anything fantastic or 'spooky' about what it might mean. It is not there in just the same sense that the occupant of a house might not be there when we call, and as it is the occupant we are usually more concerned with than the house he lives in, the house will not satisfy us in the absence of the occupant. This is tragically apparent when people go into a coma, for instance. The person is, of course, *only* in a coma. He is not dead; but if the coma persists, as it does in some cases for years, then for all practical purposes while the coma lasts the person is as much 'not there' as if he were dead.

This alternation between the life of waking consciousness and the life of sleep is another of those cosmic rhythms in which and by which we live. It is a movement between the two poles of our existence, the finite and the infinite. It is another kind of 'breathing'. *We* are 'breathed' out at night, and 'breathed' in again every morning; and *we* have nothing to do with that 'breathing'. *We* are put to sleep and awakened by 'something'—and there is no real reason why we shouldn't say 'someone' if our concept of *being* is sufficiently flexible and real—completely beyond our knowledge and control.

Now religious people of all ages have been aware of this, and on the whole have agreed that the best times of the day for prayer were at the onset of sleep and the first hour of waking, when we could be aware of what was happening to us. We don't pray today, however, and one of the reasons is that we can no longer believe the naive and sentimental conceptions of a God and divine beings that we have been brought up with. But that is no reason why we cannot believe in *any* superhuman power. Indeed, if one frankly faces up to the facts it is more difficult *not* to believe in such a power. Nor can the practice of bringing this to consciousness night and morning by what is called prayer be entirely disregarded. It just depends on what we mean by 'prayer'. If prayer is nothing more than asking some imaginary being to give special attention to our personal well-being, or if it is something we do because that same being expects it of us and is likely to record it against us if we don't, then it is not surprising that intelligent people have given it up. But if—and there need be no difficulty about this—we can see from the obvious facts of experience, such as this matter of sleeping and waking, that 'something'—or again Someone—in the universe has our whole life and being in its keeping, then there could be some point in bringing this regularly to consciousness, if only to preserve a sense of balance in our life.

For, what is prayer really?

It is nothing else but bringing that part of our life which is not directed by these cosmic rhythms, that part which is left entirely to our control, our thought life, into line with that upon which our thought life and everything else depends—the infinite. It is a *free* acknowledgment of our relationship to the cosmos. It is consciously bringing the finite into relationship with the infinite; and there is no doubt that anyone who can do this regularly, and with full awareness of what he is doing and why, develops an inner stability and a greater strength to meet the vicissitudes of our finite life. He comes to *know*—granted, in a different way from knowing that two and two make four—that even these vicissitudes are part of the cosmic ordering in which he lives, and that only when he forgets this are they likely to prove too much for him. And this is quite irrespective of whether one is *called* a religious man or not. This has nothing fundamentally to do with going to church, or being a member of this or that sect. It is simply a matter of recognizing certain facts, and discovering the value of that recognition for one's personal life.

Any educator, therefore, whether parent or teacher, who will not or cannot do something in this way suitable for children in order to make this possible for them, is definitely depriving them of a conscious experience which might make it all the more difficult for them to come to later. If a child is not taught to read he will certainly find it more difficult to do so as an adult, and might never advance to an appreciation of the really great literature of the world. If a child is not taught to acknowledge what pulsates out of the infinite through all our finite lives, he may find it very difficult later to see anything beyond the crass utilitarianism of daily life.

One need not do anything very elaborate, and it certainly should not be anything pious. It can be quite simple, but it should be regular. We don't pray with the children in the Waldorf school, but we do make a special point of beginning with a verse* which we say together, and which expresses our relationship to and dependence on the being of the universe; and we regard this as important for their whole life as anything else we do.

* * * * *

*Waldorf teachers are familiar with a number of appropriate verses for this and other occasions to use with children, which they would be glad to pass on to any parent-readers interested.

There is another rhythm on which the life of all men everywhere depends, and which, as far as we can do so, we consider essential to bring regularly to the consciousness of the children in our schools.—Every day we eat. True, we vary greatly in what we eat, how much we eat and when and where we eat; but eat we must, and every bite of food we eat is a product of the earth which is dependent on that cosmic rhythm working in the seasons of seedtime and harvest.

A more conscious generation than ours never sat down to a meal without first asking a blessing on the food. Now whether that actually added a quality to the food that was not there before, or whether it actually improved the digestion by some magical or divine means, or even whether it pleased God that they were grateful is a point we needn't go into; but what it certainly did do was to bring the consciousness of the eater into relation with something more than the food as such. It was, as we have said about prayer, another link with the Infinite by which everything finite is sustained.

But 'Grace before meat' is a practice which has almost disappeared in our day, and yet one of our greatest anxieties is the disturbance in the ecological balance of the earth and Nature. And we know this is something we have brought about. This is not the result of evil or of ill-will. We have simply ignored the fact that the earth might be anything else than a physical material body. Is it too naive to imagine that if we had been in the habit of remembering, every time we ate, how the food came to be there, our whole attitude to the earth and Nature, and consequently our treatment of it might have been different? We are, after all, what our thoughts make us; not only those thoughts which only come to us at times of crisis, but those thoughts which are the regular and the rhythmic content of our consciousness. Grace before meat is nothing else but such a practice; and we say a Grace with the children in a Waldorf school before the one meal we take with them for just this reason.

* * * * *

From time to time during the school year the Waldorf schools hold 'Festivals' to which parents and public are invited. There are two main ones, one at Midsummer and one at Christmas. These festivals take the form of performances by the children of that part of their daily work which can be conveniently put on the stage—poems, plays, music, eurythmy and such things as that. They are invariably happy and joyous occasions. We could of course hold them at any other time of the year. We are not obliged to hold them at that time; but we do. Why?

Every year at Midsummer and Christmas we are nearest to what is called the summer and winter solstice, when the sun on which the earth and everything depends reaches respectively its highest and lowest points in the heavens. We experience the longest and the shortest day respectively, the shortest and longest night. The whole earth is governed by this annual cosmic rhythm. If that were to vary by the smallest part of a degree everything on earth would either be utterly destroyed, or be so changed that one cannot imagine the result. We and everything we do are utterly dependent on the rhythm that governs the movement of the heavenly bodies.

What attention do we normally give it? Probably little or none; but what might it do to our whole outlook on life if we made a regular practice of giving some attention to it? That in any case is the reason why the Waldorf schools hold these festivals at those times. It gives the teachers an opportunity to remind the children of another of the great rhythms on which everything depends, and enables the children to celebrate this with their parents and teachers at the appropriate times. Sometimes parents excuse themselves from attending, on the ground that they have seen it all before—which is very true, for these festivals are remarkably like one another. But none the less they have missed the whole point. However, this is the exception rather than the rule. Most of the parents come; *but even if none of them ever came*—an event which one cannot imagine ever happening—we should still hold these festivals at those times because of what they celebrate.

One of these festivals, the Christmas one, is important for another reason. Apart from the performance which the children give, the teachers also give a performance, for the children, of a medieval Nativity Play which used to be performed in the village of Oberufer in Germany. It is a naive rendering of the story of the birth of Jesus based on the account in St. Luke's gospel.

One of the interesting things about Christmas is that it remains the most popular of all the Christian festivals, even though the celebration of the festival becomes more and more commercialized every year. It rests upon a fact which everyone knows about and can understand, because it is a fact of common human experience—the birth of a child. The significance of that particular birth which we celebrate then lives on, however much we overlay it with other things. The whole meaning and purpose of mankind—whether we are Christian or not—is represented in what the birth was. This fact is not the 'property' of the Christian or any other religion, although it is the Christian religion that has preserved it for us. It perpetuates something which goes far beyond any particular creed as such, and links man with the whole rhythm of human evolution itself.

For if we accept the fact that the evolution of mankind is an evolution, that is, that it is a movement toward some state of human maturity embodying our highest aspirations, then it is obvious that that evolution is being carried on by each individual that makes up mankind. But the individual as such lives a very short time in one earth life, in comparison with what is taking place in evolution as a whole. Within a few decades the individual has completely worn out the physical organism by which his contribution to that evolution is effected; and yet it is ever and again renewed by the process of procreation. This is the mightiest rhythm of them all, this renewal in the birth of a child of the whole human effort and purpose, whereby renewed spiritual forces supplement those which are so quickly exhausted by age and death. If there were no need of this renewal, or if that renewal could be brought about by conditions existing on the earth, then there would be no need of this rhythm. But man has not only to die and be born, but by this rhythm of birth and death something is given to human evolution from a purely spiritual source. It is the Infinite working into the finite. The birth of a child, any child, is the entry of spirit into matter. The whole earth 'breathes in' new spiritual forces in the birth of children; and whatever attitude we take to Christian doctrine as such, there could be no better symbol of what becomes possible through birth than by what is celebrated at this festival. It is an experience which one could share on this level with any man. It goes beyond Christianity itself as a religion of remembrance, *for it represents what would still be true if no knowledge of this event existed.*

It is a particularly impressive experience, therefore, at that point in the play when the child is 'born' to see the *gesture* that Mary makes as she takes this child to herself. It is a gesture only. There are no ingenious stage effects at this point, no attempt to bring an actual child or anything representing a child on to the stage; just that gesture of Mary raising her arms to heaven, and gathering slowly to herself . . . what? Nothing! That is, nothing to outward vision; but it is just this 'nothing' that conveys so effectively what it is meant to represent—the entry of spirit into matter. What is at the periphery of those concentric circles we spoke of earlier reappears at the center—in the birth of the child.

* * * * *

A genuine concept and practice of religion is one of the most hazardous things to include in education in our day. Our memory of the strife which the different sects have caused in the past, the general repudiation of any spiritual conception of man and the world, and the fear of indoctrination have caused us to believe that it is better to keep religion entirely separate from

education. There could hardly be a greater error. Sectarianism and denominationalism should be kept out of education, and any mere lip service to an otherwise discredited tradition is better left out of it altogether; but that religion itself, the recognition of that which links man to the cosmos, that this should be divorced from education is inconceivable. If it continues to be so, we are not only withholding from children an understanding and feeling for what has been the greatest motivation of the human spirit, and the source of all moral strength; but we become guilty of doing by default the very thing we condemn—of indoctrinating a one-sided, materialistic concept of life simply because we will not admit of any other. The link between the essence of man's being and the Being of the cosmos is there in every breath we take, in every bite of food we eat, every time we close our eyes in sleep. To ignore this, and to let our children ignore it, is to shut ourselves up in an unreal world of our own intellectual creation, where we have nothing but the phantoms of our own mortal brain processes to sustain us. The knowledge which our sciences so diligently seek, and which is the main business of education, is, in the final analysis, nothing else than an attempt to plumb the mystery of man's being. But what we seek to understand through knowledge we must first apprehend in perception and will, and the recognition of these great cosmic rhythms 'in which we live and move and have our being' is a necessary act to prepare and inspire us for that quest for knowledge. As such, it is at its simplest level—that level in which the youngest child can take part—a reminder of what is ultimately the goal of all knowledge; at its highest level it can open up a path to higher knowledge which, whatever in the freedom of maturer years they may do about it, is the heritage of all children. Not to put them in the way of this knowledge is to withhold that heritage, and to become accessory to a sectarianism of the narrowest order.

The child is the center of all human concern and activity, which reaches out to infinity. Whatever is at the boundary where those circles of activity disappear, reappears in the center, in the child. He lives and grows and learns in the rhythmic expansion and contraction of the infinite to the finite, the finite to the infinite. The recognition in thought and deed of this rhythm on which the child's life depends is—religion; and education as a whole becomes thereby a religious act.

—ALAN HOWARD

MR. WALKER

Mr. Walker lies in bed
 Every morning, shamming dead,
 Till I, returning from a land
 Of outward dark and inward light,
 Rejoin him — when, at my command,
 Mr. Walker stands upright.

But when, as if to be erect
 Were insufficient miracle,
 Across the floor he carries me
 Out to get the morning tea,
 What infinite mysteries direct
 His locomotion! Who shall tell
 With what Pythagorean art
 Of space-commuted harmony
 He deals to each related part
 Proportioned stresses: — *do, re, mi!*
 Hear, as above the tray I bend
 And straighten, how he takes the weight,
 My musical, my lifelong friend,
 Inaudibly articulate!
 So all through yesterday he went
 And all my days — my spirit's base,
 My soul's precision instrument
 To find her bearings here in space:
 Left, right, up, down, behind, before . . .

Ah, let uneasy fools abhor
 The bogy man their fancy spies —
 That jointed spindle underneath
 The blank, imaginary eyes,
 Those gaping nostrils, grinning teeth
 Mocking and symbolizing Death—
 Let them abhor!

But I — but I —
 How often in my bath I lie
 In Archimedean repose
 'Twixt gravity and levity,
 And thank, as I uncurl his toes,
 The gods who wove this handy skin
 And put dear Mr. Walker in!

—OWEN BARFIELD

Whatever Happened to the Environmental Movement?

The fervor of the environmental movement appears to have crested somewhere around 1972. Certainly in April 1970 when the first Earth Day was celebrated, it was at fever pitch. No doubt about it, we were going to save the environment regardless of the cost. Whatever happened?

Before I address myself to that question, I would like to make a few general remarks regarding the environmental movement. First, it should be recognized that the environmental movement didn't just happen. For many years people like Charles Lindbergh and John Muir had been calling attention to the deterioration of our environment. Rachel Carson, in her book *Silent Spring*, courageously spoke out against the continued use of chemical insecticides; others also raised the banner. But it was not until 1969 that the state of the environment became an "issue", that is to say, the politicians got interested. During 1969, the Congress enacted "The National Environmental Policy Act" (NEPA) and on New Year's Day 1970 President Nixon signed the act into law, declaring that the seventies "absolutely must be the years when America pays its debt to the past by reclaiming the purity of its air, its water and our living environment. It is literally now or never."

And just what was the purpose of NEPA? Here it is instructive to read the introductory words to this wise and enlightened act:

The purpose of this act is: To declare a national policy which will encourage productive and enjoyable harmony between man and his environment; to promote efforts which will prevent and eliminate damage to the environment and biosphere and stimulate the health and welfare of man; to enrich the understanding of the ecological systems and natural resources important to the nation; and to establish a Council on Environmental Quality.

What beautiful words! And to know that they are part of an act of Congress makes them even more important and significant. Yet, what has happened to NEPA? Unfortunately, it is slowly being amended to death. As soon as the courts began to interpret and insist that it be complied with (the Calvert Cliff's decision for example), it became obvious that NEPA was going to be a nuisance and an expensive one at that. At this stage the various lobby groups went to work (and are still working) to make NEPA an easier law to live with.

Another Act of Congress that resulted from the "fever" was the creation of the "Environmental Protection Agency (EPA)". Here again the "fever" led to good intentions but the reality of present-day economics have prohibited the agency from functioning in the way necessary to protect the environment. Rather, it is clear that this agency has adopted an attitude of "protect the environment, but don't let it get in the way of business."

Before turning to the question of "What Happened", let me make one final point. I believe that in spite of the setback that the movement has suffered, in spite of the seeming lack of interest today, much good has come out of the movement. It created an awareness of the problems associated with modern technology and, hence, with the environment, that had simply not existed before. It changed the wasteful habits of many of us and I suspect that many people today are still recycling their paper and cans and are still careful to use biodegradable detergents.

Now as to what happened, the answer, I believe, lies on two levels. First, let us look at what I call the "surface level." Like all movements that are new and novel, the environmental movement attracted many people who were interested simply because it was new. As soon as the novelty wore off, they lost interest and left. Another group with a genuine interest was attracted because it seemed that we were really going to do something. They were drawn in by such exciting happenings as the enactment of NEPA and by the creation of EPA. As soon as it became obvious that these acts in themselves were not going to do the job, they assumed that nothing could be done, so they left. The remaining people, mainly conservationists, stuck it out and since they have, traditionally, not been very action-oriented, they have tended to remain interested but, with the exception of following legislation and writing letters, not very active.

The real reason that the environmental movement has foundered is that it never really addressed itself to the real problem, namely, man himself. After all, asking someone to clean up his environment when his own house is in obvious disarray is a little bit like asking the fox to guard the henhouse. It simply is not going to happen.

From an educational standpoint, I believe it is important to know why the environment is no longer an "in" issue and to try as best we are able to transmit this understanding to our students. Lord knows, students today already have plenty to be cynical about without the added knowledge that the environmental movement has failed.

A number of approaches can be suggested. First, I would urge that anyone wishing to understand the real issue study Friedrich Juenger's classic entitled, *The Failure of Technology** (A Gateway Edition, 1956). This book, written long before the beginning of the environmental movement, discusses in great detail the problems associated with technology, especially as they relate to man himself. Although I do not agree with Juenger's pessimistic conclusion that more than likely technology will do us in, I do believe he puts his finger on the truly critical problems.

The following quotation from Juenger is typical of the nuggets that are to be mined from reading the book:

Obviously, the discovery of ferments, hormones, and vitamins is not only a scientific but also a technical advance. The effects which we ascribe to these substances are of a mechanical and functional nature. The uses to which we put them betray that concept; either they are introduced into the body in the form of technical preparations, supposed to produce specific mechanical effects, as are all drugs manufactured by the technicians; or else they are consumed in vitamin-enriched food. This whole pharmaceutical arsenal is the product of technical specialists who think of the human body as a machine. However, those are the methods of our day.

It is not difficult to understand the shortcomings of such methods—but it is exceedingly difficult to evade them. We can reasonably assume, for example, that an apple contains a number of substances that so far have eluded the chemist and the biologist. It is likewise certain that even if all these substances could be synthetically reproduced in a pill, they could not replace the apple. For the apple embodies a principle that is higher than the sum of its parts. It is not a lifeless preparation, like the substances that have been, or could be, extracted from it, but an expression of life that grows and smells and ripens and has fragrance. No doubt the wise thing to do is to eat the apple itself rather than swallow the vitamins which may be extracted from it. And I shall also show wisdom by eating the apple not for the sake of the vitamins it contains, but because it is an apple. The difference is fundamental, for in the first instance I am acting like a sick person, and in the second like a healthy one. In matters of food we act wisely if we avoid the technician wherever we can.

*I am grateful to John Gardner of the Waldorf School in Garden City who many years ago called my attention to the book.

Somehow in our teaching we must be able to show that there is a fundamental difference in eating an apple, not because it contains vitamins and minerals, but because it is an apple. In fact, it has been my experience that many students grasp this intuitively once it is pointed out to them.

Another thought that I have found helpful in my teaching is one expressed by Rudolf Steiner in the lecture cycle *Education as a Social Problem*. Steiner says:

We must give attention now to the spiritual significance of this industrialism. Consider what primarily controls it—the machine. A machine is different from everything else man makes use of in outer life. Just consider the animal. If you turn your scientific or other thoughts to an animal—I will not speak today of man in this connection—you can carry on any amount of research concerning an animal but something always remains, something of a deep and divine essence. You cannot fathom an animal; you cannot discover its secrets. There is always something behind your thoughts about an animal that remains unknown. This is no less the case with a plant. Take even a crystal, the wonderful forms of the crystal world. You will have to say: Certainly we can grasp the external nature of the crystal world, its forms and so on, if we are trained in this respect, but much remains that man can revere and to which his ordinary, non-clairvoyant intellect does not penetrate.

Now consider a machine. It is entirely transparent to our thinking. We know how its power is produced, know the position of its pistons, the magnitude of friction. We can calculate its efficiency if we know the various factors; there is nothing behind the machine which would lead us to say that it cannot be penetrated by the ordinary, non-clairvoyant intellect. This is of great significance for the mutuality of man and machine. And when one has stood once again before many thousands of people who have to do with machines, one knows what it is that drips into these souls from the spiritually transparent machine. For the machine has nothing behind it that can only be divined, something not surveyable by man's non-clairvoyant intellect. The fact that a machine is soul-spiritually so completely transparent that its power and power-relationships lie clearly open before the human senses and intellect—this fact makes contact with machines so disastrous for mankind. That is what sucks out the human heart and soul, making man dry and inhuman.

Here Steiner has stated what, at first glance, appears to be an obvious truth. Yet the more one reflects on this thought, the more profound it becomes. Moreover, it also becomes clear that as long as we are taught (and believe) that, in fact, the animal

(hence man) is a machine, the more difficult it is going to be to convince us that our environment is worth saving. After all, it is difficult to love a machine!

These two suggestions are meant to be illustrative of the kind of writings that must be digested if our teaching is to leave the students with the feeling that the environment is worth saving. Others could also be suggested and I assume that every science teacher has his own favorites. One further suggestion that I would like to call attention to is the writing of Theodore Roszak (*Where The Wasteland Ends*, Doubleday & Co., Garden City, N. Y., Daedalus, Summer, 1974). I call attention to Roszak because he is currently receiving a lot of attention from the scientific community (see *Science*, Vol. 185, Sept. 13, 1974), because I believe he does have some important things to say, and because he illustrates the dead-end of a science that has no spiritual roots. In essence, Roszak is critical of the modern approach to science because it produces results (numbers) but attaches no meaning to them. "Wouldn't it be nice," says Roszak, "if we knew the meaning behind these numbers?" Well, yes, it would, but his suggestion that we ought to return to a kind of knowledge that he designates as "gnosis" really doesn't help us very much. Rather, what is needed, as Rudolf Steiner has pointed out many times, is to approach spiritual science with the modern scientific method and let the results speak for themselves.

If we are truly to educate our students to want to care for their environment we must also include the actual practice of caring for the earth in the curriculum. This intellectual approach, regardless of how livingly and sincerely it is presented, is simply not adequate. This means, of course, a gardening and, if possible, a farm program. The aim of such a program must be to allow the students an opportunity to work with people who do care for the earth and for the animals in the right way. Here it is not a question of teaching gardening or farming, but rather the experience of working with those who really care. If they learn a little gardening or farming, all well and good, but most importantly they must experience the spirituality that underlies these activities. This can only take place in the actual doing under the right circumstances and with a teacher who never tells but really does! This is environmental education at its best.

Along with the kind of approach that I have outlined, an approach that is designed to attack the ecological problem at its roots, it is helpful if teachers can be actively involved in an environmental issue outside of their school. In our case, the issue has been the nuclear power plant. The value of the involvement, of course, lies in the fact that it shows the students that things can be changed if people are willing to work and if the foundation of their beliefs is built on solid rock. Our involvement has made

a difference. It has encouraged some of the students to participate, and it has shown the others that it is possible to make change.

Finally, I would suggest one last thought that came from that present-day philosopher Pogo, who said:

"We have met the enemy and he is us."

Yes, indeed, he is us, but fortunately we in the Waldorf school movement can do something about it. We have the opportunity to help young people to achieve the necessary balance so that they can say,

"We have met the enemy and we have subdued him."

—HARRY S. BLANCHARD

Learning on the Nature Trail

Make this experiment: Take a glass aquarium and divide it in the center with a sheet of perforated metal. Fill one side of the aquarium with earth, fertilized according to package directions with 5-10-5, and the other side with a mixture of earth, garbage, and rotted manure, as from a compost pile. Place two cups of worms into the side that has the chemical fertilizer. At the end of one week determine the whereabouts of the worms.

Students at the Waldorf School in Garden City set up this experiment; they found that almost all the worms had traveled through the divider into the organic side of the aquarium and that any worms left in the chemically fertilized area had died.

The ten-acre campus surrounding the Waldorf School provides an ample classroom for putting such experiments to work, and for learning practical bio-dynamic and imaginative gardening. Teachers and students have planted and cared for flower beds, vegetable patches, shrubs, and trees. Five years ago a new dimension was added. Robert Weschler, who at that time taught shop and physical education in addition to gardening, started a nature trail along the boundaries of the playing fields behind the school buildings. Sixth graders set out the first young plants that fall. Gradually, sections were added; trees and plants of all kinds were contributed, planted, and tended; the fledgling project, now officially called the Nature Trail, pushed forward around two more boundary corners and today invites the visitor to stroll along a hidden path through a wonderland of nature's bounty. It is not a garden as such, but an opportunity for young people to come into harmony with the earth through work with growing things.

What can you discover along the Nature Trail? You can cross a bridge over a gully of pine needles whose bank is thick with many kinds of miniature conifers. Continue between beds of herbs, Egyptian bunching onions, leeks, and strawberries, through groves of crabapple and dogwood, past a desert garden containing a dozen species of cactus, through a patch of flora native to Long Island, through a large pine grove, along a garden of old-fashioned and shrub roses, up to a grape arbor, and beyond into projects that are still in imagination. The latest of these is nearing completion—a bog garden, a man-made, miniature swamp for water-loving plants, in contrast to the desert garden already mentioned. A deep pit for the bog was dug by sixth, seventh, and eighth graders, and was filled with a mixture of leaf mold and granulated bentonite clay from the Black Hills of South Dakota. When water was added to the clay pellets, they

swelled to ten times their original size; the bog is now virtually waterproof. It contains blue and yellow water iris, sweet flag, water plantain, and arrowhead, with more plants to come in the spring. The trail crosses it along a ridge of firmly packed earth, faced with stone along the sides and topped by a path of two-inch wooden discs sawed from the school's own dead poplar trunks.

These prodigious undertakings require not only imagination on the part of a teacher but thoughtful organization and the well-directed work of many hands. Children can see very soon whether their work has been successful, whether weeds have grown because wood chips were not spread thickly enough, whether disease crept into the bark of a tree because it was incorrectly pruned. Training begins early.

Second and third graders enjoy collecting and want to acquire skills. To them, every weed is an adventure. They learn to weed correctly, first by hand, then with trowels, and enjoy friendly competitions to see who can pull the weed with the longest unbroken root or which 'team' can fill a large wheelbarrow full of a specified weed correctly uprooted.

Fourth and fifth graders want the big jobs. The members of a class take pride in spreading an entire truckload of wood chips in a forty-minute period. They also dig holes for new trees and pits for storage of compost materials; they begin to notice first-hand that nature wastes nothing and that most creatures, as earthworms, perform important tasks.

As they become older and more accurate observers, Mr. Weschler asks students to keep a garden diary. He also gives older students ratings on performance and asks them to record daily the jobs they did, why and how they did them, and their ratings. Experience accumulated over several years enables most of them to work responsibly and follow directions accurately. They are now able to plant and transplant, to prune, and to layer compost. By the work of their hands, by observation, good will, and teamwork, they participate in the whole cycle of growth. The success of the Nature Trail is their own success.

—CORNELIA SCHWARTZ

LETTER FROM A PARENT:

On turning off the television

Several years ago we began attending the parent-teacher meetings, about a year before our oldest child entered preschool. Although we were perhaps earlier and a bit more systematic than most Green Meadow parents, we were probably typical in our desire to simply find a good school for our children and to avoid what we felt were serious deficiencies in public education.

Our exposure at those meetings to the lively and sensitive discussions, and our conversations with individual preschool teachers, led us to a rapidly growing confidence in the school. We knew nothing of Rudolf Steiner, but his ideas—as expressed to us—seemed sound, and we were impressed that his philosophy was a unifying force among the faculty in a seemingly creative and undogmatic way.

It struck us odd, then, that the school was so dogmatically opposed to television. Certainly, there is a lot of trash on the tube, but let's not throw out the baby with the wash. Sesame Street was reinforcing the letters and numerals we had taught our daughter the year before, and our older son was learning them straight from TV. And what objection can the school possibly have to such fine fellows as Mr. Rogers and Captain Kangaroo?

We could see no harm—in fact, could see definite advantages—in sending our children into a bucolic and somewhat isolated setting for their schooling. But we would balance this out by exposing them to the modern world of television, computers, etc. etc.

As time went by, the school began to reach us. Admittedly, TV never did have a strong hold on us; at least, so we said. Nevertheless, we did watch it every day. And I was completely addicted to watching the evening news. We kept hearing those arguments: that television was an onslaught on young sensibilities; that it was stifling their imagination; that it was robbing them of their very childhood.

One day we decided that perhaps the school was right. We unplugged the set (a 15" black and white) and put it in the hall closet. The children, of course, raised a few complaints. But the first major obstacle came from our babysitters. They didn't com-

plain; they simply refused to sit for us the next time we called. So, out again came the set. It now sits on the floor behind a potted plant. The babysitters know they can turn it on, but only after the children are in bed.

The complaints from the children became more persistent. "Why can't we watch television?" "Because it will turn your brains to scrambled eggs!" That was food for thought for several days, but finally had to be qualified a little. Eventually they pressed us for the real reason: "The school thinks it's not good for young children, and we think they probably are right." Since they had come to share our respect for the school, this in the end proved a satisfactory answer.

The benefits in our lives, both as individuals and as a family, are quite astounding. There always seems plenty to do. We all talk to each other more, and our evening meal is no longer interrupted by Jim Jensen or Walter Cronkite. Although the set gave us exposure to the Senate Watergate Hearings, nothing since then has seemed worth the bother.

For several months the children suffered some peer pressure in the neighborhood. Other children kept asking what they were being punished for. And there was the tendency to bootleg at their friends' houses. We didn't make a deal about it; the peer pressure soon disappeared and we put the bootlegging in the same category with the junk food they often get outside the home—it's a diversion for them and nothing more.

An incident the other day made us realize we had come full circle. A neighbor, whose husband and grown sons were out playing golf, called to see if our children would like to come over to her house to visit. They declined the invitation and later confided that "there is nothing to do over there but watch television".

—PAUL MCARDLE

Towards Worth and Meaning In Life

The other day, a friend who was once addicted to alcohol was speaking about his past life. Until he was about midway through college, he said, he had always had one goal or another to spur him on—a scouting award, scholastic achievement, graduation. Many goals lured him on in swift succession. His life stayed interesting and one or another motivation to work was always before him. The current of his life swept him along with it, he said; it was as if he was being “poured through a funnel.”

But midway through college he began to be dissatisfied and uneasy. “I shifted my eyes from my immediate goals and looked further into the future, all the way to the End of the Funnel. *And there was nothing there!*” At this point despair swept over him and he looked for an escape in alcohol. In a short time he was a derelict on Skid Row, helpless and hopeless.

From his story I’d like to draw a question and an observation. First, the question: In what way, if at all, had his education failed him?

Actually he had had a very good education, if by that one only means that he had “learned many facts and read many books.” But at a crucial point he faced a question which we might phrase thus: “Will your future life have real worth and meaning?” And before that question, all his forces failed him. If it is a task of education to develop, in addition to concepts and skills, a definite *strength* of soul in the child; if education ought to prepare a young person to face such a question as this, and to respond to it with clarity of consciousness, rich feeling and strong deeds; if in other words we conceive of education as having the broad responsibility of enriching and strengthening the whole man, then obviously we must conclude: yes, his education had failed him in certain very important respects.

And now the observation. It *ought* to be possible for the young to feel optimism. Interestingly, the country is just now engulfed by a wave of nostalgia for the “Happy Days” of the ’50s, when (we are told) it was possible to be optimistic and carefree. Whether they were really happy days is not the point, nor is the question of whether the relative optimism of that time was based on objective reality. The important thing is that we in the ’70s—young and old alike—are daily subjected to a media barrage warning of galloping pollution, international arms races, over-pollution and world famine. A kind of gigantic black cloud hangs over the consciousness of everyone. My own fourth grade son asked me not long ago, “Dad, what’s this Doomsday that

everybody keeps talking about?" Thus the question of the future presses more and more into the consciousness of everyone. My friend experienced his own crisis in the "carefree days" of the '50s, and thus was a sort of "forerunner" of the many thousands who have copped out in the face of the Problems of the '70s. The End of the Funnel has now been brought closer to everyone, and it's no longer easy to avoid looking at it.

It is in this soil that we can look for the roots of the radicalism, the Drug Culture, and the more recent teenage alcoholism that have appeared in our time. These and other trends represent escape routes for those whose forces fail them in one way or another. "Don't bother me, I can't cope" becomes the leit-motif, conscious or unconscious, expressed or unexpressed, of a whole family of subcultures.

We can take it that Doomsday is not just around the corner; though our time may become very difficult indeed, mankind will come through it just as it has done many times in the past. This much granted, the question becomes "In what *way* will Man survive?" Mere biological survival is not enough; we must ensure that human dignity and the best fruits of human history are kept safe and developed further. The responsibility borne by a movement for the renewal of education in this time is indeed awesome. Parents and teachers associated with a Waldorf school should feel themselves united by a common purpose and complementary, mutually supporting activities in home and school; the movement for a renewal should be carried by a *community* consisting of parents, teachers and students. Three points come to my mind in this connection:

1. The Example Set by Parents and Teachers.

A major concern is that the students have a good balanced "diet" of intellectual, social and cultural experiences, an education toward the true, good and beautiful. It will seem abstract to them, however, if the adults in their lives have no such connections. We need to show the children, not just in words but in our very lives, that Truth, Beauty and Goodness are not just three more commodities, but are life-forces that build worth and meaning into human existence. Connected with this is the question of worthy entertainment. It is a monstrous fiction that entertainment must be trivial; real recreation is anything but that. Multitudes of stories, games, creative activities, etc. exist that build soul-strength while at the same time providing entertainment in the best sense of the word. Yet the souls of millions of children are starved on a steady diet of vapid television pap designed only to promote infant consumerism. Underlying all this should be what I'd like to call a "Solid Footing"—a con-

tinuity and form in daily life upon which the child can depend, while still having some latitude for variety. But again, this form and continuity must characterize the lives of Parents and Teacher also, so as to be *real* for the child.

2. Cooperation between Parents and Teachers.

The life of the student must be as self-consistent as possible; the home life needs to complement and support the school life, so as to make the "Solid Footing" described above a foundation of the child's whole experience. It is of great importance, therefore, that parents and teachers meet regularly so that communication can take place. Hopefully many such meetings can be given to the study of Waldorf principles of Education, most of which can be applied in some manner at home as well as at school. Such working together shouldn't be regarded as a duty, but as an opportunity. And it is not only the child that will ultimately benefit, but both teacher and parent will naturally profit much.

3. It is clear that the two areas above overlap and stream into each other. This certainly is also the case with my third point, the "Resulting Increase of 'Worth and Meaning in Life' ". It would be very difficult to imagine a more fundamentally important area for study and work in our time than the area of educational renewal. Here is Relevance in plenty! I have said above that teacher and parent can both profit much through working together. Much of that profit can be in the experience of "Worth and Meaning". In that case we feel our own lives gradually being transformed. And this is beyond doubt one of the greatest gifts we could give our children, that we transform our *own* lives for the better!

(Parenthetically, this happened to my friend. He did not remain a derelict forever, but at a certain point was able to turn his life around. He now leads a center for the rehabilitation of alcoholics.)

We certainly have a need for optimism, but that optimism is best—and most realistic—which grows out of a content that we ourselves build into our lives.

Rudolf Steiner once made the following statement:

"Our highest endeavor must be to develop free human beings, who are able of themselves to impart purpose and direction to their lives."

What a gulf between such a person and one who is simply "poured through a funnel," who lets life sweep him along like a chip on a stream, totally at the mercy of forces outside him. There is no conditional clause, no qualifying phrase in the statement. It does not say that the free human being will be able to impart purpose and direction to his own life, "outer conditions permitting." It implies rather that freedom is founded on inner activity on the part of the individual human being, and can be experienced regardless of the outer circumstances of his life. It says that if the free man sees, or thinks he sees, that there is nothing "at the end of the funnel", he will not be overwhelmed; rather he will himself place something there, something that he himself has created as a free deed. Men and women who have developed a degree of such freedom have always been the Salt of the Earth, inspiring and strengthening those around them. Such a one must have been the man who is the subject of the following epitaph, to be seen on a church near London:

In the year 1653, when all things sacred in the kingdom
 Were either profaned or demolished,
 This church was built by Sir Richard Shirlye, Baronet,
 Whose singular praise it was
 To do the best things in the worst of times.

May not his "singular praise" become our own Ideal?

—TERRY NEVILLE

Book Review

THE EXTRA LESSON

By Audrey E. McAllen

(Published privately by Miss McAllen and available at Anthroposophic Press, Spring Valley, N.Y.)

Functional illiteracy is a major problem in public education today. Wide-spread research has found no solution, and in spite of ever-increasing numbers of reading specialists, the problem reader is still with us.

In Waldorf schools the problem seems less acute. The imaginative approach to teaching, and the absence of pressure for early reading attainment combine to allow many potential problem readers to overcome their initial difficulties naturally, with a minimum of fuss. However, in Waldorf schools too, there are intelligent children who for no obvious reason have great difficulty learning one or more of the 3Rs. Inwardly, these students suffer deeply as they inch their way to semi-literacy, although their frustration may be camouflaged by aggressiveness, or a "don't care" attitude to school work.

In "The Extra Lesson" Audrey McAllen offers a new remedial approach to children in difficulties with the 3Rs. She advocates avoiding formal reading or writing instruction temporarily, while pursuing a course of exercises designed to encourage development of the child's latent faculties.

The first part of the book describes a series of unique tests for diagnosing physiological and psychological hindrances to normal development in areas such as spatial orientation, left/right dominance, "body geography", hand/eye coordination, etc.

The second part gives exercises in movement, in painting, drawing and other activities which are designed to treat the underlying causes of the student's disabilities. Both tests and exercises are clearly described and illustrated.

Miss McAllen has spent twelve years working with students in difficulties with the 3Rs. She is also an experienced class teacher, and Waldorf teachers will recognize and welcome her methods' kinship with their own classroom procedures. Many of the exercises are also suitable for general classroom use and Miss McAllen describes how they may best be used.

The book does not set out to explain the rationale of the exercises, although the bibliography makes Miss McAllen's sources clear. Where explanation is offered, in Chapter 2 for example, and in some of the comment and observations in Chapter 1, it tends to be rather obscure and understanding it makes considerable demands on the reader's imagination.

Miss McAllen's work shows sensitivity and originality in an area where these qualities are badly needed. Her book could well give new impetus to remedial work in Waldorf schools and perhaps form the basis for some much needed research projects.

—ROSEMARY GEBERT

BOOKS ON EDUCATION BY RUDOLF STEINER

Discussions with Teachers

Education as a Social Problem

Education as an Art (by Rudolf Steiner and others)

Human Values in Education

The Kingdom of Childhood

A Modern Art of Education

BY OTHER AUTHORS

L. Francis Edmunds, Rudolf Steiner's Gift to Education

John F. Gardner, The Experience of Knowledge

Norbert Glas, Conception, Birth and Early Childhood

Ursula Grahl, The Wisdom in Fairy Tales

Elisabeth Grunelius, Early Childhood Education and the
Waldorf School Plan

A. C. Harwood, The Recovery of Man in Childhood
The Way of a Child

Karl König, Brothers and Sisters
The First Three Years of Childhood

Hermann von Baravalle, Geometric Drawing
Introduction to Astronomy
Rudolf Steiner as Educator

C. von Heydebrand, The Curriculum of the First Waldorf
School
(with Supplement for English schools by Eileen Hutchins)

Roy Wilkinson, A Series of Booklets on Waldorf Education
(The Temperaments, Learning to Write and Read, Teach-
ing Geography, Teaching History, etc.)

Dr. Wilhelm zur Linden, A Child is Born

Please ask for further information

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2555 Burns Avenue, Detroit, Michigan 48214

Green Meadow School

Hungry Hollow Road, Spring Valley, New York 10977

Hawthorne Valley School

R.D. 2, Ghent, New York 12075

High Mowing School

Wilton, New Hampshire 03086

Highland Hall

17100 Superior Street, Northridge, California 91324

Kimberton Farms School

Phoenixville, R.D. 2, Pennsylvania 19460

Marin Children School

10 Old Mill Road, Mill Valley, California 94941

Mohala Pua School

Niu Estates, 350 Ulua Street, Honolulu, Hawaii 96821

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