



Education as an Art

Vol. 34

SPRING-SUMMER, 1976

No. 2

Cover: From a Fourth Grade

*Man and Animal main lesson
block, Toronto Waldorf School.*

EDUCATION AS AN ART

Published twice yearly

Subscriptions \$2.75

Single copies \$1.50

Back copies available

All communications should be addressed to
Education as an Art
Green Meadow School
Hungry Hollow Road
Spring Valley, New York 10977

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Education as an Art

Published by the Waldorf Schools in North America

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Editorial:

A MATTER OF DISCIPLINE

There is probably no aspect of the theory and practice of education around which at the present time so much controversy rages as that of discipline, ranging from the advocacy of the authoritarian imposition of law and order, to the permissive connivance at personal freedom. That there could be two such extremes, numbering among their supporters on both sides people of sincerity and intelligence, and among their arguments reasons which are founded on experience and logic, seems at first incredible.

The explanation, however, is quite simple. Both are justified by necessity, but only when both work together in conformity with the two-fold nature of man: as an individual, and as a member of a group. Controversy arises when either method is held to be the only one possible, or when either is claimed to be sufficient for all aspects of human behaviour. In the one case the individual tends to suffer from too much restraint, in the other the community can be held up to the ransom of personal liberty. Man as an individual is certainly a free being who legitimately seeks the unfolding of his full individuality, but he is also a member of an ordered community which he has the responsibility to uphold and promote. Both requirements must be attended to; and discipline is the adjustment of the former to the latter, with the authority to demand it where it is not given.

Discipline then is morality in action; and the aim of any moral law it serves is to establish an ordered as against a chaotic environment. As no individual can achieve anything worthwhile except in a stable environment, neither individual opportunity nor social harmony is possible without it. Man as a consciously evolving being must have an ordered environment in which to evolve. We build houses and public buildings because we can the better conduct our business in them than we could without; and we create societies, the rules and regulations of which form the structure by which they are held together, for the same purpose. Discipline, whether implemented by force or mutual agreement, is the means by which they are maintained.

A society, then, is something which exists for the benefit of the group as a whole. Every man as an individual, however, is chiefly concerned with living his life in entirely his own way;

if he could do this or like Robinson Crusoe were obliged to do this, he would be subject to no discipline save that of Nature. But no man can really live apart from society; therefore his desire for individual freedom must come to terms with the moral law which holds society together.

A simple example makes this quite clear. We are obliged by law to drive on one side of the road, because to drive anywhere else would make driving neither safe nor enjoyable for anyone; and we punish anyone who disobeys that law by some form of penalty or restraint until he agrees to abide by it. Obedience to such a law is discipline, and must obtain for all laws if they are to be effective.

Complications arise, however, when the laws are not so obvious, or when to superior minds they are either corrupt or foolish. Then they must either be replaced by better, or the discipline breaks down and conflict breaks out — with the victory going invariably to the stronger and not necessarily to the wiser of the contending parties. All social unrest, activism, riots, revolutions, even wars happen in this way.

What then can eventually improve such a situation, for it certainly cannot be improved immediately, the situation being far too complicated and man too immature? Only education; education is the widest application of that concept, in which certain fundamental truths have to be taught.

A great help to such teaching can be obtained if we first overcome the belief that the moral law is some eternal, incontrovertible mandate laid down by God or some supernatural power for the continuing conduct of human life. This gives an unfair advantage to the human deputies empowered to enforce it, and provokes instinctive opposition in those who have to suffer it. Moral law is a creation of man. It has its origin in the thoughts of men, who, faced with a certain situation work out the best way of dealing with it; and then by the right vested in a chosen few, or by the agreement of all, make it obligatory. But as ideas can be improved upon as man's ability to intuit them progresses, the moral law must progress too. It was once held as immutable moral law, for instance, that an eye should be taken for an eye and a tooth for a tooth, and although this practice hasn't ceased to operate in unfortunate personal expressions of revenge, it has long since been discarded as an unworthy principle of social morality. It must also be recognized that the basic motive of all men is selfishness or egoism. This is not to indulge in cynicism, but simply the recognition of the fact that individuality is at first nothing but a strong sense of self. But selfishness is not

the highest possibility of individual development. It is a step on the way to true individuality; but the goal is the recognition of the individual's responsibility for the welfare of all men among whom and by whom each one of us lives.

It is the basic task of education to assist in the development of true individuality. To do this, education must take into consideration not only the age at which men are, but the highest level of moral maturity they can be expected to reach in any given case. The first, in so far as it concerns the growing child, will be largely a matter of learning to accept and respect the ways of the society into which he has come, until he is mature enough to show, either by example or by the exercise of his social rights, a better way of doing things. This is education as it applies to homes and schools; and as such the school must, and the home should, have and exercise the authority to do this. *How* that authority shall be exercised is a matter for the *art of discipline* which will depend on the methodology adopted; but however much that may vary the result aimed at should be the same. A.H.



(Helen's) past experiences and associations were all against me. I saw clearly that it was useless to try to teach her language or anything else until she learned to obey me. I have thought about it a great deal, and the more I think, the more certain I am that obedience is the gateway through which knowledge, yes, and love, too, enter the mind of the child.

From A WORLD OF DARKNESS by Anne Mansfield Sullivan, letters she wrote to the director of the Institute for the Blind when she began to teach Helen Keller, then six years old.

Gratitude — Love — Responsibility

The course of a human life falls roughly into two parts. In the beginning, till we reach adulthood, we are at the receiving end of life: parents, teachers, and society bestow their care upon us. Later follows the time when we ourselves are called upon to contribute to other people and to society. This is part of growing up, of maturing.

Think of the boundless expectations with which a young child anticipates his birthday or other gift-bestowing events, how he feels at the center of the world! Actually most of the early part of life is a continuous receiving. Later, the birthdays are no longer what they used to be, and the day often passes unnoticed by others. Obligations, instead of the former expectations, become dominant.

The receiving comes naturally; the giving has to be learned. Although they both interplay, there is a definite dividing line. This falls perhaps between romance and married life, and between being a student and taking on a job-responsibility. The transition we all have to make can either be hindered or helped, according to the education we have received.

There are many problems today. Often the growing-up process seems delayed. This shows up in the inability to make commitments to others, or to one's work. Irresponsibility is rampant, as we can read from many symptoms of the day, such as our rising divorce rate, the problem of deserted children, the appalling nursing-home situation, careless workmen, lack of work ethics, being on the take, or graft. The attitude of 'what's in it for me?' seems widespread. This self-centeredness may be proper for a young child but is misplaced in the adult, creating social ills and thereby affecting the lives of others adversely.

It seemed all so much easier in the past when methods of social indoctrination still worked, when norms of "good social behavior" were still drilled into children. "Being a lady", "being a gentleman", were well-defined norms that pre-established automatic lines of social behavior. You dressed in a certain way, spoke in a certain way, and your manners were determined by the customs of your social class. The further back we go, the more the playing a role was part of the social structure. This has broken down completely and is no longer part of the system of upbringing. It all seems to have started with the weakening of discipline in the raising of children.

Children are no longer formed from outside, but neither are they formed from within. How otherwise could we understand the symptoms of our amorphous teenagers who take on the mores and tastes of their peer-groups, imitating whatever is around them? Their shapeless personalities, without ideals and

direction of their own? The fact that imitation, instead of self-direction, is so pronounced among adolescents raises an educational question. Was imitation, which is the learning mode of the very young child, given its proper due during the early childhood years? What did they imitate at home as young children?

Here we approach a sad chapter of upbringing today. The old norms are gone. Modern mothers seem often to be without instincts for the real needs of a young child. There are no traditions to fall back on, only uncertainty, at best, hopelessly unworkable theories about treating the child "as a person." You only need visit a modern home or observe a family meal — and you know it all!

"What would you like?" "What do you want?" — These questions in many variations form the atmosphere surrounding the young child. However well intended, the continuous catering to his wants acts as a poison to the young soul. It awakens premature consciousness of his likes and dislikes, his wants and don't-wants, as if these were of greatest importance to him and to others. They become an integral part of his vocabulary and of his responses at the dinner table, at getting dressed or going to bed, during leisure time, and in and out of school. The child becomes prey to the whims of the moment: now I want to do it, now I don't want to do it! This forms hindrances in his social conduct and creates discipline problems, causing a bleak outlook for growing up.

In the very young child, the likes and dislikes may sound cute and amusing; in the long run, however, they breed the worst form of egotism, self-centeredness, and blindness to the needs of others or of a situation. They narrow down his interests to what rises within him at the spur of the moment. He may not feel like doing things that need to be done, resulting in lack of discipline on all fronts.

The consequences of this child-centered upbringing come to full force with the awakening of the critical faculties at puberty and during the stormy years of adolescence. They manifest themselves then as moodiness, arrogance, criticism, rejection, irresponsibility, raw egotism, doing things for kicks, or even vandalism and destructiveness. In milder forms they show up in the attitude of taking things continuously for granted, having things done for them, given to them, without appreciation or even awareness of the effort, the cost, the work, the source, the giver involved.

* * *

What then can be done? Should be done? If the forming from outside has become obsolete (although a modicum of cour-

tesy and good manners should not be abandoned), can we help the child by other means to develop eventually into a mature, responsible person? And how can this be done?

Let us use an analogy: every gardener knows that in order to enjoy blossoms and fruits, careful early work is required in preparing the soil, planting the seeds, tending the growing plants. Roots, stems, and leaves need much care in order for blossoms to appear. Pruning may be necessary; insects and weeds must be eliminated.

Education, like gardening, is a life-process that requires time and care. Like the plant, the child goes through various phases of maturing; and the educator (the parents or teacher) can well be likened to a gardener who cannot harvest through neglect. The gardener will not be able to change a rose into a lily, but he can certainly, with the proper know-how, nurture the rosebush until it bears blossoms; and so can the educator aid the child to bring out his innate human qualities which, without adequate help, might suffer the fate of the rosebush that blooms sparsely or not at all.

We are now talking about the education of the moral life, not about intellectual training. And we have to look at it in three phases: the early childhood years, the elementary-school age, and adolescence. They relate to the growing child, just as the root, the stem with leaves, and the blossoms relate to the unfolding plant.

If the goal is responsibility, inner discipline, the willingness to do one's share, and eventually the ability to give oneself direction and purpose in life, the soil for this blossoming will have to be prepared early in life.

Responsibility grows out of love, which in turn has grown out of gratitude. Rudolf Steiner gave this sequence in an educational lecture in Holland, in 1924,* as the three soul-qualities to be fostered during the three phases of growing up: thankfulness during the years of the preschool child; love as the virtue for the elementary-school years; responsibility as the outgrowth of these qualities during the adolescent period.

If these concepts seem startling to begin with, they become ever so obvious to one working with children and reflecting upon life in general. Isn't thankfulness and appreciation the mother-soil for love? And then, doesn't genuine love, not infatuation, lead to the wish to reciprocate, to help, to do one's share? It is so in life, and it works also in the education of the child.

During the early years, when everything is given to the child and he is solely a recipient, isn't thankfulness the natural response? Fortunate is the child who can learn early in life to

*Rudolf Steiner, *Human Values in Education*. Ten lectures given in Arnhem, Holland, July 1924. Lecture Six. Rudolf Steiner Press, London, 1971.

bow his head in reverence and gratitude at the dinner table, while the family says grace; fortunate is the child who, before going to bed, is led to look up to the stars and the moon at night in thankfulness and security for their watching over him while he sleeps; fortunate is the child who is guided to speak a prayer in bed, in thankfulness for the varied gifts of the day; fortunate is the child who can even thank the sun for shining or the rain for watering the trees; fortunate is the child who can live in a family atmosphere where gratitude and appreciation are expressed for the work and care that father and mother contribute daily. Indeed, fortunate is the child who can thus imitate the very gestures and language of gratitude, thereby learning from early years to turn his attention to the source of the many and varied gifts of life, instead of concentrating on his own wants.

In the above-quoted lecture Rudolf Steiner summarized the child's need to experience thankfulness:

Why does the child do this or that in the years before he is seven? Because he wants to imitate. He wants to do what he sees being done in his immediate surroundings. But what he does must be connected with life, it must be led over into living activity. We can do very much to help him bring this about if we accustom the child to feel gratitude for what he receives from his environment. Gratitude is the basic virtue in the child between birth and the change of teeth. If he sees that everyone who stands in some relationship to him in the outer world shows gratitude for what he receives from this world; if, in confronting the outer world and wanting to imitate it, the child sees the kind of gestures that express gratitude, then a great deal is done towards establishing the right human moral attitude. Gratitude is what belongs to the first seven years of life. (Page 125)

During times of loss and loneliness — times that will be encountered by everyone — it has become part of folk wisdom to learn to "count one's blessings." This means to find consolation by actively replacing self-pity with the feeling of gratitude for the gifts of life that remain. How much richer, happier, and more fulfilled the lives of our children could be if, instead of an impoverishing self-centeredness, their parents and teachers were to foster the life-habit of thankfulness for the many blessings around them, which otherwise remain unnoticed and unappreciated.

* * *

The cultivation of thankfulness should not cease with the elementary-school years, but as the child becomes ready to leave

the small family unit and go to school, a new learning force, beyond that of imitation, comes to the fore. "Do as I do" is gradually replaced by "love as I love". Love for learning and love for his teachers now expand his inner horizon. (However, premature schooling before the child is ready and longing for it, will certainly suffocate this love of learning.) Again, fortunate is the child who can learn from loving and enthusiastic teachers in an atmosphere of sympathy—from teachers who can open his soul to the beauty and wonders of nature, and to the achievements, struggles, and possibilities of man as they are depicted first in myths and legends, and later in historical figures. Fortunate is the child who can glow for heroes, legendary or historical, for their courage and their victories over adversity, who can identify with the good forces that prevail, and can develop antipathy for base deeds. A student who can react with anger and indignation, even outrage, to unjust or destructive actions as they have occurred in history, is well on his way towards responsibility. He will not tolerate destructiveness and irresponsibility in his environment, because moral feelings are implanted deeply within him.

Here we have to say a word about the prevalent indiscriminate television-viewing by children, where misfortune and destruction become funny and provide amusing entertainment. There the child lives in an amoral climate, his values become confused, his feelings callous, his responses paralyzed. Any parent who cannot see this detrimental influence on the moral development of a pliable, vulnerable child, *must* be blind.

But what about the child who displays amoral tendencies through his indifference towards good and evil, to whom all is the same, whose heart forces are inactive? Love cannot be taught directly. Rudolf Steiner, in the above-mentioned lecture, suggested that

If we perceive that what is good does not really please him, neither does what is bad awaken his displeasure . . . a knowledge of human nature will prevent us from setting about things in such a way that we say: this child is lacking in love for the good and antipathy for the bad. I must instill it in him! This cannot be done. But things will go of themselves if we foster gratitude in the child. It is therefore essential to know the part gratitude plays in the course of moral development in life. (Page 126)

Love grows out of gratitude; the feeling of responsibility, as the blossoming of the earlier stages, awakens with adolescence. Although there are some children who may show this quality in earlier years, they are the exception. This does not mean that, until it awakens, children should not be asked to do things, should have everything done for them — far from it!

Children love to participate. The toddler wants to be around his mother, yearns to imitate what she does, wants to do with her what she is doing. If she does not respond, but instead puts him out of her way, she is laying the foundation for no participation in the years to come. Parents create the situations in which they later find themselves. And if the teenagers still come to the table and leave the table without moving a finger to help, or sit in front of the television while mother slaves in the kitchen or is cleaning the house, these are only the natural consequences of her having put them out of her way (and in front of the box) in the first place. If instead, young children are permitted to be 'under foot', are encouraged to 'help' and to 'work' alongside the mother, at first in the spirit of imitative play, they will be happily engaged. In time their untrained fingers will become skillful, their clumsy hands become capable, and many of the tedious household chores can be accomplished cheerfully (remember, we are still in the imitative phase) together with the mother, and later alone. "Come and be my helper" should be the initial attitude towards establishing the family habit of everyone is to help, everyone is to participate.

Children who learn early to be useful, to do constructive work, to contribute in small and then in larger ways, having their work appreciated and valued, will not easily become discipline problems. But children who are non-participating, unoccupied, bored and ever dependent on stimulation from outside for entertainment, expecting constantly to have things done for them, will be far less cooperative at home and in school. And their path to maturity will be blocked by poor habits and attitudes.

* * *

Adolescence need not be a time of instability and confusion. It can be a period of learning, of intense idealism, of love for the whole world. A youth who has been taught in early childhood to look in thankfulness to the source of the many gifts of life, who has been guided during the school years to love the good and to abhor evil, will have a moral basis for his intellectual capacities and judgments as they awaken with puberty. He will be able to act and to judge out of his own insight, without the need to imitate his age-peers. He will also know his proper place in life, in proportion to other people's contribution. He will want to build upon, not tear down the work of others. He can look forward to the future, with all the idealism of youth, to the time when he will be able to make his contribution to society.

By way of gratitude and love, he will come to responsibility.

These are the goals for an education of the moral life; and reality will often fall short of the attainable ideals. But, unless we know firmly the direction, we will never find the way.

—Gisela T. O'Neil

Two Stories

I suppose every teacher cherishes a few memories of glorious moments through the years when his discipline . . . worked! To balance the failures. Let me mention two of mine.

The first involved a group of twenty children at summer camp on my farm. It was still early in the season, but the counselors were becoming irritable because the older children were not yet accepting the routine of quiet at bedtime. The next move had to be mine.

So at the end of breakfast I held forth. No anger, no reproaches; simply a reminder that when a lot of people live together, one has to have a few daily "routines". Of course, no one likes rules and so we would try living without them for one day. Right now the counselors were packing a car and going off until evening. (Therefore there would be no swimming.) The cook was going to put sandwich stuff and drinks out on the lawn table and then she also was vanishing for a holiday. I was going to read a storybook all day and would not be around until tomorrow. They could all do whatever they pleased, eat when they pleased, go to bed when they pleased; of course there would be no chores; if they got too hungry, they knew where the lettuce and radishes were in the garden and where the blueberries were on top of the hill. I had only one request: that the older children take good care of the younger ones (half a dozen six-year-olds). We would all meet at breakfast tomorrow after our big holiday.

Before anyone could speak, I vanished. But not to my storybook. I was fairly frightened by what I had done and was already picturing broken legs and fights and confusion. I spent most of the day peeking through my bedroom curtains and straining my ears for catastrophes. I was taking a risk.

Well, the kids sprawled about on the lawn, discussing pretty heatedly what they should do. They glanced up at my window occasionally. They inspected the sandwich supplies and looked grimly at one another. A boy got paper and pencil and began to organize something. The small children fed their rabbits and had their toys. On the dot of 10 A.M. they all had drinks and then started up the hill with pails — and hats for the small ones, just as I would have wanted, slowly but nicely grouped together. Now, I thought, comes the sprained ankle or lost child.

No . . . eventually they all came straggling home, hot and tired. Plenty of racket as they put their berry pails down and

came into the house. Someone flew out for the mail and handed it round (normally a counselor's task). Soon they were out again to fix lunch. It all seemed to be down on paper. Two went off to the garden. Two had the small children. Two did the blueberries. Half a dozen tackled the sandwich job. I began to breathe more easily, and when finally they sat down on the grass for their meal, I stole downstairs to forage for mine.

Presently to my delight someone brought the small children up for their naps, usually a counselor's job. A new lot were clearing up the lunch. Now, I thought, the long afternoon and no swimming! I braced myself for trouble. Well, they lolled about; no fights, everyone looked too bored. Lo! at 3 P.M. on the dot they all jumped up for snack and the small children were brought down with their hair nicely brushed. Then they went in a bunch to the end of the lawn and — yes! — began to rehearse our play, a fairy tale we had just started to work on in the evenings. The chief actors were taking charge. There were noisy arguments, but they got all the way through it — and then flopped on the grass. Eventually they trooped off to the barn; normally some of them had chores there at this hour and I wondered whether they would do them. But, I thought, they can't be angels much longer, and I ran out to put some chocolate bars on the table and a great pot of soup. When they returned, sure enough with the milk pail and eggs, I could hear, "more sandwiches", but then a shout as someone spied the soup and chocolate. Some of them looked up at my window, grinning, but I kept out of sight. Again the boy appeared with his paper, and they accepted their supper jobs from him quite meekly. I noticed a few yawns as they ate on the grass again, and many lay full length when they reached the chocolate moment; they were all pretty quiet. I felt sorry for them.

Soon the small children were brought up to bed, just as the counselors would have done; all signs of food cleared away outside; I could hear the dishes being washed in the kitchen, and — to my utter amazement — the diningroom tables being set for breakfast: they had thought of that! Yes, but still more hours to get through. Some went off for volley ball. Two actually watered the garden. Finally it was dark, and I heard them clumping into the house, running baths. And lo! at 9:30 on the dot, *on the dot*, a quiet house. I would have loved to go and give everyone of them a big hug.

And now imagine our gay, noisy breakfast the next morning! They told their stories over and over. Obviously they knew that they had put on a good performance. I told them joyfully that I was proud of their response, and that I thought we were all quite a bit older than we had been two days ago. "So now,

how about a really big dinner today?" (shouts) "and swimming this afternoon?" (louder shouts) "and rehearsal after supper?" ("Yes!") — "and now, who goes with Carl to cut the path in the woods? who is supposed to help me with the bees? who's sewing costumes with Anne? Let's go — see you at dinner!"

Not a word about quiet at bedtime. Nor was it necessary for weeks afterward.

Most of those children had come from a Steiner school, and as I was watching them that day I wondered whether I was banking on that fact: somehow taking for granted that if I put them on their mettle they would meet my challenge, not with resentment but with heightened responsibility; also taking for granted that if I left the small children to their care, they would take my trust seriously.

The surprise, the drama of that day; the total lack of reproach; the comfort they all discovered in an orderly routine: those, I think, were essential factors in that experience. But there was still something else: somehow we were more consciously fond of one another after that day. It showed in the tremendous gaiety we felt when we were all together, in a constant atmosphere of contentment.

It showed in another way, clearly, two weeks later. Going to bed one night, I switched off the light and crawled in between the sheets — and got a shock. Things were moving and jumping in my bed. I leaped out. Grasshoppers! a *lot* of them. I couldn't help laughing; it was really a neat trick. The boys at my end of the house were all awake, of course, almost bursting in their efforts to smother their laughter — and just delighted to be invited to see a lot of grasshoppers jumping around a lady's room. They caught a few, and then with big grins trooped back to bed. At breakfast next morning the entire camp was electrified, triumphant, and I let them enjoy their triumph to the full.

* * *

My second story comes from summer camp in another season, when the young group were as young as four and five years; at meals I sat with them and their counselor. One five-year-old, Lenny, was a typical city-child, nervous and emaciated; I had him sitting next to me. He had been picking and pecking at his food for ten days now, since camp started, never finishing anything but desserts, no matter how little I put on his plate. As we ate dinner one day, I felt a bit desperate about him, but I chattered as usual with the children and with Nancy the counselor. Suddenly an idea. I finished my own food as we talked, then without so much as a word took Lenny's plate, put my own

empty one in front of him and proceeded in the most nonchalant manner to gobble up Lenny's food, still chatting with the others. The children opposite were absolutely aghast — their mouths dropped open. I didn't look to see how Lenny was taking it. It was only a couple of minutes, of course, when having eaten his food I could signal for the plates to be taken and dessert brought. Lenny ate his dessert right up. Not a word did I say about the happening.

The next day I repeated the procedure as if it were the most matter-of-course event. Again the children were shocked. Nancy and I kept up our cheerful talk. Lenny gobbled his dessert as usual.

The third day he managed a few bites and looked sheepishly at the other children as I put my empty plate in front of him.

On the fifth day when I reached for his plate, it was empty! He looked up at me and grinned. And the children, who were watching, shouted. I laughed too, and said, "Now we can all enjoy our dessert."

That was the end of my trouble with Lenny. I still had to watch him carefully, particularly at snacktimes. But by the end of the summer he had gained weight and had learned to eat vegetables.

That's a simple story, but again there's the element of surprise and the fact that there was no scolding, no sign of my genuine concern; on the contrary, as gay and casual an atmosphere as I could create. Those are factors I have found helpful when suddenly there has been a need for "discipline".

—Gladys Hahn



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The Festivals of the Year

The Waldorf schools all over the world consider the celebration of the great seasonal festivals as part of their curriculum. Each festival — Michaelmas (Sept. 29), Christmas, Easter — is preceded by a time of intense preparation in story telling, reciting, eurythmy, learning a play, singing, painting, modeling. The actual celebration takes place in every classroom and also on the stage for the whole school population. Some festivities even take place outside, particularly on St. John's Day — Midsummer — if the school has a summer program. All these preparations and celebrations create a certain atmosphere in the school and certain moods in the children. *Moods are powerful tools of education.* Not in the first place for intellectual education. But, as you know, the intellect does not take first place in our schools, since it does not take first place in the natural development of the small child either. For the emotional and social maturing and for the strengthening of the forces of creative will, no means are as powerful as the rhythmic expectation of recurring moods, the artistic repetition of preparation, production and enjoyment. The time our children spend at school is for Waldorf teachers not only a preparation for later. "Later" for us is the natural consequence of "now". And so we do our utmost, aided by the curriculum, to help the children every day in their efforts to become at home in the world, by nurturing their emotional life and by training their ability to start and complete work.

Human life takes place on earth in many realms at the same time. One of the essential realms is that of time. To the children time is of the greatest importance, for to those fast and rhythmically growing beings time has deeper articulations than it has to adults, who take time as the shadow of their calendar. We therefore commemorate each child's birthday in class. We observe a natural division of activities during the school day, striving to cultivate thinking in the morning, art in the afternoon. A block of main lessons in one subject takes about a month; the days of the week have each one a countenance of its own. The days in their sequence become especially important in the month of preparation for a festival, when "every day we come closer." But the essential division of time is the "membering" of the year into the four seasons. In today's way of life we have emancipated ourselves from the characteristic rhythms of nature. Our earthly life has therefore become to a great extent "unnatural". It could just as well take place in an artificial environment on the moon. Not living with the rhythms of nature, of which we are a part, makes us strangers on the earth. As teachers we feel it our task to help our children develop the power to overcome neurotic tendencies, which are the result of

living in such an alienated way. A basic consideration of Rudolf Steiner's unique Waldorf curriculum is: the rhythmical repetition of pedagogical moods that bring the year in its transformations alive for our children.

—Leo Heirman



*Many of us first learned about Waldorf education through Cecil Harwood's masterly description of its methods and curriculum in his book, **THE RECOVERY OF MAN IN CHILDHOOD**, or through his short introduction (such a lovable one!) that was written earlier, **THE WAY OF A CHILD**. Both books have been helpful guides to several generations of Waldorf teachers able to draw on the imaginative, humorous, thoroughly experienced common sense that was Cecil Harwood's legacy to us all.* R.P.

A. C. Harwood — A Tribute

Alfred Cecil Harwood died on December 22, 1975, at the age of 77. We speak of him here, although perhaps the majority of parents will only know his name, because he was one of the five teachers — the other four were intrepid women — who opened the doors of Michael Hall in 1925 as the first Steiner school in this country. It was at first called The New School, an appropriate enough name, since it was offering something intrinsically and not only superficially new in the education of the children of an unimaginably new age. In a land of long-established, deeply regarded private schools it was essential, as Rudolf Steiner emphasized, that it should prove itself a 'good school.' That Michael Hall is still there after half-a-century with at present 600 pupils under its wings tells something of the care, the courage, the wisdom, the sheer work of the founding teachers and, as all who knew them would testify, of Cecil Harwood in particular.

When he left Oxford he had certainly had no intention of teaching children. As a highly successful editor of his college magazine, it was towards a life of writing he was steering when he came upon Steiner's thought. He soon realized he had also been steering toward this, and realized too without much delay what task he was now to put his hand to. As always his hand took firm hold, and it was this inner firmness and solidity, which had to do with honesty and directness as well as determination and 'nerve', which helped so much in placing the school firmly on the ground. There was also exceptional intelligence in him, however, an alertness of mind to what he was dealing with, and this he could wing with an imaginative power beyond the ordi-

nary. This not only meant that the pupils who had him as class-teacher and later as specialist in history, literature and classics, the audiences at his lectures, the readers of his articles and books, the spectators of his plays, could rejoice in the glance and play of his mind, but also that he could give an effective direction and order to practical affairs, so that already seasoned organizers were ready to pay him tribute. More than as teacher, even of older children, it was to him as chairman or treasurer of the College of Teachers — he carried these responsibilities for many years — that the School owes him its greatest debt. But his contribution as such a central personality could prove so valuable only because he was lit up with a living idea of man and his education, and could splendidly enliven others with it. He always tended towards the larger connections of things, even while noting those between the details.

His colleagues found Harwood a colleague indeed. However little he wore it on his sleeve he had an extraordinarily warm heart, and it was the ever-developing intercourse between this, the clarity of his thought and his immense will to the work in hand that made him so good for the school. It need only be added here that for two-thirds of the thirty-odd years that Cecil Harwood was fully engaged at the School he was also carrying heavy responsibilities as chairman of the Anthroposophical Society in Great Britain, a position he had held for close on forty years when ill-health obliged him to withdraw from it under two years ago. He was always ready to meet the demands which life made on him, and do it cheerfully.

—Jesse Darrell

Reprinted from the Michael Hall (Sussex, England) Parents Letter, with the kind permission of the editor.

Jesse Darrell began to teach at The New School in London soon after it was founded and retired from Michael Hall only recently. He was class teacher for several classes, religion teacher, history teacher in the upper school and is presently active at Emerson College.

Class Three had been hearing the story of the expulsion from Paradise of Adam and Eve and of the Angel set to guard its doors, and were now illustrating the story in their books. Mary (with awe) to her neighbor Ann: Have you ever seen an angel?

Ann: No.

Mary: Have you ever seen an archangel?

Ann: No.

Mary: Then that's a very good drawing you're doing.

From CHILD AND MAN, January, 1976.

Stories

Many times parents have inquired, "What can we do for our children at home?" My response will be given not only from a teacher's standpoint but also from what I remember as a child. Tell them stories! I remember the magic of storytime and that storytime was entirely too infrequent. Children love stories. They are deeply moved by stories. Stories uplift children for days and memories of them last for years. More stories would be told to children if teachers and parents were aware of their true value.

The value of the story is manifold. "A story well told is perhaps the best model of organization that a child can find amidst the confusion of the visible and apprehensible world." (*James E. Higgins, Beyond Words*, New York, 1970, p. 50) In a well-told story material is presented in such an imaginative and natural way that the details are amazingly easy to recall.

The *Little House* books by Laura Ingalls Wilder provide the perfect example. Through these stories the children receive a detailed account of pioneer life in America. In the context of the story they learn how the family smoked bacon, prepared maple syrup, built a log cabin, and more.

Stories are also psychologically beneficial. They enable the children to live in their emotions, to clarify their emotions, and to arrive at values. With "Snow White and the Seven Dwarfs," rather than reasoning that the stepmother's vanity is wrong, the children are inwardly repelled by her actions. They do not consciously decide that the dwarfs' loyalty is admirable, rather their hearts are warmed by the vigil the dwarfs keep for the dead Snow White. "Only when a scene is viewed emotionally, when it produces a shock of pleasure, does it become a possession of the mind." (William Henry Hudson, *Afoot in England*, London, 1911, p. 5)

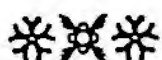
A good story totally involves the child. It stills him and holds him captive. His eyes are opened wide with interest and anticipation. He is completely engaged. Such total involvement contains a basic element of freedom. The child is completely lost and completely present.

A story is a shared experience. Its communication gives rise to community. It is a quiet, inner experience that can provide a moment of peace and togetherness for the entire family at the end of the day. As a continuing event it will be looked forward to with anticipation. The Story has in the past been a central part of the family life of all people. It is only recently that it has disappeared. Children would rejoice at its return.

For young children (Nursery through Grade 2) the Waldorf School recommends the telling of stories, especially Fairy Tales. An active rendering, besides holding the child's attention and making a strong impression, is also more thoroughly enjoyed by the adult because he is better able to see the story as a series of vivid pictures easily carried in his imagination. Books for older children that are lovely and basic include *The Chronicles of Narnia* series by C. S. Lewis, *The Little House* books by Laura Ingalls Wilder, and any by George Macdonald and J. R. R. Tolkien.

—Jack Petrash

Reprinted from the Washington Waldorf School News, Winter 1976, with the kind permission of the editor.



It is certainly not easy to be 'all there' at every moment with the child in one's care. One may be mentally preoccupied, emotionally engaged, by matters that have nothing to do with the child and his requirements. One may be just plain tired from the day's work at the office or in the kitchen. Native Americans understood these liabilities of parents so well that they turned much of education and discipline over to the grandparents in the larger family circle, reasoning that while father was too busy making his own mark in the world to give full attention to his son, and mother was too harassed with her homemaker's duties to be available to her daughter, the grandparents labored under no such handicaps. They had the objectivity that comes only with age and experience, and to this they added a limited vitality but at least one not exhausted by life's other demands. Both factors helped them to be fully present in their role as guides. Being no longer troubled by their own careers, they could be clear and firm in the disciplinary ways by which they sought to bring their grandchildren along in life.

Modern parents who see no prospect of using Native American family patterns, yet who want *not* to be too tired, absent-minded, or upset to be wholly present in the upbringing of their children, must somehow manage to hold parts of themselves unexhausted and parts of the day unencumbered by adult concerns: the times of the children's waking, of going to sleep, and of meals, for example. Even one brief interval each day, when the best forces of head, heart, and hand can be set in strong sympathy with the children will suffice, if that is all that can be spared. One should approach such moments with the same high standard of perfection that rules over prayer, artistic creation, or any other ultimate testing.

—John F. Gardner

An excerpt from "Further Reflections on Discipline" in THE WALDORF SCHOOL NEWS, Garden City, New York, February, 1975. See also his "Reflections on Discipline", PROCEEDINGS No. 12 of the Myrin Institute.

The Western Waldorf Schools Conference In Sacramento, February 1976

Spring comes to Sacramento in mid-February and so this is a pleasant time for a conference which draws teachers from Waldorf schools all over the West. From so far do they come, in fact, that it is a problem to find a name for the region covered. It extends over 3000 miles east-west from Denver to Honolulu and nearly 1500 miles north-south from Vancouver to Los Angeles, an area which now includes 12 schools and well over 100 teachers.

This year's conference lasted for a whole week, which required some re-arranging of calendars to allow the schools to be closed. The theme was the inner life of the teacher. To explore this in its many aspects, eight seminar groups were formed which worked in their own ways, with the intention of reporting back to a general assembly. As an example of this way of working, my group looked at the particular form of meditation which Steiner had suggested for teachers and considered the importance of this in determining what distinguishes a Waldorf teacher or a Waldorf school from others. The discussion also related this to Steiner's basic path of spiritual development, and the question of what could reasonably be expected of a teacher was considered. Another group handled the theme in a more personal and specific way, going into the individual efforts or experiences of each member of the group.

The whole assembly met in the evenings to hear a series of lectures by Francis Edmunds on *Goethean Perception and Thinking*. The central theme of these talks was the unification of the contrasting concepts *sinnlich-sittlich* (sense perceptible-moral), in relation to the history of science.

On the second day of the conference there was a general assembly to bring together the results of the separate groups' discussions. This turned out to be unsatisfactory, apparently for two main reasons. First, the whole group was much too large for a discussion to be able to involve most of the participants, and second, a report cannot recreate the original discussion though the latter may have been very interesting and fruitful.

The fourth day was spent in groups working on one of the five specific subject areas: (a) speech, (b) natural history and science, (c) foreign languages, (d) the balance of world views and anthroposophical views in the high school, and (e) pre-school. I found the one I attended, (d), very interesting thanks to Donna Wilson's analysis of external historical developments in many fields which all indicate accelerating change leading to a crisis or turning point in the next few years. It was unfortunate, though perhaps necessary, that a choice had to be made between some of these topics in planning the conference. For example, (b) and (d) would obviously be of interest to largely

the same people, and speech should be of interest to all Waldorf teachers.

Waldorf teachers are acutely aware of the need to balance thinking, feeling and willing in their work and so they generally feel the urge to do so in conferences, too. In this case to compensate for the head work, art was provided in an abundance of varieties with eurythmy, speech and singing most days together with a choice of modelling, music, painting, puppet making, drawing, choral speech and stained glass. Those whose delicate sense of soul balance still suggested an overemphasis on thinking and feeling were able to remedy the situation by taking part in a square dance or volley-ball game, activities which surely exclude thinking and feeling to a high degree.

The last day was spent in summing up and formulating recommendations for the summer conference of all North American Waldorf schools. Among the more significant: that intensive, special-subject workshops should follow the main conference.

Though Sacramento played the host, as last year, and as it will next year because of its good facilities and central location, the planning and organization was done by Highland Hall in Los Angeles. This caused some complications in communication but worked reasonably well.

In conclusion, I think it is worth considering how well such a conference serves the needs of those who attend. I suppose its primary purpose is social in the broadest sense. It is an opportunity to get to know and exchange ideas with other workers in the same field, as well as simply to meet new people and renew old friendships. On those terms I enjoyed it and probably many others did. To some extent it can serve more serious purposes. For example, the teachers from Haleakala School on Maui, Hawaii, come for a little more Waldorf training. The Sacramento teachers, going through the birth pangs of a high school, want to consult with the more experienced Los Angeles high school faculty. However, one should realize that it is not possible to learn a lot in a week, and the greater the variety of topics attempted, the less one learns of each. More and more teachers come each year and so the conferences in the West are clearly successful. But the reason for and the measure of that success, probably lies more in the heart than in the head.

—Julian Howard
(Teacher at the Sacramento Waldorf School)

A little boy said he was going out on the lawn to play ball with God.

"How do you play ball with God?" asked his father.

"It's easy," said the child. "I just throw the ball up in the air and God throws it back to me."

Comment

'COMMENT' — That's what this column is to be called; comment on what other people are doing, saying and thinking about education anywhere in the world. It is hoped that it will become a regular feature of **EDUCATION AS AN ART**; but that will depend largely on whether we receive anything — news clippings, magazine articles — to comment about. It needn't be confined to that, of course; but could be questions raised by readers themselves, as for instance that raised by a reader as to why it is that so many people, who, by their remarks in the press and elsewhere, are obviously sympathetic to the values of Waldorf education, never seem to have heard of it. This particular reader even volunteers his own explanation: "So often I have the impression that anthroposophists talk only to themselves, and that they take their lack of outreach and impact on society as proof that they are right and society is wrong."

Well, one could 'comment' to some length on that, but we will let it stand for now. It is not wholly without justification, perhaps.

Out of a bunch of newspaper clippings we have received so far, however, what strikes us most is that there seems to be a growing reaction in favour of traditional methods in education, and concentration on the so-called basics. Prince Georges County, Md., is opening a special alternative education program according to the New York Times, which will stress the three R's plus a big D for discipline — and a P for patriotism! The aim is, 'to stress discipline of mind and character through systematic instruction and training in concepts of facts, truth, justice and virtue.'

Sounds as though Plato's **REPUBLIC** will be their basic book.

In Clayton, Mo., they're even making an effort to achieve a "no-fail" education for all its pupils, by a comprehensive home-based early childhood education program, geared toward achieving the infant's optimum educational success. They argue that, "if a child is six months behind in language and problem solving at age three he is not likely to be successful in his educational career."

The question that raises, however, is, Will they stop at age three? By their own argument you would have to start at age two and a half to make sure the child isn't behind at three; and if for any reason he shouldn't be ready to start at two and a half, there's no knowing how far back they might have to go.

Meanwhile a mother in Queens has got herself in trouble with the Family Court for having taken her boy out of Grade One because they weren't teaching him to read properly. She didn't want to have to supplement at home what they should be doing at school, so she took the law and her child's education into her own hands, and kept him away from school altogether.

But this lack of proficiency in the basic skills seems to be a really serious and essential matter everywhere and at all ages. At the University of British Columbia in Vancouver they have had to set up a special department for teaching basic English. So many students come to them who can't really put two or three coherent and grammatical sentences together that something has to be done about it before they can proceed to degree work — and this with students who often get A's for English in their high school! And UBC is no exception — as an article Macleans ran in a recent issue on the subject shows.

An interesting sidelight on this matter of basic learning was revealed in an article in the New York Times on Chinese education. In the Peoples' Republic according to independent American observers, it seems that they are not only educating "by methods that we have rejected as outmoded and ineffective", but are achieving outstanding success with them. They have fewer children with learning problems, even though their methods demand that all attention shall be on the teacher, with the whole class doing the same thing at the same time. "From the class there were no questions, only answers. The learning was rote; no conversation, no freedom of movement, no projects, no discovery. But the children appeared to learn nevertheless." Moreover, the American observers "scarcely ever saw a child being reprimanded, let alone punished."

Whether that proves anything about educational methods is anybody's guess; but when the Chinese authorities were asked what was the motivation behind it, and why they didn't study the differences in children at least as much as they studied the differences in plants — which they apparently do very thoroughly — they simply replied, "All plants are different from each other, but it is important to believe that children are the same."

And nobody could extend the principle of equality much further than that.

A welcome aspect of the return to the traditional and 'basics' for many teachers is the demise of the New Math. As one writer, who was unwilling to let it be completely written off as a dead loss, rather naively put it, "It showed up the need for the old-fashioned and rote memorization of addition facts and multiplication tables." But the same writer pointed to the "next hazard to hard learning — the ubiquitous, hand-held electronic

calculator. "Those gadgets," he claims, "are here to stay, and are as much a challenge to understanding arithmetic as television was to basic reading skills."

Which opens up, of course, the whole problem of the impact of modern gadgetry on learning skills, and more particularly on understanding what is learned. Fourth Grade children in Lexington, Mass., are already having 'conversations' with a computer, which helps them apparently with learning the parts of speech. It seems that Johnny gets more interested in nouns, adjectives and verbs when he chooses them at random and feeds them into the computer; especially when the computer incorporates them all into a story — like the one about Little Red Riding Shoes and the green frog who robbed her of the basket of pickles she was taking to her grandmother!

Sixth Graders in California are even 'firing' retro rockets by computer in order to bring spacecraft to a safe landing on the moon; and the computer will report in a flash on a screen whether the craft landed, or — if a mistake was made in the programming — whether it simply crashed and blasted a new lunar crater — with no survivors, of course.

Over twenty percent of the public school districts in the States use computers in learning programs, while in Oregon, Minnesota and Connecticut the percentage of schools using them is as high as eighty. The argument supporting their use is, on the face of it, quite plausible: "Some persons object to using the computer in education, contending that it is 'dehumanizing'. Interestingly enough, that same objection was raised when books were first invented. The answer is the same today as it was in the fourteenth century: Students need interaction with human teachers, but the teacher needs all the help available, whether it be a book or a computer."

Note—"the students need interaction with *human* teachers."

In all this one realizes that two important questions of educational philosophy have still not been hammered out: Is knowledge just something with which you have to fill a child; and, Should any clever gadget that modern technology comes up with be immediately pressed into service for the purpose? Of course a child must ultimately *have* knowledge and be able to use it, but he has to grow to the point of doing so first; and knowledge during the growth process is also *nourishment* for the development of soul and spirit, to be 'fed' to him by human beings of soul and spirit. You can't just unload it on him with the twentieth-century end-product of thousands of years of human civilisation and research. He has to share with another human being something of the experience of how that came to be. It is no good to argue in favour of computers on the negative ground that

books were once as 'dehumanizing' as computers are now. Not only is that not correct, but it only makes it all the more important to concentrate on the 'humanizing' process, whatever that is. A child isn't ready for independent existence until it has gone through an evolutionary recapitulation in its mother's body which, so far, no gadget can replace. And a child isn't ready for the twentieth century until he has 'gone through' with other human beings all it has taken, and all it means, to be man in this century. Otherwise he has no concept of what evolving man is. He merely knows it in its twentieth century cross-section, and that isn't likely to 'humanize' anybody.

Rudolf Steiner once said that one of the causes of the lack of real social feeling among people was because they made use everyday of all the wonders of modern civilisation without a thought of what has gone into them in terms of human ingenuity, labour and the mastery of Nature. A wiser generation than ours may well not allow a young person to use a computer or an electronic calculator until he not only knows how it works, but has an appreciation of how it came to be as a result of man's striving for knowledge. It is the ability to understand how man became what he is, and what he yet can be, that makes him human, and that can still only be done by "interaction with *human* teachers."

So let's end on a note which shows that other people are thinking about this too. It comes from Joseph Featherstone's review of David Hawkin's book *THE INFORMED VISION*, in *The New Republic*.

"For all its confusion, the most recent round of the new education has raised important questions. It questions the passive conception of children's minds on which so much standard educational thinking seems to rest. And it questions the equally passive notion of teachers as mere conduits of educational policies, curriculums and administrative decrees" — and, we can't resist adding, mere technicians of knowledge-processing gadgetry — "We are more of one today than we were in the past, and it is probably true that more thoughtful, often baffled, professionals and parents share a greater belief in childhood as a time of construction than ever before."

That's a good note to end on — "Childhood as a time of construction."
—Alan Howard

Child to a grown-up: "I'm not at all as small as I look from the outside."

School Report: Vancouver

The Waldorf School in Vancouver experienced an unusual transformation during the February mid-term break. The entire school moved from its cramped, rented facilities at the United Church to a building situated on two acres of beautifully treed land near the former location. An enormous effort on the part of parents, teachers and students removed walls and partitions, added new doors, repainted all the new classrooms and moved the furniture, supplies and outdoor equipment so efficiently that school could continue without losing a single day.

The Waldorf School has grown to over 100 children in the first seven grades from the original 12 students in September, 1971. There are over 50 children in two kindergartens, one of which will continue to occupy the school's old facilities under a continuing lease. One senses a change which is deeper than the move to our own independent and versatile building and grounds (including a complete woodworking shop, crafts room with kilns, indoor heated swimming pool, music room, kitchen and dining room). There is a mood of strong anticipation and new self-awareness, as if the school organism in approaching its seventh year is really prepared to make its mark in the northwestern part of the continent and in the Greater Vancouver community.

For the faculty, Hiram Anthony Bingham

Book Review

SHEPHERD'S SONGBOOK FOR GRADES I, II and III of WALDORF SCHOOLS, by Elisabeth Lebret (privately published). 72 pages, \$5.

One of the most rewarding activities one can engage in with little children is singing. Especially in groups, the little ones easily enter into the rhythmic and melodic atmosphere and if the pictures that are presented through the words are imaginative and interesting then a real enthusiasm takes hold. A group of children singing, clapping and dancing rhythmically is a marvelous thing to behold, for in such activity a uniquely human capacity finds and creates expression. It is with a feeling of reverence and sense of responsibility that all educators and parents should approach the whole realm of children's music.

It is precisely in this sense that Elisabeth Lebret has worked on and with music for children over a period of many years. Her newest publication, the *Shepherd's Songbook*, presents numerous songs and melodies for children in the six-to nine-year-old age range. Although specifically designed for teachers in the first three grades of Waldorf schools, the material can also be used by parents and others who wish to expose their children to the right kind of music at the right age.

Considering the enormity of the task and the abundance of material (much of it inappropriate) in this field, Mrs. Lebret has undertaken a tremendous work in choosing examples from the treasure houses of folk songs as well as her own original

songs to inspire others "with new ideas for the building up of some little corner in the world of sound." Although the original edition of the book was in Dutch, Mrs. Lebret's English renditions are so apt, the rhymes and alliterations so filled with a feeling for the English language, that one can hardly imagine the songs in any other form. As an example, from her *Song of Four Seasons*:

Frosty, frosty winter / With a beard of fog
 With a coat of soft and furry polarbear
 With a cap of wooly, wooly pussy-hair
 When will you be off?
 In a few weeks' time now / Sure I will be gone!
 In the coldest Northland / I'll be all alone.
 I'm still throwing snowflakes all around
 I'm still flinging sleet upon the ground
 Then I will go home.

A profound study of Rudolf Steiner's statements on many aspects of music as well as her own intense occupation with this subject has enabled Mrs. Lebret to speak with conviction and out of experience on the appropriateness of certain kinds of music for certain ages. Thus her book is divided into three sections, each devoted to one of the first three grades, with an informed and informative commentary on the music that is recommended. In the introduction to Grade I we read:

"... we cannot enter a first grade classroom and just sing there a nice children's song: we have to be aware of the stage of development first grade children are in and put that knowledge into an adequate musical language."

Thus the music for at least the first two grades is in the pentatonic scale, for "... the child, until his ninth year, lives in the mood of the fifth interval." (R. Steiner) And in terms that even the non-musicologist can understand, the gradual descent of man's (and the child's) consciousness into the physical world is accompanied in music by experiencing the ever-narrowing sequence of intervals until in the ninth year we come down to songs in the major and minor scales.

The main story of the book is that of a shepherd ("haven't all teachers a little bit of a shepherd in them?") and his watchdog Rover. And so we have songs like "The Shepherd's Breakfast," "The Flock," etc. The cycle of the seasons and festivals is presented in a variety of songs, like "March Wind," "Winter Streams," and various songs of the Christmas season. Some well-known fables have been made into songs and there are a number of pieces without a text that can be used for practice on the recorder.

Anyone who knows Mrs. Lebret's prior publication, the little red pentatonic song book, will welcome and appreciate this new work which, be it in the classroom or at home, will inspire and help in the enjoyment of the "kingdom of sounding phantasy."

—Mel Belenson

RUDOLF STEINER (WALDORF) SCHOOLS

ARGENTINA

Colegio Rudolf Steiner, Warnes 1322, Florida, **Buenos Aires.**
Colegio St. Jean, Calle Monroe 5352, **Buenos Aires.**

AUSTRALIA

Dalcross Kindergarten, 2 King Edward Street, Pymble, **Sydney 2073.**
Glenaeon School, 5 Glenroy Avenue, Middle Cove, **Sydney 2068.**

AUSTRIA

Rudolf-Steiner-Schule, Endresstr. 100, A1238 **Vienna.**

BELGIUM

Rudolf Steiner School, Charlottalei 29, B2000, **Antwerp 1.**
Hibernia School, Charlottalei 3, B2000, **Antwerp 1.**
Parcivalschool, Lamorinièrest. 77, B2000, **Antwerp 1.**

BRAZIL

Escola Higienopolis, Caixa postal 7927, **Sao Paulo-Capital.**

CANADA

Toronto Waldorf School, 9100 Bathurst St., Box 220, Thornhill, **Ontario.**
The Waldorf School, 2725 St. Christophers Road, **North Vancouver, B.C.**

DENMARK

Rudolf Steiner Skolen, Strandvejen 102, DK 8000, **Aarhus.**
Vidar Skolen, Brogårdsvej 31, DK2820, **Gentofte, Copenhagen.**
Rudolf Steiner Skolen i Odense, Lindvedvej 64, DK5260,
Hjallese, Odense.

FINLAND

Rudolf Steiner-koulu, Lehtikuusentie 6, **Helsinki 27.**
Rudolf Steiner-koulu, Riekontie 1 as. 20, **Lahti.**
Rudolf Steiner-koulu, Kauppakatu 14B, **Tempere.**

FRANCE

Ecole Perceval, 5 Avenue d'Eprémèsnil, F78 **Chatou, S. et O.**
Ecole Internat Rudolf Steiner, F60 **Laboissiere-en-Thelle.**
Ecole Rudolf Steiner, 22bis Rue d'Alésia, F75 **Paris 14e.**
Ecole libre St. Michel, 67 Rte des Romains, F67
Strasbourg-Koenigshoffen.

GERMANY

Freie Waldorfschule Landschulheim, D3036 **Bomiltz-Benefeld üb**
Walsrode/Hann.
Rudolf-Steiner-Schule, Auf dem Grat 3, D1 **Berlin 33.**
Rudolf-Steiner-Schule Ruhrgebiet, Hauptstr. 238, D463
Bochum-Langendreer.
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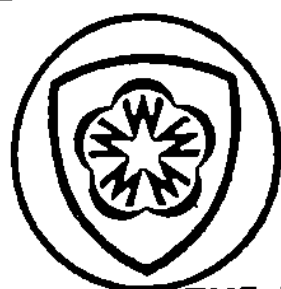
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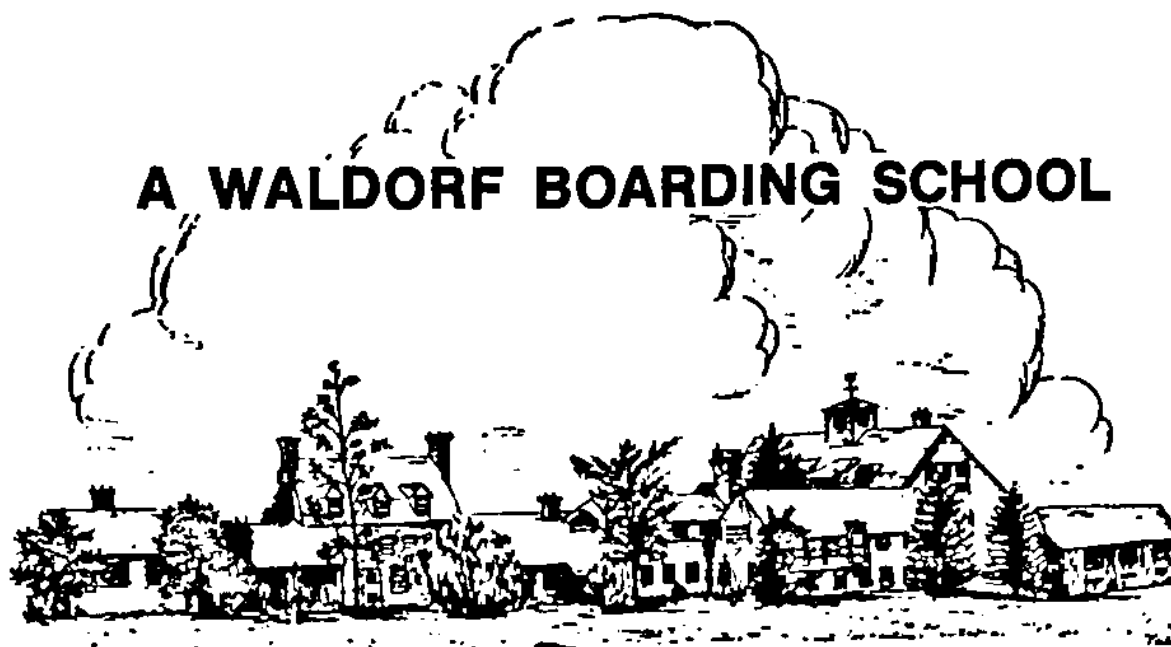
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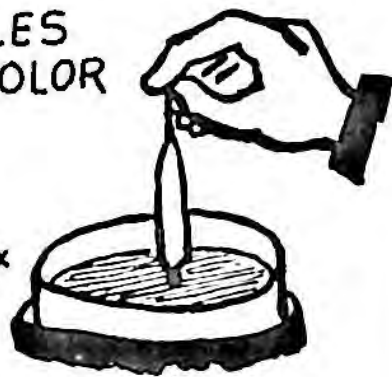
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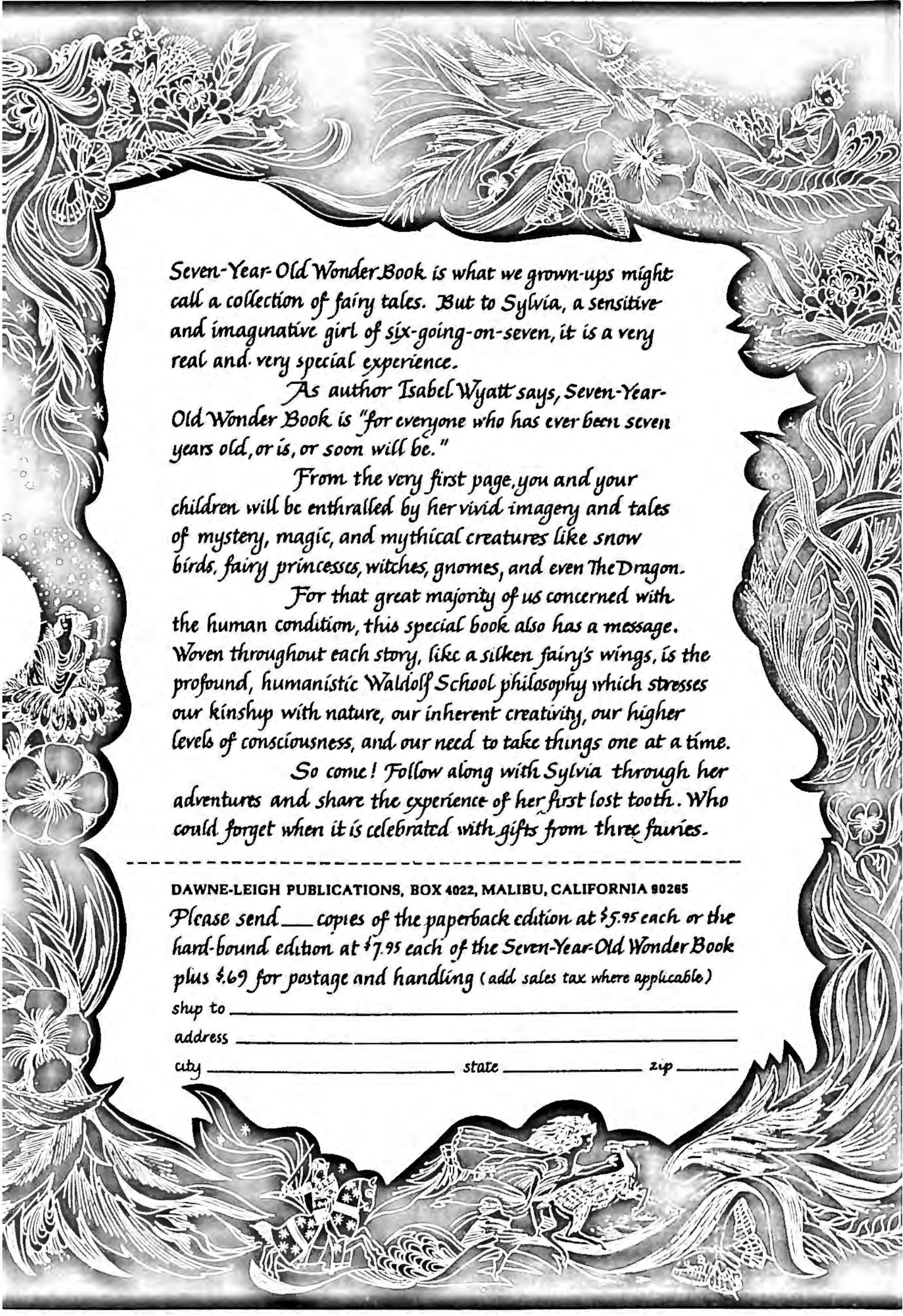
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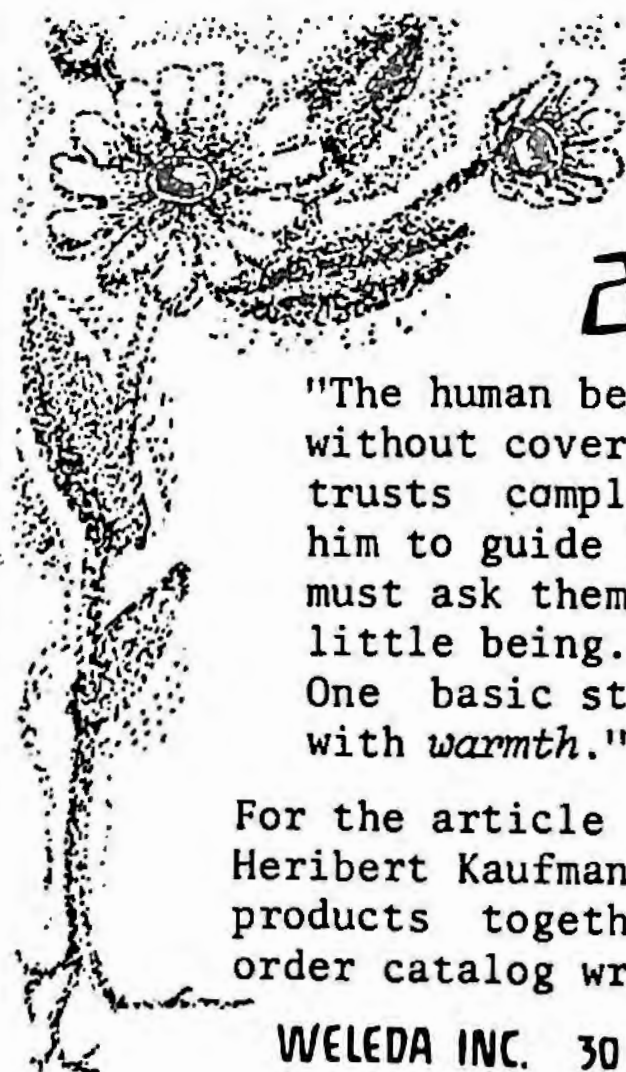
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