

EDUCATION

AS AN ART

*Fifty Years
Waldorf Education
in North America*

EDUCATION AS AN ART

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The present issue is a special double number celebrating the 50th anniversary of the beginning of the Waldorf School Movement on the North American continent, when the first Rudolf Steiner School of the western world was founded in New York City in the fall of 1928.

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To Our Readers

A little over fifty years ago, in October 1928, in a brownstone house on East 37th Street in New York City, the doors of the Rudolf Steiner School were first thrown open to admit a student body of twelve children into two classrooms. The moment saw the sprouting of a seed in western soil that has not stopped growing since. Today we offer this special issue of *EDUCATION AS AN ART*—itself born as a slender quarterly bulletin in April 1940 — to highlight the occasion: to celebrate the slow but accelerating growth of Waldorf Education in the years past, and to seek new strength and insight as we go forward into the future. The twenty-three Waldorf Schools and Waldorf Teacher Training Institutes that are scattered today over the North American continent, all summed and sung and praised,* are as yet only a beginning.

Our neighbors from the far South are not included in this anniversary issue. But we are well aware that the United States and Canada do not constitute the whole Western world. Three Waldorf schools have existed in South America for a number of years, and these, too, form part of the larger effort for a renewal of human education that speaks to all children and to all parents. Waldorf schools, though rooted in the universal humanity of all peoples, are no less sensitive to the distinct needs and tasks and life styles of the particular country in which they exist. In this issue we have related ourselves especially to our schools in the English-speaking half of the American continent.

Even as we write this, our thoughts go out to all teachers and parents and children in all Waldorf schools the world over—all of them colleagues and fellow-parents and school-mates respectively, as it were, of one another—in grateful awareness of a common effort and a common light in the infinite diversity that individualizes us all. Paraphrasing a thought of Rudolf Steiner: there is in every man a deep-down, active, ideal human center, which is originally and essentially in harmony with all others, else “no outer law could inoculate compatibility” among men on earth. The social impulse implied in this, combined with the cultivation of academic strength and practicality, animates all Waldorf schools and unites them without standardizing them.

We are very grateful to our contributors, whose diversity of experience, striving and utterance will be appreciated in the pages that follow.

The Editors

*See page 80 ff.

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The Waldorf School Movement in North America

A Fiftieth Anniversary "letter" addressed to Waldorf School parents — but really to all of us — from L. Francis Edmunds, founder and principal-emeritus of Emerson College, Forest Row, England.

Dear Parents,

I have been asked to write something for this anniversary number addressed specially to you. This I do very gladly in the form of a letter — rather rambling at first, as letters tend to be, but gathering to a point, I hope, at the end.

In 1969 I attended the 50th anniversary of the Waldorf School in Stuttgart, the mother school founded by Rudolf Steiner himself. In 1925 we celebrated the founding of Michael Hall, the first English speaking Waldorf School. Rudolf Steiner was still living and sent a message. And now we are celebrating the 50th anniversary of the founding of the first Waldorf school in the New World, the Rudolf Steiner School, New York, and concurrently, of the inception of Waldorf education on the North American continent. I believe there are still some living to recall that very humble beginning in a private apartment home.

My own connection with the work in America dates back to 1952. It was from a captain's bridge that I first beheld the "cloud-capp'd" towers of Wall Street. There were then three elementary schools in all, the original Rudolf Steiner School, now finely set up in the house at 15 East 79th Street, the Waldorf School of Adelphi College (later University), and Kimberton Farms School in Pennsylvania, the last two being the particular gifts of their former benefactors, the late Mr. and Mrs. Myrin. In addition, there was a brave, venturesome and unique residential high school at High Mowing in New Hampshire, the deed of Mrs. Beulah Emmet, which provided high school facilities for children coming up from the three elementary schools. That was all. It seemed slow growing for the space of a quarter of a century.

That autumn visit brought in — it may be said now — three invitations. The first came from Mr. Myrin offering me the leadership of Kimberton Farms School. The second came from the Board of Directors of the Rudolf Steiner School inviting me to bring my family to New York and to take over the charge of that school. The third came as a unanimous request from the teachers of the Rudolf Steiner School themselves to join them and help decide what the future of the school was to be, whether it should stay in New York, or whether in view of its slow growing, would it be best to move it elsewhere. Enquiries as to the latter had already been made. It was the third invitation, after consultation with my colleagues in England, that I eventually accepted, little imagining how much more was to follow.

There came a day in the summer of 1954, that is two years later, when six people assembled in the country house of the Barneses (at that time still the home of the poet Percy MacKaye). They were Christy and Henry Barnes, Dorothy and William Harrer (both long to be lovingly remembered), and Elizabeth and Francis Edmunds. Elizabeth was shortly to return to England; Francis, with his work permit procured, planned to stay for several months. He naturally asked what work program was envisaged for him. To this Dorothy replied: "We have no program. We wanted you to come, to be with us, and then to see what happened." Elizabeth looked her surprise. Was this sufficient reason for tearing oneself out of a heavily loaded program in Britain?

But that is how it was. During the next eight years I was to become a kind of recurring minor event at the New York Income Tax Department each time it was a case of returning home.

Well, then, what *did* happen?

At the school, when the new year was to begin, I found there had been real changes. The Board of Directors had all resigned, and the teachers now had the full direction of the school. They had been very busy painting and decorating the building from top to bottom, so that it simply shone; and so did the teachers, too, in eager anticipation of a hoped-for new era in which, for the first time, they could feel free.

I had met American children, mostly adolescents, during two years at the International School in Geneva — at that time half of the school was American. I had taught them, gone wandering through the countryside with them, produced them in plays, even in a Gilbert and Sullivan short opera, so I had come to know them very well. Now I was to meet American children on the spot. There, in Manhattan, one of the first main lessons I gave was on the Knights of King Arthur. That gave evident proof of how powerfully a young child can live in the pictures offered him. They became veritable twelve-year-old knights, and the young maidens in the class were not to be outvied in courtly matters and manners. There was a mother who wondered what had happened to her Billy — he now jumped up to open the door for her every time she got up to leave the room! We quickly became an all-around Round Table, the parents joining in as best they could, at least in spirit. The response of children just a year or two older to a scene from Shakespeare was to me quite remarkable. And there were parents who seemed really to know what the education was about. As the weeks went by, it became less and less possible for the school to be moved elsewhere. What was the next step?

Not without trepidation the parents were informed that the school was ready to carry the then eighth grade forward to a ninth grade. The announcement fell flat. "No good at all," said the parents. So far as they were concerned, it was to be a full twelve-grade Waldorf School or had better stop as it was. But they knew very well it could not stay as it was for another twenty-five years. The resolve just had to be made to carry forward to a full high school. But where,

for the building was full chock-a-block already, and how to set about it, and with what resources, for there *were none*? All felt the challenge, teachers, parents, the children old enough to understand, friends of the school — all!

Then came a miracle. Just around the corner, a building, 15 East 78th Street, formerly the Walt Whitman school, stood empty and waiting and not yet on the open market. It even had a large statue in it of Walt Whitman himself — what could be more propitious? Money, yes money . . . but it *must* be found. Every one worked. The slogan was, "Go out and beg, but face to face!" There was an adult barometer marked out on a hundred-dollar scale, and beside it a children barometer with a dollar scale, and at one point the children were gleefully winning! What were the poor parents to do but swallow and prepare to be poorer?

In short, the needed capital was found. The building was bought. The ninth grade was established, and a further grade was to be added year by year. An anecdote is worth recording. A girl had come in new to the high school. Her father asked her if she liked the school. "Yes, I do." He asked if she was going to stay. "Yes, until I am twenty-one, for you see, at this school they add a new grade every year." And thus it was that the first Waldorf school in America was brought to completion, not through major donations but by a united effort with the conviction that it had to be.

In the second twenty-five years of the fifty, things moved more rapidly, indeed, with an increasing tempo down to to-day. Within a year the Waldorf School at Garden City also reached the twelfth grade, and Kimberton Farms School, a few years later. Then Highland Hall in Los Angeles was born, and then the Sacramento School (through the initiative of the late Dr. von Baravalle), and then the Green Meadow School began stirring, and the Toronto School, and, later, the Detroit School, and the Mohala Pua School in Hawaii, and the Vancouver School; and then came Pine Hill School with a school bridge formed between it and High Mowing School so that, in a novel way, all the twelve grades are covered; the Washington Waldorf School came on the scene; and, more recently, Hawthorne Valley School, the Denver School, and Summerfield School; and now there is a regular spate of young schools growing up in northern California and elsewhere. And yet, this is not enough — for the size of America, it is not enough.

But also, since Emerson College in Sussex began in 1962, several centres for training Waldorf teachers have come into being in America itself, and more are likely to follow; many more teachers are needed, well qualified in Waldorf methods. Perhaps the bare term 'method' is misleading. Waldorf education is not just theory and applied method — it is vibrant with life potentials for the great needs of our time.

The moral of this tale is that imagination promotes enterprise and leads to results. The imagination we speak of is one to fire hearts, and the results we strive for are to live on creatively and fruitfully in the destinies of our children.

We live at a moment in history when, due to the immense strides of modern technology, the world is clamped into a forced oneness. Even a slight disturbance at any one point is immediately communicated throughout the globe, a kind of evidence that humanity, in the truest sense, is intended to be a great, a many-membered, a vastly differentiated, and yet a single organism. It is for this the greatest in humanity have lived and died. We cannot hope to survive in any other way. Yet never has there been so much strife, never so many seemingly irreconcilable warring factions at all levels and in all domains, racial, political, ideological, national, economic, down to the disruptive influences in the intimacies of private and personal life. And hovering over all this seething turmoil amounting to chaos is the ever-present threat today of large-scale annihilation on this planet of man and all forms of existing life, a potential for destruction which so far surpasses the horrors of Hiroshima that the mind simply cannot grasp it. The instinct is to try not to believe it.

In like measure, therefore, springing from the inmost depths of human nature, there must arise a counter-force, a moral power unprecedented, to create a new balance in the affairs of life, a new fealty between human being and human being the world over, transcending all dividing influences proceeding from motives of hate. Instead of the sins of the fathers being visited upon their children to the second and third generation, may the blessings of enlightened parents flow to their children to strengthen them and the generations after.

I wish to summarize in a few sentences what is basic to all of us in this work whether as parents or as teachers.

Let us recall the faith of the little child in his unquestioning imitation of the adult, and let the adult receive this trust with an equal measure of veneration for the child and with a quality of love that is free from sentimentality and possessiveness.

Let us perceive in the elementary years how our children hunger not only for the material of outer bread but for the heroic stuff of human striving and endurance, the spiritual substance they need to acquire fortitude of soul. Let us out of our protective care find and bring them the bread, the moral sustenance they seek.

Let us recognize in our youth the idealism that is truly native to them, the idealism that by its very nature must long to reach beyond the set conditions as given to new dimensions of enterprise and progress, to new horizons of the future — an idealism which today can so easily be undermined and destroyed — and let us meet our young people, whose lives we know are beset with perils, with enthusiasm born of our own vision, bringing courage for the future. Let us not as adults be defeated by the negatives that threaten to engulf us all.

Let us as parents and as teachers learn to see ever more clearly how Waldorf education carries in it the seed forces for healthy, meaningful living in practical undertakings, in social relationships, in moral integrity in the initiatives undertaken.

The Waldorf movement with its more than 160 schools spread through many lands wills to grow further. There was a time when pioneering teachers sought supporting parents. Today as often as not, it is pioneering parents who are calling out for the right teachers. This is an education never intended just for the few. What it can offer belongs to *all* children. We need more and more pioneering parents as well as pioneering teachers, parents who are not only sympathetic but who make themselves articulate for an education not only for their own children but for the generation to which their children belong. We stand before the awe-inspiring question of what that generation, and the generation after them, may have to be facing in fifty years' time. Let us be grateful for the degree of cultural freedom in this matter of education we may still enjoy — for that freedom is by no means everywhere. Let us as parents as well as teachers utilize the freedom that is still granted to us.

Francis Edmunds

WALDORF EDUCATION

A 50th Anniversary Reflection

Henry Barnes

As a teacher, I have often wondered what would happen if I found myself suddenly behind the Iron Curtain. Without the freedom to exchange ideas, to pursue my own insights and select curriculum and methods, what would remain to me that would give my teaching objective value? And if I ask myself the same question in a very different form, I might say: What if all the techniques that are currently characteristic of Waldorf schools in the free world—the main lesson, the spiral curriculum, the artistic approach, and many more—what if they were taken over by other schools and these other schools then said to the Waldorf schools: thank you, we have taken all we need from you, you have served a useful purpose but your usefulness is over, you may dissolve! Would I, as a Waldorf teacher, have any further reason to exist? In other words, is there something in Waldorf education which is not identical with its methods and techniques? Something that has objective value beyond and apart from them?

Surely, the methods of Waldorf education are valuable in themselves? The long, uninterrupted early morning lesson with which each day begins could serve as a cornerstone in any school, and the opportunity to develop the same subject from day to day throughout several weeks would lend continuity and depth in every school situation. But we know that the experiment has been tried and abandoned, apparently not having led to positive results. And, to take an extreme case, even a method so central as the use of pictures in appealing to the imagination of young children was successfully used by the Nazi educators with far-reaching and destructive effect. The value, therefore, evidently does not lie in the technique as such.

There must be something else, something more central and essential in Waldorf education even than its most characteristic techniques and methods, excellent as these may be. What is this something?

* * *

Paradoxical as this sounds—when a teacher enters a classroom and stands before a group of children he must forget all he knows, all he has industriously studied and prepared, all his theories of education and of child development. He must give himself over with full confidence to the “pedagogical mood” that allows him to enter into the inner situation of the children on the one hand and into his subject on the other. The “lesson” then arises out of the interaction of both elements, which he perceives and forms artistically. What carries the teacher and children in this pedagogical stream?

The teacher who is active on the inner path of self-development and knowledge, who seeks to know himself and his children in their full humanity, as beings of spirit and soul as well as body, and who strives himself to become an objective and living instrument of knowledge, finds himself united in mysterious ways with the deeper being of the children to whom he has committed himself. This intangible connection is, in the end, what really *educates*, what draws out the hidden reserves of individuality, gradually, into the light of day.

The true authority of the teacher, and especially of the class teacher in the elementary school who moves from year to year with his or her class, is rooted in this imponderable but very real realm. Without thinking about it, the children sense: “My teacher knows something about me that even I don’t know. He knows something about who I am and who I’m going to grow up to be.” Through a perceptive relationship and meditative preoccupation with the children whom he teaches, he tries to catch a glimpse of the individuality as it speaks through gesture, thought patterns, life habits, temperament. These glimpses have an awakening effect; the child feels “recognized”, feels that he has been “seen” and, once seen, he can strive with new confidence to become the person who has been perceived.

The teacher’s endeavor to know himself through understanding others slowly makes him “transparent” to the spirit; his soul becomes a lens through which objective realities begin to shine. This is a path along which scientist and artist meet. The former learns to see livingly, the latter to be responsible to truth. Together they awaken religious devotion, and the human being moves forward on a path that leads sooner or later to the experience of the divine. This is the intangible reality that endows techniques and methods with their essential value and, in the end, distinguishes the living presence of Waldorf education from its shadowed reflection.

The Challenge of Grades 7, 8 and 9

With Special Reference to History of Art

A speech given in Detroit at the June 1978 Conference of the Association of Waldorf Schools in North America.

Betty Kane

I

It is important that we take the time to consider the 7th, 8th, and 9th grades. For some teachers these grades may be called the formidable years — there is so much unknown and undeveloped in the life of the children during these three years. It is like entering a dark tunnel and wondering how long it will be until one sees the light. One of the special satisfactions in having a complete twelve-grade Waldorf school is seeing the students emerge into the 10th, 11th, and 12th grades in the fullness of youth.

We know that the physical birth of the child is only one of several incisive moments — one could say, one of several births — which the human being experiences in life. In or around the 7th year of life, the forces that have been organizing and forming the physical body (Rudolf Steiner calls them the formative life forces, or, taken altogether, the life body of man) complete their initial task and are released now for inner work, as basis for thought and memory. This aspect of the child continues to develop in the period between seven and fourteen (more or less), characterizing what A. C. Harwood refers to as the “heart of childhood”*. However, when the child reaches the 6th grade he enters a transitional period of change — the eleventh, twelfth and thirteenth years. The awe inherent in childhood passes, rhythmic memory fades, and with it the original sense of wonder also recedes. This is the dawn of powerful new physiological and psychological forces — Steiner speaks of the impending birth of the “sentient body” — as the child approaches puberty. With this dawning he is cast into a never-never land, losing the security of childhood and not yet familiar with the new change in the life of feeling he now bears. He feels new emotions, a surge of energy, a sense of self. This often leads to a challenge of authority in the form previously experienced. The child is descending further into earth, and a sense of ideal conduct often yields to “pragmatic” impulses and bumptiousness. The curriculum in the Waldorf School reflects this experience of gravity and materializing descent with the study of Roman civilization in the 6th grade. One can sense that the children are experiencing both the civic self-affirmation and heroic strength of the Roman citizen, and the morass in the later decadence of Rome with its gross materialism.

But this is only a picture of the symptoms of change — it is not the essence of the child's being as it struggles to find itself in this transitional situation. The task in the 7th, 8th and 9th grades is not to lose the students in the morass, but to help them rediscover wonder and reverence on a new plane out of themselves. The teacher, and indeed the parent too, must form a shield against which the stu-

*A. C. Harwood *The Recovery of Man in Childhood*, Chapter VIII (London, Hodder & Stoughton 1958) o.p.

dents push and strike, thus strengthening their own ego by butting up against form and authority. They need to be listened to and sympathized with, and they need challenges to sink their teeth into. Without checks and guidance, they may well become self-serving, indulgent, cynical. An image that can shed light on this phase of life is Dürer's *Christian Knight*, also known as *Knight, Death and Devil*. There one sees the knight moving straight ahead as he rides forward on his horse, the devil holding the hourglass trying to stop him, the skulls and demons leering at him . . . Images of this kind can be helpful to those working with young adolescents.

In the 7th grade there is a wonderful opportunity for reorientation during the Renaissance History block. Here the student can experience great figures who were resolved to see for themselves, do for themselves, and not trust authority for its own sake. There is also an earthiness, a lustiness that we can experience in Renaissance times that is reminiscent of our adolescent students. Just read the street scenes in *Romeo and Juliet* or the jokes Shakespeare places in his plays: the times are bawdy, somewhat crude, in a way that is sometimes embarrassing. Another aspect of the 7th grade curriculum is Physiology — which offers a chance to evoke wonder at the beauty and intricacy of the human body, at the relationship of one part to another, at the unity of the whole. This is a subject very close to home, of great interest, and very healing if it is kept objective. There must be a real possibility of vicarious affirmation of the self and of calling forth ideals in a free way, without being dogmatic or preaching sermons to the young person who is enjoying the revolt, with all its inconsistencies.

The 8th-grader is a bit further along in the process. There is a strong feeling of needing or seeking a challenge. He wants his class teacher, and yet he also wants new people. Perhaps he doesn't really know what he wants. He is often unsettled, raucous, having trouble handling the newness of it all. But he wants to feel part of the educational process, not the recipient of prescribed plans; to feel what he is capable of, and what his limits are. He has a certain awe of the high school, of the higher level of drama, crafts, art and music ahead of him. He should itch to try these things in a new way. Interesting projects should be presented, ones that involve a certain amount of curiosity and also a certain optimism and ideal, the promise of things to come, of capacities to be unfolded. It is also a good time for projects that demand working together, and that demand form (a terrible struggle!) as well as involving ideals for the future.

At last the student enters the 9th grade — his first high school year in our schools. The knowledge that the expectations will be greater is there, as well as the need for reassurance. Here the teacher can be very supportive, very helpful in establishing a new attitude. The 9th grade teachers have a wonderful opportunity that does not present itself again in the same way. They can show the way things are expected to go in the high school, set new standards; and because it is all so new there is a certain freshness, a grown-up quality about it that engages the student rather than puts him off. It is a chance to stress order and carefulness in a new way. But the teacher must have the utmost patience and caring, and not ride roughshod over the student's sensitivity.

It is indeed a time during which the teacher has a very difficult task. The adolescent experiences a seething of new emotions. Something new is being born in him, an emotional life whose origin may be quite other than it seems, and which must learn to be comfortable in the sense world. Through leading the students into the practical world on the one hand, and upwards into the world of ideals on the other, the teacher allows the student to unfold an inner freedom — the ability to stand centered and comfortable in both aspects, as he or she prepares for the emerging strength of a free, responsible individuality. Without this help it is more possible for the student to become trapped in materialism or seek escape in eroticism. It is a common symptom of this age to develop egotism and the will to overpower others, to dominate. During this time it is meaningful to begin to talk about the history of consciousness and the struggles through which humanity has passed in its development.

During this school year the students, in their curriculum, study and work with the physical world. They are reintroduced to the wonder and beauty of it, of the machines that are used and the means of communications (in physics), of the excitement of revolutions and change (in history), of the power of thought to take hold of this world (in mathematics) . . . They are given an opportunity to come to grips with the problems of our times, stirring hopes and interest in them; to appreciate the troubles, the hard tasks ahead; to feel summoned to courage. These are all important calls and challenges to their powers. But through it all the teacher must be there, appealing to the students' understanding of the long road they are walking with their guides at their side. It is we who will help them, with deserved praise and support, giving them the means by which they will help themselves, and building trust in one another. All through, the teacher has to lay the groundwork of clear expectations and, above all, keep alive the image of the higher self of each young person. Furthermore, we should let them know that other stages of life have difficulties also. This is important to them. So much stress has been placed on the difficulties of adolescence as if after that it is simply full steam ahead. The adolescent can easily become cynical when he sees adults dealing with a welter of problems, whether poorly or well, in spite of their maturity. But a certain kinship between young and old can be established when there is understanding that challenges come to meet men all through life and that there are other critical periods of change. So often the young people's parents themselves are of the age that is fraught with inner difficulties. An awareness of this can help the students to be a bit more understanding of their parents.

It is very important to have time with the class, to consider items of mutual interest, to have general discussion, to help them learn how to handle difficult situations, how to disagree and get their point across in a way that will be appreciated, how to get change without destroying all that has gone before. This will also lead to discussions on government and changes in society.

Dealing with the untamed emotional world of the adolescent can be very frightening to teachers, because it entails the possibility of evil, sin and decadence. It means facing a being in ourselves which

we are often loath to acknowledge. What are the negative characteristics of the young adolescent that so often put us off? They include the gross extremes of behavior, the sick humor, the relishing of the dark and seamy side of life. Our difficult task, as teachers, is to remain aware of the higher self in the students while a part of us experiences with them the dark forces that tug at them. Our own ego, tempered by constant striving, will work upon the child's world of passions and emotions in a good way. Working out of our own center, we have to understand the pulls from two extremes. We have to be of this world without getting stuck in it. It is a time of unsubtle experimentation for the adolescent. The students are not sophisticated (at least, not to the extent they think), and one can still work with them. One has to keep their energies channeled. Some examples of activity for them could be: planning field trips, fund raising projects, service projects. Staying with form is very important — they so quickly want to jump from idea to reality without going through form!

II

The 9th grade is a rounding out of the uncertain times, of the time of the feeling of walking in the marsh. The ground becomes more firm after this period — if the foundation is laid on which the next three years can be firmly based.

A central opportunity towards this presents itself in the 9th grade Waldorf curriculum during the History of Art course. Here, all past experience of man can be recapitulated. One can speak of ancient man who opened himself to the universe, who lived, as it were, in a state of spiritual union with it. At least, one can do this if one has first broken through to the realization that primitive man was not a mere barbarian! In cave paintings one can see human beings expressing a special connection with the animal of the hunt, to see the relationship of the painting of the arrows with "the taking of the animal's spirit." Later, as one begins to describe the lives of the individual artists, their development, apprenticeship and struggles, it is important to present an objective picture of all they have experienced, with the tragedies and comedies that are part of life. Here one can reconnect with the childhood forces of expectation, hopes, joys, relationships. The feeling life is stirred as it once was in the lower grades — sadness, gladness, reverence, contempt, the whole gamut of soul life is experienced and felt. Through experiences gained from concentrating on the great art works, including imaginative poetry, out of the forces of the succeeding cultures, and by experiencing music, one can refine and temper the irruptive emotional life of the adolescent.

This brings out for us the importance of art and music in these years. An old quotation reads, "Music alone, with sudden charms, can bind the wand'ring sense and calm the troubled mind." Art and music can act as a salve, a healer of dissonance in the soul; they can bring a balance so that the polarization of emotions is not too extreme.

Rudolf Steiner wrote a verse to accompany the History of Art course:

On a primeval day
the Spirit of the Earth
approached the Spirit of the Heavens,
pleading thus:
"One thing I know
and that is how to speak
from out the human spirit.
But now I beg to learn that other speech
whereby the great World Heart
can speak to human hearts."
The Spirit of the Heavens then, in mercy,
bestowed upon the pleading Spirit of the Earth
the Arts.

One could say that the child in the 7th and 8th grade is like the pleading Spirit of the Earth — cut off from his origins, yearning for the connection with his spiritual home. The Arts are the means by which we find the connection out of spiritual sources and lift the soul out of density and gravity into the light-filled, soothing balm of beauty.

But the soul must go through the experience of loneliness. We help the student pass through it by working artistically with black and white. This also strengthens the individuality, as the adolescent sees so many aspects of life in polarities. We must show through images how to deal with imbalance, not only through art, but, say, in history also. The French Revolution provides an excellent example of a time of extremes, how all the best ideas in the world — liberty, equality and fraternity — could go astray due to excess. These are important considerations for our young people so volcanic in their demands.

In History of Art especially we can reconnect the student with his origins. Art came out of a spiritual connection with priests, magic, ritual and religion. This can be presented in an objective way. In Egypt we can relive what the students had experienced in 5th grade — the unity of priest, king and judge, and the importance given to death and the afterworld. Here there was prescribed order; form was fixed. In Greece everything begins to flow into movement; the life forces are released and literally spill out into the first real smile in sculpture, in a new sense of balance, in the artistic flow of drapery, in the ideal figure. In Rome (a recapitulation of Grade 6) the students can see the busts — sculptures of heads with strong personal expression — sorrow, joy, gluttony, determination — a real study of the individual living in the body. And here, where man had lost his connection with his spirit, we have statues of men impersonating gods.

With the birth of Christ a new experience comes to humanity which had to find its own unique form of expression — at first in symbols so simple that they could be scratched on a wall. Experience has become inward now, as it does for the adolescent; life has its secrets, its catacombs. One can objectively involve the students in the life of Christ through the study of art. With Medieval art, for instance, we have the great working of communities in common prayer to create cathedrals, stained glass windows, books and illuminated manuscripts. This feeds the students' yearning for order, stability, and devotion...

With the Renaissance comes the recapitulation of the 7th grade, with the struggle for perspective, for reality. In the South, in Italy, there is veneration of beauty, devotion and balance. In Northern Europe the people dealt much more with inner life — the shadow, the lower nature. Sin and evil were portrayed in paintings. We see hypocrisy portrayed by Bosch in *The Garden of Earthly Delights* and in *The Miser*. Guilt and excess are shown in Breughel's work as he laughed at man's weaknesses. Grünewald showed the ugly and the beautiful in his most grotesque of crucifixions and most sublime of resurrections. Dürer's woodcuts, with their beauty of detail, appeal in a special way to the interest of the ninth grader. In Rembrandt, with his stress on the inner light of the individual, we approach the student's deeper soul life. We trace in Rembrandt's own life the light that comes from without, from the window, as it were, to the light emerging from within the self; just as the 9th grade student has come from a time of outer authority and develops to a time of inner authority. Rembrandt also shows how everyone is part of a holy family, and he represents the beauty of old people, the beauty of their life experience printed on their faces.

In a brief review of the subsequent history of painting, we show the 9th graders the landscape artists, the Impressionists and the Expressionists, and the Moderns — a glimpse of what should follow in the coming three grades of high school.

Through this course the student has experienced a panorama of civilization — and of his developing self. One has been able to show ideals in life, has given the student a basis from which to speak about them; one has shown a way through the tunnel. With objectivity and precision, one has worked on training the senses. Through the power of art one has healed and brought aesthetics into life, developed in fact an aesthetic and harmonizing sense.

As a special image of what one is aiming for, we can consider Ghirlandaio's painting of *The Old Man and the Child*. Here is portrayed an old man with an ugly nose. The young child is looking up, so lovingly and wondrously. Does the young child see the ugliness in the physical being and turn away, or does the child see the beauty in the soul shining through the old man's eyes? The adolescent is like the young child. Can we help the young person to see the beauty that lives within although there may be ugliness outside? Can he experience gratitude for that beauty? Herein is contained one of the aims in Waldorf education.

And thus, cooperating with the healing forces in the arts, the student lives through the history of poetry, the history of music, and the history of architecture in succeeding grades after the ninth. In each case one is able to refine an element of the human soul and help to bring health to the unfolding human being. Let the artist speak the closing words:

Flower in the crannied wall,
I pluck you out of the crannies,
I hold you here, root and all, in my hand,
Little flower — but if I could understand
What you are, root and all, and all in all,
I should know what God and man is.

(Tennyson)

Face Value

Commencement address, Rudolf Steiner High School, June 10, 1978.

Nick Lyons

Many years ago, when I was a reluctant student of insurance, an old yellow-toothed professor shouted: "You have got to put a dollar value on a human life!"

The statement has nibbled on my brain for twenty-five years: it leaves out too much: the color, the drama, the music in every life. It sent me scurrying from those studies, which hedged life, to others, closer to my heart, to other values on which I might measure a human life. If I were to choose one quality that I would value beyond all others, and that I would wish for you graduates, I would choose "diversity." The "value" of a human being lies precisely in the degree to which he has unfolded the diverse, unique qualities of his own self.

As such, I would substitute for my insurance professor's dictum, lines from the poets: Hopkins' love of "all things counter, original, spare, strange"; Yeats's "Beautiful lofty things — O'Leary's noble head," Maud Gonne at Howth Station, with her "straight back and arrogant head thrown back"; George Herbert's "What a piece of work is man . . . he is some twenty sev'ral men each sev'ral houre"; Thoreau's idealism that led him to march to his own drummer and avow: "I was not born to be forced."

Such idealism is always threatened, rarely fulfilled. But it still seems to me the most practical course.

Conformity and tyranny are its greatest enemies. These are the songs Big Brother would have us sing, and the masters of that brave new world, and even the so-called "benevolent" behaviorists.

They talk about the "global village" this world has become, the increased need for us all to be tooled on one die. They seek a uniform language, composed of SATs, prefabricated newscasters, predigested news, fast-service hamburgers, and frozen string beans (which Philip Wylie once said tasted like "hairnets simmered in vaseline").

But only the thugs in the saddle, the programmers, the exploiters, really want that. They can only control us if we are the same. By nature, if we are not hoodwinked into buying hairnets simmered in vaseline, we want something else. After long laboratory studies, scientists in Cambridge formulated "The Harvard Law of Animal Behavior," which states: "Under precisely controlled conditions, an animal will do what he damned pleases."

Human beings should also, in Yeats's phrase, be "self-appeasing, self-delighting, self-affrighting." Dostoyevski's *Underground Man* says: "Man will do anything to prove he is not an organ stop." Some will, some won't. Too many today still seem to prefer being organ stops, which is against their best natures and potentially fatal to their spirits. Those who would take away our freedom would first make us all into organ stops — or fast-service hamburgers.

But we are different. At the most basic level, there are differences caused by place. A German is not a Frenchman, who is not an Englishman. Someone from Wise River, Montana, is different from someone raised on East 79th Street. We have different parents, different teachers, different dentists, different brothers and sisters, different friends, different bodies. We eat different foods. Different colors, books, landscapes, paintings unlock different qualities of our souls.

Some of these are acquired baggage we must haul along during our lives — things (like parents, perhaps) that happened before free will and choice were possible. My grandchildren, as yet unborn, will be given no option to disown me.

But another part of us is different, too, and this is more difficult to define and more responsive to our wills. By whatever name, it includes our minds and our indefinable spirits. It is our individuality.

Individuality is at least affected by all those things from outside that play upon it; but each of us, beyond all that, has a private lode of riches — distinct heart and mind, imagination and will, as well as head. (Would that the SATs tested those, too!) More important, there is the work we can do *on* ourselves — the self-tinkering. *We* have the *most* important role in our own destinies.

Emerson says: "There is a time in every man's education when he arrives at the conviction that envy is ignorance, that imitation is suicide, that he must take himself for better for worse as his portion; that though the wide universe is full of good, no kernel of nourishing corn can come to him but through his toil bestowed on that plot of ground which is given to him to till. The power which resides in him is new in nature, and none but he knows what that is which he can do, nor does he know until he has tried."

I believe this.

You folks are of an age when this final factor, this "self-tinkering," this self-gardening, becomes most important. What you have been, what baggage you carry, what you may have been conditioned by others, or by your situation, to think, may be the terms of your struggle. What the world provides — in a college, a job, perhaps financially — may be to your advantage or disadvantage. But your acts — acts of seeing and thinking and hearing as well as doing — will ultimately determine whether you are transformed one night into Kafka's gigantic cockroach or whether you play symphonies. What you do with what the world provides is more important than what it provides.

Diversity and individuality are often misread. I doubt very much if hair to one's knees, a black patch over one's eye, a ring in one's nose, a flourishing beard, bathing five times a day, bathing not at all in a month, wearing sandals, torn bluejeans, or a three-piece Brooks Brothers suit have much to do with individuality. Individuali-

ty is the texture of your mind, the response of your eye, the scope and hue of your imagination, the movement of your hand, the grace of your body, the metal of your will. It is the fruit of discipline and free will applied to the plot of land you were given to till.

Freedom.

I am free to *try* to be a ballet dancer — but I am not free to arrange myself in even the basic fifth position until I have disciplined myself — and lost some weight.

I am free to read poetry — but not free to understand it until I have learned its elusive language.

I am free to scribble — but not free to write a great poem until my vision and skill permit me to do so.

I am free to *start* a marathon, but . . .

I am free to get up on a stage, take up a paint brush, push buttons on a computer — but not free to get results from these activities until I have trained myself.

I am free to be a fool and to follow fools — but, like Caliban, a “thrice-double ass” if I take a drunkard for a god and worship some dull fool.

I am free to treat freedom as license — if I want to be a slave to whim.

Freedom is not synonymous with drop out, cop out, op out, or slop out. Nor is “free for all” freedom.

If I take away another person’s free will — by force, by coercion, by using him as a convenience — I destroy a world in which any man’s freedom can exist.

If I neglect my freedom, some thugs will surely take it away from me. If I know truly what it is, I can see that it is the greatest challenge of my life, and my one best hope for playing whatever music I was meant to play. You cannot put a dollar value on such music.

Freedom is the indispensable tool with which to bring forth your diversity and uniqueness; *will* is the torque that will make it work. Freedom must be zealously guarded with some suit of elastic steel; it is as easily squandered as it is hard-won. It is supported by and in turn encourages kindness, custom, joy, community, gentleness, wisdom, which I also value. Rebellion is only one tool in its defense, and the most drastic: the one to be used not with a quick trigger finger but with deliberation. “Self-tinkering” will make you freer — and free, diverse human beings are themselves the surest bulwark against tyranny.

Albert Camus once said that at fifty every man had the face he deserved. Today, at seventeen or eighteen, fifty must seem "ready for the old-age home." And as I near that age, my children increasingly advise me that surely I was born in the Middle Ages. Today you graduate from one era of your lives to another. I know most of you very well; I know you have not finished your education but have merely collected some very good tools with which to continue. Somewhere down the road is "fifty." You have begun to choose, and you know the weight of roads taken. Some of the security may have vanished already; you may, with the joy of such a day, feel a tinge of sadness that one part of your destiny — hopefully a memorable one — is played out. You have felt something of the wall that the world outside of Steiner sets up: now you must nudge it aside, make a bright free space for yourselves.

You have already begun to put in your seeds, discover your own design, learn the special music your instrument can make. I hope with all my heart that you all make symphonies. We, from the Middle Ages, need such sounds!

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"Where There Is No Vision . . ."

Alan Howard

If you were to take part in one of those psychological tests where the psychologist suddenly confronts you with a word, and you have to reply with the first word that comes to your mind, what would you say if his word were 'Education'?

Schools? Teachers? Taxes? Or — Johnny? Unhappy? Difficulties?

It would depend largely, of course, on whether you were a parent or not; but even if you weren't, you would find something to say about it immediately without any trouble. For education is 'big business' today. We are all involved in the huge enterprise of compulsory education (as tax payers, at the least, and otherwise), which at times takes on the semblance of a bureaucratically controlled monopoly. Indeed, education plays so large a part in all our lives as to make it, in its present form, an outstanding issue of the twentieth century.

But whatever form education takes, it is not only as old as man himself, but involves two essential functions common to all ages and conditions of society. One is to adapt the young human being to the world as it is, the other is to give him an incentive for making it better than it is. The first is practical; the second belongs to the realm of ideas and vision. And both are essential to one another and to the progress of civilization.

This being so, we should be constantly asking ourselves: are we doing the best we can in *both* of these areas; and if not, what can we do to improve them?

Let us take the practical first — adapting the young human being to the world as it is. This involves teaching him the basic things he ought to know, and giving him the essential skills for developing his knowledge further.

By and large, all schools are doing that. Whether they are doing it well, however, is another matter. There can be few of us who are not disturbed by what we hear today of the number of children who cannot read; of students who arrive at university status and can hardly put a sentence together in plain English; of those who are ignorant of the commonest facts of general knowledge; of examination standards so low that the passes of today have been the failures of yesterday; of the increase in uneducable, handicapped and emotionally disturbed children who can hardly be taught anything at all. Good work, however, must also be being done somewhere, or the whole educational edifice would have disintegrated years ago.

But what of the second function — that of giving young people a positive incentive for the future?

Here again it is impossible to ignore all that we hear about boredom, dropouts and classes where the students are encouraged to do

anything as long as they keep out of trouble. Worse still, instances of the pillaging and wrecking of schools by students, and even of burning them to the ground; of gang fights among them; of violent assaults on teachers; of armed police having to stand guard at the very classroom doors — all these are far too frequent *even as exceptions* for us to be very sanguine about what is going on.

What kind of ideas are we lacking, or do we need to develop, so that a new moral impulse may arise out of the experience of learning? For that is where it has to occur today — in the experience of learning itself, not as something *added to* learning from a source unconnected with it.

We cannot expect the government to do this, although we have come to rely on the government for a host of things. Governments can safeguard the right of every child to an education; they can provide ways and means of assuring it. But moral incentives can only come from individuals or groups of individuals involved in educating. This, in the first instance, will be from the teachers. But the problem cannot be entirely separated from the ideas current among the general public.

Previous generations had a firm belief in God and the hope of Heaven to support their life on earth. Modern man has largely dispensed with all that. He relies more on himself. But though we talk profoundly of the "Ascent of Man," this is largely an evolutionary abstraction that tends more to glorify our present achievements than to give us any positive impulse to 'ascend' higher. It can have little moral appeal to *individual men and women*. They experience the concept 'Man' concretely — in themselves.

Let us look a little closer at the above modern view for a moment. It presupposes a species in which you and I and our children are primarily significant as members of that species. As species, Man is taken to be just an offshoot of the animal kingdom that emerged millions of years ago, and by gradual and painful striving has risen to his present position. It is assumed that he will go on 'rising' (unless by his own folly he eliminates himself) until. . . . Until what? Presumably, until some 'final' generation, having achieved all wisdom and all power, will enter into the perfect fulfilment of life on earth. We, however, and all the countless generations of the past, together with the equally countless generations of the future who will have labored and suffered to put that generation there, will have long since disappeared into the nothingness from which we came.

Can anybody really get any moral incentive from that? Certain kinds of existentialism affirm responsible action, as it were, in spite of it; and a traditional or instinctive or residual heart's morality has moved some who espouse it to self-sacrificing deeds. In and out of itself, however, what moral force can we draw from it? Yet that idea is implicit, and all too often explicit, in all that a hundred years of expensive public education has been giving by way of knowledge as the meaning of evolution.

Knowledge of man today is centered in the concept of evolution. The latter is the framework in which everything that is taught in our

schools finds its place. And it is a good concept. It fits, or seems to fit, the facts. But how can knowledge of evolution pass over into a moral incentive that can stimulate our young people for the future?

This is the demand that faces public education. It is a demand rooted in the world of ideas, of wholeness of truth, and is not, at first, a practical one. But it is a demand for an idea that must permeate the practical with meaning and purpose if even the practical itself is to survive. We sorely need today, above everything else, a liberating insight about the evolution of man that can be meaningful to each one of us, in whatever we do. It is the lack of such an idea, or the persistence of worthless, demeaning or part-truth ideas, that has brought us to the position we are in today. It is not lack of ability. We have all the ability in the world, but we lack the ideas that give it moral purpose and meaning.

And when we look into it, there are three main ideas, three fundamentally distinct conceptions of man, which have claimed or may claim to give meaning to life. Two of them have played major roles in the history of man to the present, with results that lie open to our judgment. The third is only gradually coming into recognition. And though for over fifty years now it has been the inspiration and impulse behind what exists as Waldorf education, it has yet to be taken up by far more people before it can have a real impact on public life as a whole.

The first (let us call it the first) of these ideas is the one we are especially caught up in today. I have already touched on it above. It is the idea that Man — you and I and our children — is nothing more than a physical organism governed by purely natural forces. However exalted any one of us may become in genius or nobility of character, we are nonetheless products of an impersonal, material process that terminates for each of us at death. The race, the species, is all. But whatever that race will eventually become, you and I will certainly have no part in it after we are dead. . . . It is hard to derive any higher incentive out of that than "Let us eat, drink and be merry, for tomorrow we die," moderated, perhaps, by the necessities and constraints of mutual self-interest.

A second idea, a second fundamental conception of man, is that each of us has a soul, too, an *inner* being; and that this soul was newly created when we were born, or perhaps when we were conceived. When we die it will live on and take part in a new, utterly different kind of life, under conditions which depend essentially on how we behaved here. If we have done badly, there will certainly be no likelihood of coming back to improve on what we have done; and if we have done very badly, if we have been utter villains, wreaking misery and destruction on thousands of our fellow-men, there will be no opportunity of making any restitution to those whose lives we have blighted. We shall have to suffer for it, no doubt; but there will be no opportunity for reformation. Our eternal destiny will be forever sealed by what we have done in this one short life.

This idea might well — and for a long time did — give a moral incentive, if only to make sure that a man's life hereafter might be all the better for the way he behaved here. It has little effect now among

many. How really moral it is, moreover, when its motive becomes often reduced to the security of one's own welfare, is another question. How much fear, anxiety, inhibition, duplicity and cruelty it caused we need not go into. Suffice it to say that it did give man some sense of inner responsibility and purpose, which our present relegation of everything to impersonal and indifferent material forces has robbed us of.

The third fundamental idea, in our context, is based on the observation that beside being a body and a soul, every man is also an individual self-conscious spirit. By spirit is meant something quite different from soul, as soul is different from body. Soul is the inner being of man centered in its own personal concerns, comprising his world of feelings, of joy and pain, of sympathy and antipathy, of consciousness of many-levelled life within. Even the animal, with its inner life of feeling, has something akin to soul. But spirit is that by which a man *knows himself* as one who alone can say *I* to himself (none other can use this word of himself but the speaker) and as *I* is able to *know the truth* of the world around him. It is not just his personal reaction to the world, but that which enables him to understand the world. Here man transcends the merely personal part of himself, his likes and dislikes, his inclinations, all that makes his particular personality. He takes a first step towards overcoming an otherwise inescapable relativism (happily still balanced by social tolerance in the West) by strengthening the experience of thought to the realization that thinking lies beyond both the subjective and the objective, for it defines them both.

At the same time, the reality of the world's meaning begins to speak to us, and we catch a first glimpse of the fact that a child's being and becoming are part of an evolutionary process in which deep lawfulness ripens into freedom. It is as spirit that man can reach out for and grasp universal truth. And not just truth of physical facts and phenomena, but moral truth as well. And because Truth, whether of the natural or of the moral world, distinguishes itself by qualities of permanence and non-arbitrariness, the spirit of man rises above the transience of body and the subjectivity of soul. It becomes the permanent in itself.

And here, of course, is just where education comes in. For education involves the knowing human spirit. Naturally it has to do with body and soul, too. But it seeks to work essentially with the *I* that can know, the individual *I* that learns. The whole process of learning, whatever it is that is learned, leads to the gradual emergence of this *I* to full self-consciousness in the experience of knowledge, and to increasing self-determination in life. As he approaches this goal, man becomes free and able to take part not only in the temporal world of practical affairs, but also in the eternal world of nature and moral Truth.

True self-knowledge is not just knowledge of myself in space and time; nor yet knowledge of myself as this or that personality. It is knowledge of myself as knower. It is intuitive, not simply objective or subjective*. And as intuitive knowledge of myself it is also the

*Compare the experience of a mathematical proof or insight.

highest point of experience of self. "Man feels through knowledge," as Emerson said, "the privilege to be."

And this is something that can and should arise out of the practical business of education, while it leads out beyond the immediately practical and opens up a new vista of human possibility. That is, the idea of the evolving human spirit. It reveals man, you and me and our children, as an ongoing agent in the whole evolutionary set-up. For because I know, I can also do, I can also act in freedom. Free moral activity must depend on insight. Man is not just the victim of evolution; but because he can know about evolution in the permanent, spiritual part of him, he can also do something about it. The evolving principle incarnates himself in him.

We have been part of that evolving process all along, of course. But we have slept and dreamt through it like the little child that sleeps and dreams through the process of growing up. Untold ages had to pass in bringing us to the point where we could *become conscious* of what was happening. Now we can know. And we only have to step outside of the magic circle which we have made of evolution around ourselves, and in which we have stood spell-bound, believing ourselves its victims, to discover that we are not its victims but its agents. Man is evolution, now: the maker of his own future. This is the idea, the third in our series, which we now have to make the impulse of education. Two phenomena in our time already point to this.

The first is what Rudolf Steiner had in mind when he founded Waldorf education in 1919. He hoped for two results from it. One was that Waldorf schools should be good schools; and by that he meant 'good' by the same standards by which any school is judged; that is, that it should turn out students who could cope with life as it is. The other hope was to see those students go out into life with a fuller, clearer, let us say briefly, truer conception of man than was current in those times and is current today. He hoped that they would have seen, *from the way they experienced knowledge*, that man is a creature of body, soul and spirit; that he cannot be limited only to what he knows of himself as a physical being; that "man's sphere of action is on earth, but man's roots go upward."

This was not at all, of course, to be taught as a separate dogma. It would arise, if at all, out of the teaching itself. Waldorf schools were not and are not, in any sense, sectarian schools. The students must be left free to make their own evaluations of life. But they should be in possession of the facts, all the facts. And the one experienceable and knowable fact that education in general today has tended to overlook is that man is a threefold being of body, soul and spirit.

The second phenomenon is the gradual emergence today in the western world of the idea that man as an evolving spiritual being is committed to the re-embodiment of his spirit in repeated lives on earth; what is popularly known as re-incarnation. It is a dangerous concept to appropriate in a nebulous, mystic or dogmatic fashion, as seems to be often enough the case. Such appropriation proves nothing. But it indicates a yearning, perhaps, in man, for a fuller understand-

ing of reality, of a reality in which life's struggles, errors and defeats acquire meaning in terms of long-range responsibility — with the possibility of reparation, restitution, healing, present and ultimate justice. It is a yearning of the awakening human spirit. The physical body, all too obviously, disintegrates at death; the soul, in the sense described in a previous paragraph, is bound by subjective responses to the changing nature of a particular era and environment. It is the evolving human spirit which bears what any teacher can see in the child's inborn capacities to learn and to achieve as the fruits, perhaps, of past lives, as the seeds of future ones.

I write "perhaps" for I do not wish to dogmatize. The critically alert reader may well wonder what role "wish-fulfilment" might play in the above. It is here that modern man is called upon a path of development in which a wakeful, thought-borne, conscious clarity, akin to the mathematical experience, must be the constant aim. One half of Rudolf Steiner's life work was, essentially, the description of such a path. The other half exhibited its fruits in all of life, and, in particular, in education.

For the reality of the third fundamental idea we have been discussing *can* be recognized in the light of clear thought. And, if we can attain to such recognition — what a conception of life opens up, reverberating as it must in every aspect of it! What an impulse for a wholly new conception of educational method and ideals!

To grasp the fact of the human spirit as it reveals itself to knowledge is a first step. Then, as we liberate the process of knowledge from the fetters of materialistic necessity, and from the instinctive pressures of personal emotion, we shall have a glimpse of a purpose uniting man with the creative powers of the cosmos. Then can head, heart and hand work together in the free performance of needed tasks and deeds. Then we shall recognize the sunlight shining always behind darkest clouds.

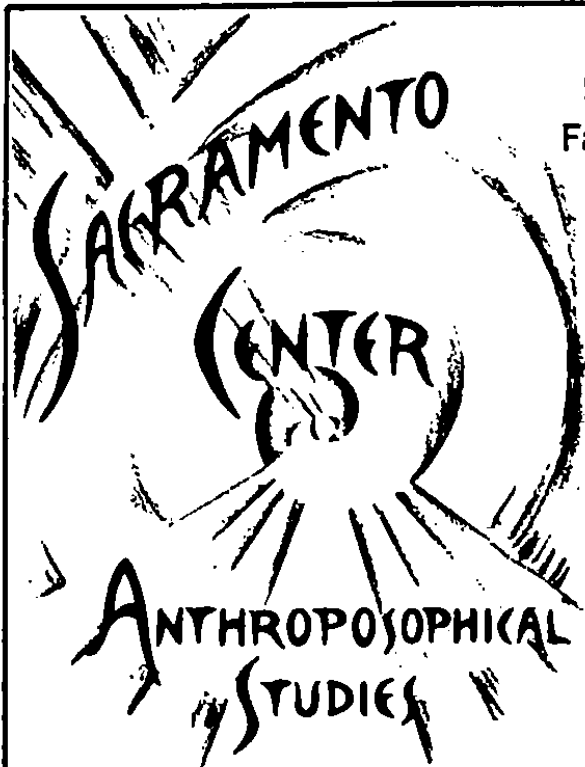
An education, therefore, which sets forth the spirit of man and of the world as present and active, and as a root source from which knowledge of life may "grow from more to more" and fulfill itself in facing the individual and social tasks on earth today — will become the bridge over which succeeding generations will pass with confidence and vision into a future of moral as well as material rejuvenation.

A Quotation

"... I walk in a flowery meadow. I see the flowers and their colors with my eyes. They are there, they are a fact which I accept as given to me. — I take pleasure in the colors and beauty of the flowers. In so doing, the fact outside of me has become a concern of mine in me. Through feeling, I relate it to my personal existence. A year later I come back to the same meadow. New flowers grow in it. I have new feelings of pleasure as I look upon them. The pleasure I felt last year comes back to me as a memory. It still lives in me, as memory, while the objects that provoked it are gone — However, the flowers I see now are of the same kind as those which I saw last year. They have grown and blossomed by the same laws of growth as those that grew last year. Once I have made an effort to understand their characteristic and the laws of their growth, I shall find that these hold for this year's flowers as they did for last year's. Now I could reason as follows. Last year's flowers are all gone. The pleasure I felt about them then remains in me only as a memory, with meaning for *my* existence only. But the laws of form and growth inherent in last year's flowers and which I recognized again in the flowers of this year, will remain as long as flowers of this kind continue to grow. This, which has revealed itself to me, does not depend on my particular existence in the same way as my pleasure did. My pleasure abides *in me*. The laws, the essential nature of the flowers, abide in the world outside of me.

We see now that man relates himself all the time to the things of the world in a threefold way. Let us take this statement as it stands, at the moment, without projecting anything more into it. It is all that we shall mean, to begin with, when we use the words *body, soul, and spirit*."

Rudolf Steiner



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René M. Querido
Administrator

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*A Creative Approach to Foreign Languages
For Waldorf Teachers
With Special Reference to French and German*

René M. Querido

The teaching of foreign languages plays an essential part in the Waldorf curriculum. In the original Waldorf School, Rudolf Steiner intended children to be exposed to two contrasting foreign languages, three times a week, from the first through the 12th grade. The learning of a foreign language greatly depends on imitative musical abilities. Although these abilities are somewhat ebbing from the change of teeth onwards, the language teacher can still make use of them in a most creative way. Much will depend for the future mastery of the language on whether in these early grades the children can be submerged in the living atmosphere of the spoken word. The classroom — whether French, Spanish, Russian, German or any other language is taught — should become for the duration of every language lesson a part of that particular country. Ideally, not a word of the native language should be spoken there. The children will be greeted in French (for instance): "Bonjour, mes enfants. Comment allez-vous aujourd'hui?" The class replies, "Très bien, merci. Et vous?" Out of this dialogue, we might come to speak about the weather. "Regardez, il fait beau aujourd'hui. Le soleil brille." . . . "Oh, quel temps! Il ne fait que pleuvoir." After this lively dialogue the class in chorus will practice a number of pronunciation exercises. First, two or three are introduced, and then, little by little, through the weeks and the months, a whole repertoire is built up. It might take three or four minutes to recite these in chorus and individually. The class will also stand up and appropriate movements can be introduced.

"Ton thé t'a-t-il ôté ta toux?"

"Tue ta toux avant que ta toux te tue."

"Bon Papa, ne bats pas beau Paul." — and many others.

The importance, though many of these are humorous, does not lie in the meaning but in the tongue-twisting ability of learning to cope with the sounds. And then, the class will be led into the recitation of a poem. Here again, the musicality and the mood is stressed. Great poetry is chosen rather than the jingles written specially for children. Already at an early age, children can be introduced to the genius of fine poetry: Ronsard, Charles d'Orléans, LaFontaine, Victor Hugo, Lamartine, Leconte de Lisle, Théophile Gautier, and others. Gradually, a rich repertoire of poetry which is learnt by heart solely out of the oral element can be built up. It is an invaluable treasure in later life, and more than anything else it develops a sensitive appreciation for the language. As an example, we quote a poem by Charles d'Orléans (1391-1465), "Rondeau", which he wrote during his long captivity of more than 20 years in the gloomy fortress of the Tower of London and where he recalls nostalgically the sweet beginnings of spring in his beloved France:

"Le temps a laissé son manteau
 De vent, de froidure et de pluie,
 Et s'est vêtu de broderie
 De soleil luisant, clair et beau.
 Il n'y a bête, ni oiseau,
 Qu'en son jargon ne chante ou crie :
 Le temps a laissé son manteau
 De vent, de froidure et de pluie.
 Rivière, fontaine et ruisseau
 Portent en livrée jolie
 Gouttes d'argent, d'orfèvrerie,
 Chacun s'habille de nouveau.
 Le temps a laissé son manteau."

In dealing with such a poem one will of course not stress either difficulties of vocabulary or points of grammar. That would be totally inartistic. The children, out of the mood of the language, will gain a sufficient understanding through the spoken word. No translation need be given. But by way of a vivid introduction in French and the use of the blackboard, the general meaning can readily be conveyed. One could ask the students briefly to retell in English the substance of the introduction that the teacher has given. In working with a poem, it is important that the teacher himself/herself has memorized it well and can recite it with enthusiasm. One might only spend about five to ten minutes each lesson on the recitation of poetry taking a few lines at a time, repeating, continuing the process from one lesson to the next until the poem is known in chorus by the whole class and individually by each child.

The Early Grades

From the first to the third grade, nothing is written and it should be stressed that all the work is done orally. One would proceed in a similar way in German or Spanish or any other language. During the remaining part of the lesson in these early grades, a great deal can be done by way of introducing the children to the seasons, to day and night, the kingdoms of nature: rock, plant, animal; the parts of the body, telling the time, the course of the day with its many activities. These can be mimed and acted: we are asleep, we wake up, we open our eyes, we jump out of bed, we wash ourselves, we dress, we have breakfast with the family; what do we eat? what do we wear? how do we go to school? etc. One might also bring a suitcase and unpack various items that one takes with one on a journey. Shopping, telling the time, and a host of other daily activities in the third grade, when the students have a building and farming block, can thus appropriately be woven into the foreign language teaching. The main activity of the lesson should certainly consist of practicing the language by way of speaking, reciting, singing, games, etc. — but also by creating moments when the children listen to a story that the teacher tells. The singing of folk songs and rhythmic acting songs accompanied by gestures can also play a major part in these lessons.

The same holds true for German as it does for French or other foreign language: only the finest poetry is chosen. What a joy and enrichment for children to be introduced as early as the age of six or seven to masterpieces by Goethe, Schiller, Uhland, Rückert, Morgenstern. Great poets are the creators of language and embody the genius of their people, often with simplest, childlike potency.

GEFUNDEN

Ich ging im Walde
So für mich hin,
Und nichts zu suchen,
Das war mein Sinn.

Im Schatten sah ich
Ein Blümchen stehn,
Wie Sterne leuchtend,
Wie Äuglein schön.

Ich wollt' es brechen,
Da sagt' es fein:
Soll ich zum Welken
Gebrochen sein?

Ich grub's mit allen
Den Würzlein aus,
Zum Garten trug ich's
Am hübschen Haus.

Und pflanzt' es wieder
Am stillen Ort;
Nun zweigt es immer
Und blüht so fort.

Goethe

The learning of foreign languages is highly effective and stimulating only to the extent that the teacher is able to bring considerable diversity to the lesson, yet never tires of repeating the form he has established. There should be much variety between standing up and sitting down, moving the desks to the side, creating a circle and again re-forming the setting of the classroom, and then again spending time listening quietly. Thus, the active and passive elements of the language receive their full due. It is obvious that in the first grades, as indeed later on, the children understand more than they can actually reproduce or express correctly. Great care should be given to beautiful and correct pronunciation; slovenliness should not be allowed to creep in.

The Middle Grades

In the fourth, fifth and sixth grades, we enter into a new phase. Gradually we can now begin to write down some of the poems, stories and dialogues acquired in the repertoire of the first three grades; it is essentially the task of the middle years to learn to read the foreign language by way of writing, to be able to do simple dictations and to write answers to questions that have first been dealt with orally in a living way. Now gradually the structure of grammar has to be brought in, starting with the verb (the doing word). Con-

jugations can now be learnt rhythmically by heart: Je suis, tu es, il est — clap, clap! Nous sommes, vous êtes, ils sont — clap, clap! . . . Ich bin, du bist, er ist — clap, clap! Wir sind, ihr seid, sie sind — clap, clap! . . . with clapping, stamping, and appropriate movements. Out of the will nature of the language, the verb, one gradually develops the noun (the naming word), actually a more abstract activity, and then one weaves in adjective and adverb, which represent the feeling element of language. There is no need to teach grammar with the help of a text book. The children make their own. And over the years, it can be added to, unfolding from the simplest rules and exercises to the most complex ones. By and large, the grammatical points in the foreign languages will be taught about one year after they have been mastered in the native tongue; cooperation between the teachers can add greatly to bringing structure and form to this aspect of the work. Grammar should always be taught out of a lively relationship with the spoken word. It has an important place in giving a backbone to our understanding, but if it is brought too early or in an abstract way, it can do much to deaden our connection with the living word. There are unfortunately too many such instances today, resulting in a deep-seated dislike for foreign languages.

Much of what has been practiced by way of poetry, songs, pronunciation exercises, etc. will be continued in the middle grades, but now, in addition, the printed book will be introduced. At the end of the fourth grade, the students will have learnt to write the language beautifully and to read fluently and correctly from the board or from their own written books. A certain amount of copying is by no means a waste of time. It strengthens the spelling, and attention is thereby focused on a number of grammatical difficulties. We should always be ready to enjoy the oddities of the languages we are teaching, such as, "Un ver vert va vers un verre vert." . . . "Dirigent, Der Regent." Proverbs and idioms and the etymological derivation of words can now be brought in, adding spice and humor to the lessons, which progressively have also become more formal. An important place is now given to the telling and retelling of stories. One might start with legends and folk tales, and then in the fifth and sixth grades begin to add historical anecdotes. The stories are told in a lively, dramatic way by the teacher in the foreign language with the support of mime and blackboard, or even drawings that he or she might have made in advance. They should be relatively short, and after a first retelling, one can quickly ascertain whether the children have understood the main points. On a next occasion, the story will be told again, but now in a more elaborate form adding descriptions and dealing with points of vocabulary and idiomatic expression. On the third occasion, the children will begin to retell the story and the teacher might write the first version on the board, guiding the process along. This can be worked on further by the children and can now be used in a variety of ways. It can become the object of a lesson in style, in grammar, in question and answer, or become the basis of a short dramatic scene that is now written down and acted out.

The telling and retelling of stories gains in importance after the sixth grade, and in the seventh, eighth and ninth grades it forms together with reading an essential part of the curriculum. The lan-

guage teacher will be helped a great deal by considering the History and Geography blocks the children receive in their main lessons: sixth grade, Roman History, Middle Ages; seventh grade, Renaissance, Reformation; eighth grade, Revolution; ninth grade, Modern History. From the fifth or sixth grade onwards, the students should also become familiar with the geography of the country of which they are learning the language. But it should always be taught in that language. This could go hand in hand with the customs and habits of the different regions of France, for example, the Breton, the Alsatian, the people from the Provence and the Champagne, their folklore, their national costumes, their food, their legends, their industries and natural resources. This is the time to introduce the children to the French cheeses, the manufacture of wine and champagne, the perfumes of the Côte d'Azur, etc. Equally, one might bring examples of the various dialects in German: Bayerisch, Schwäbisch, Plattdeutsch. Again, if one were teaching Spanish, one would bring the regions of Spain to their attention in a lively way: the dances, the music, the cathedrals, the mentality of the Spaniard. But one would also deal with some representative Latin American countries, Mexico in particular. It should be noted that the audio-visual plays little part in Waldorf Education, as so much more can be achieved through the lively creativity of the teacher in relation to the class.

High School

Treasures of the literature of the various languages in the form, to begin with, of poetry, then of the short story and later of the novel and the play will continue to be brought to the students. In the ninth, tenth, eleventh and twelfth grades, a careful literature curriculum should be established, but this of course cannot be maintained unless the basic skills of speaking, reading, writing, dictations and conversation have been well established in the earlier grades.

The following guidelines in connection with the high school may be useful. In the ninth grade, the youngsters are revolutionary, in the black and white phase of their development, swinging between the comic and the tragic. Here one can introduce the Sturm und Drang period of German literature: the young Schiller, the young Goethe. In French, one would deal with the French Revolution, and poems of Victor Hugo, André Chenier, appropriately related to the period. The short stories of Alfred de Vigny, Balzac, extracts from "Les Misérables" by Victor Hugo and "Le Comte de Monte-Cristo" by Alexandre Dumas, are most useful. The teaching of this grade should be accompanied by a dramatic note spiced with humor. It is also the time in which, as the intellectual ability of the student is now maturing, the grammar and structure of the language should be revised and firmly established.

In the tenth grade, romanticism plays a central part in the life of the teenager. One can now choose examples from lyricism and deal with aspects of the history of the language. Students are interested in etymology and the structure of language as long as it is brought in a lively fashion. They begin to enjoy more consciously the peculiarities of a language and the more one can bring comparative examples, also from Latin and Greek and possibly from some other language, the better it is.

The eleventh grade lends itself to the tackling of drama. No student of French should leave the high school without having experienced the difference between Racine, Corneille, and Molière. *Le Grand Siècle*, for instance, can be used as a major project and brief excursions can be made into the earlier poetry with extracts from Chrétien de Troyes. In German literature one can contrast the drama of Goethe and Schiller, though a study of "Faust" would best be postponed until the twelfth grade. In addition, one can bring aspects of Wolfram von Eschenbach and other Minnesänger. It is during the eleventh grade that we deal in the main lesson with the story of Parsifal, the "pure fool," who fails to ask the crucial question because of his inner dullness. In this grade, the History of Music is introduced and the language teacher can be inspired to form his lesson so as to embody aspects of the general curriculum. For instance, he might deal with the biographies of great composers typical of a particular country: Rameau, Berlioz, Chopin, Debussy — for France; Bach, Mozart, Beethoven, Wagner — for Germany.

In the twelfth grade, special emphasis is given to the literature of today. Students of French should be introduced to Albert Camus, Antoine de Saint-Exupéry, Anouilh, Ionesco; and in German: Max Frisch, Dürrenmatt, Wolfgang Borchert, Heinrich Böll, and others.

Furthermore, in the upper grades, students can be encouraged to present the fruits of their research in a particular area. Some might choose to speak about the political situation, the social conditions, aspects of government and the judicial system of a particular country. Others might choose to research more deeply the psychological traits comparing, for instance, the outlook of the Frenchman and German; others again might present vignettes of the crafts and industries of a particular region. Such projects are presented orally in the foreign language in front of the class, and then summarized in the form of an essay in French, or German, or Spanish, etc. by each student.

* * *

From the above considerations, it will already have become apparent that the teaching of foreign languages is not merely of pragmatic use. We endeavor to go far beyond a mere basic knowledge as is so often practiced today. What can be the significance of this more comprehensive approach? Doubtless, language is a means of communication between human beings, and it is perhaps one of the most important ones. It is also the gateway to understanding a particular folk which has its own genius, its own individuality, its own musicality, and expresses itself in countless manifestations of everyday life.

Language is born in the child by imitation during the first couple of years of childhood. First he moves, crawls, learns to walk, and then, out of gesture, speech is born as the mother tongue, and it is by way of speaking that the first glimmerings of thinking arise in the third year. Our whole way of thinking is, to begin with, determined by the language we speak, and it is well known that, once we

start learning another language, we also begin to think differently. Every language has its own thought forms. Certain concepts and words are quite untranslatable from one language into another. The Frenchman says: *J'ai raison* (I have reason) — meaning I am right. The German says: *Ich habe recht* (literally, I have right) — when he means to say: I am right. The German has "*Weltanschauung*"; he is constantly striving for a total comprehensive view of the world. The Englishman prides himself on a "sense of humor", the Frenchman on "*savoir vivre*" (to know how to live, or, a way of living). The Frenchman uses "*penser à*" (to think at — which has an analytical connotation); the German "*über etwas nachdenken*" (literally, over something after-think) — the gesture of the word is more towards an all-comprising synthetic type of thinking; whereas the English "to think about" suggests that one goes around the subject viewing it from as many aspects as possible. Apart from such subtleties, let us take a few more common examples which seek to indicate that much is lost in translation. The word "tree" — especially if it is portrayed eurythmically — has quite a different sound gesture from the German word "*Baum*" or the French word "*arbre*." The sound gesture of "tree" might be said to emphasize the trunk, whereas "*Baum*" stresses rather the abundant foliage of, for example, a linden tree, while "*arbre*" might evoke the image of the typical slim poplars trembling in the wind that one finds along the roads of France.

More is lost in translation than is generally realized, and one of the tasks of teaching foreign languages in the Waldorf School is to recapture the genius of language which — as we master it gradually — can further the understanding of another nation, another way of thinking, another way of relating to life. Without such a bridge, much is lost that is enchanting and captivating, and also seeds of distrust and prejudice between peoples are sown. In addition, through the learning of two foreign languages from the early nursery rhymes and songs in kindergarten through the first to the twelfth grades, an ever-widening palette of inner colors is developed, quickening our understanding for our fellow human beings. Once we have learnt two foreign languages — given some aptitude and willing effort — the third, fourth and fifth come more readily, and again our range of inner sensitivity is expanded.

Each language can be compared to an instrument in an orchestra. It has its own genius but also its own limitations. English lends itself most appropriately to suggestion, to expressing things between the lines; it is full of innuendo, of the partial statement. German, on the other hand, with its pictorial-plastic character, is particularly well suited to philosophical discourse. It always strives to plumb the depths and soar to all-encompassing heights; whereas the French language is the immaculate instrument of precision, the rapier that pierces with a disciplined thrust.

Experience also shows that through the learning of a foreign language, we become more subtly aware of our mother tongue. We rediscover its own particular capacities of expression in speech, in prose and in poetry. From about the fourth grade on, very special

attention will be paid to comparing proverbs and idiomatic expressions in the different languages. They are introduced little by little with appropriate examples: "Er hat einen Vogel" — he has a bird, meaning he is crazy. "Elle a une araignée au plafond" — she has a spider on the ceiling, meaning she has a bee in her bonnet. Much quaintness and humor can thus be introduced into the lessons. Also at this time, attention will be given to a beautiful musical way of speaking. Children should not only learn to speak correctly but also with due respect for the beauty and musicality of the language.

In conclusion, the profoundly social task for learning a foreign language should be stressed. Space does not allow me here to pay proper tribute to two of the early Waldorf teachers, Dr. Konrad Sandkühler and Dr. Herbert Hahn, who pioneered mightily the development of foreign language teaching in our schools, and who were living examples of the versatility, human outreach and social empathy which a genuine study of foreign languages must stimulate. Dr. Hahn, for instance, gave us, late in his life, his magnificent book "Vom Genius Europas" (unfortunately as yet untranslated), where he discusses the special contribution of the Italians, the Spaniards, the Portuguese, the French, the Dutch, the English, the Swedes, the Danes, the Norwegians, the Finnish, the Russians, and the Germans, by way of the uniqueness of their language, their folk, their geographical setting, and their way of life, each part of a total spectrum. The heightening of social awareness and understanding on earth through a living experience of foreign languages is an essential goal of language teaching. With Goethe, we can say, "What is more precious than gold? — The light. — What is more quickening than the light? — Das Gespräch" . . . *conversation*, that which takes place in speech between one human being and another.

Perhaps it may be said that the teacher of foreign languages in a Waldorf school is dedicating his efforts to the reenlivening of language so that a true sense of brotherhood may arise among human beings.

Editor's note. — We quote again the sentence quoted from the New York Times by Alan Howard under "Comment", on page 20 of the last issue of EDUCATION AS AN ART (Spring-Summer 1978, Vol. 36, No. 2): "A drive is underway by the United States Office of Education, the National Congress of Parents and Teachers, and other groups to make child-raising a basic part of every high school student's education." The following article describes how, in one Rudolf Steiner school at least, a step has been taken, over the last several years already, towards meeting the need implied above. The author organized the course and has been conducting it since its inception.

A High School Course in Child Study

Nanette Grimm

An elective course called "Child Study" was first offered to the seniors of the Rudolf Steiner School, New York, in September 1970. A variety of factors contributed to the idea for such a course, but the major impetus was derived from a Kindergarten teacher's class report to the faculty. In this report she spoke of the interest, the concern, the willingness of the children's parents, but also — with the loss of the instinctive wisdom of past ages to guide us — of their confusion and sometimes utter helplessness in recognizing and responding to the real needs of their children. This, despite (or because of) the plethora of information available on child development.

The Child Study course, therefore, was initiated to focus directly on preparation for caring for young children and for the immense responsibilities entailed. Its aim is to learn to "read the child." Direct experience and careful observation are stressed. Through such "reading," awareness is heightened, and progressively deeper insights into the nature of the child emerge, so that the students, whether as future parents, aunts, teachers, social workers, or in any other capacity, can meet the child not as an animal, nor as a machine, nor as miniature adult, but as a unique developing human being.

While the course is purposely flexible, with content varying considerably from year to year according to the composition of the class, the schedule arrangements, etc., certain aspects of the work have come to be part of it every year. These include a broad view of child development through the three basic "seven-year" periods, and then special concentration on the all-important first phase of the child's life, when so much good, or so much harm, can be done. The question constantly before us is, "How can we create that environment in which the child can flourish?" In very specific terms, we deal with such fundamentals as feeding and clothing the child, his play and his toys, the role of sleep and preparing the child for sleep, the rhythms, the colors, music, activities in the child's surroundings, how to answer his questions, etc. We seek the answers to our own questions about the child in the child himself as we come to know "where he is" in his physical, emotional, social and mental development. We

come to recognize the awesome responsibility of the adults to make every gesture, every tone, every attitude worthy of imitation—of that all-absorbing imitation which is characteristic of infancy and early childhood.

We also regularly include a study of fairy tales. Many fairy tales are read, several are discussed in detail, and each student prepares at least one fairy tale to tell to the Kindergarten children. A study of temperaments, of how to work with them and not against them, has received enthusiastic response (naturally the students first try to determine their own temperaments). In this connection our curative eurythmist and a teacher of form drawing have conducted lively lessons in which the students do the exercises and experience their impact. It has been particularly valuable, as part of the course, to scan the highlights of our curriculum through all the school years, showing how both method and subject matter arise out of "reading the child." Toward the end of the course we step over the boundary, outwardly marked by the change of teeth, into first grade, emphasizing when and how reading can be introduced. Some students bring their own first grade "notebooks" to be viewed through new eyes with fond recollections and delight. (An excellent article on reading, by Gisela O'Neil, published in EDUCATION AS AN ART, has frequently been used in the class.*)

The support and participation of many — class teachers, eurythmy teachers, handwork teachers, the school doctor, the school nurse — have provided vital elements of the course. Last year's class had the special joy of a surprise lesson with their former class teacher, who led them back to their early first grade days and their struggles with straight and curved lines. Above all, the Kindergarten teachers who welcome the students into their classes to observe, who guide them into participation in the Kindergarten activities, who meet with them to answer questions and to discuss the children or special topics, carry a major responsibility for the work. Frequently, they have arranged lessons in which the seniors are "Kindergarten children" for an afternoon of painting or working with beeswax or crayons, living into the experience as completely as possible. (The seniors have never washed the paint rags as well as the Kindergarten children!) In late spring the kindergarten teachers have sometimes arranged a display of the children's drawings and paintings from the very first weeks of school and on through winter and spring; and the students, now more adept at "reading," are able to discern secrets which would not have revealed themselves earlier to their eyes.

Each student usually carries out a long term observation of one child and writes as thorough and accurate a description of that child as he or she can. While each student spends at least one period and two or three full mornings in the course of the year working with the Kindergarten children, we wish there could be more time available for this essential experience. The "full mornings" are possible thanks to the support of their high school teachers who excuse the child study students from classes. Baby-sitting by some of the students provides additional experience.

*See EDUCATION AS AN ART, Vol. 31, No. 1, Fall-Winter 1972-73.

Special projects by individual students or the whole class have included the making of dolls and toys and children's books, the making of puppets and the performing of puppet plays, and last year the class prepared a gift for all the younger children of the school — the fairy tale of "Little Red Cap" in eurythmy! During their visit to the Harlemville Farm*, the Child Study students have been graciously received into the work of the Kindergarten classes there, experiencing a different group of children in a different setting. One student spent a year after graduation as a Kindergarten helper at the Farm school. On several occasions, Child Study students have accompanied younger classes on their farm trips, serving as assistants to the class teacher.

Besides the primary purpose stated, the Child Study course (which would be more accurately titled "An Introduction to Child Study") helps seniors to put their past school experiences into new perspectives, forms a working link between the high school and the elementary school, and allows an opportunity for those seniors who have completed their language and math requirements to engage in a different kind of work. It is clearly a "culmination" fitting to the twelfth grade curriculum. History, art and science are all intimately connected in it. It is yet another approach to a knowledge of Man.

*Reference is to the Rudolf Steiner Farm School in Harlemville, N.Y. (some 120 miles north of New York City), which comprises a biodynamically run farm, a hostel program, and the Hawthorne Valley School with Kindergartens and (so far) grades 1-8. Classes from the city, from Grade 3 upwards, spend a week or ten days there regularly each year. The Kindergarten classes referred to in this paragraph are precisely those of the Hawthorne Valley School.



EDUCATION
*Issue for the Fiftieth Anniversary of
 Waldorf Education in North America*
 — 1979 —

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Modern Physics in the Waldorf High School

Stephen Edelglass

As a science teacher in the high school grades of a Waldorf school I have sometimes heard worried expressions of concern for, or even outright challenge to, the high school science curriculum. Parents often entrust the growing child to the elementary school out of appreciation for the life-affirming, reverent, *inner* quality of the education. But when their children are of high school age they feel it is time for the so-called "real" world. They cannot conceive that a science curriculum within a school dedicated to the meaningfulness of all existence could be truly modern.

Yet Waldorf education had its inception during one of the great revolutions in human thought when the so-called modern physics based on relativity theory and quantum mechanics replaced the classical physics of Newton as the fundamental physical theory. Newton's theory, which was the basis of Western science since its inception in the seventeenth century, viewed the universe in terms of mechanical cause and effect, as if it were a machine. In a sense, the end to this view of the universe as a sort of clockwork, alien to the inmost self-experience of man, was a prerequisite for Waldorf education.

Only within a science that recognizes the validity of man's participation in world phenomena is there the potential for overcoming the feeling of alienation, of being cut off from the world, that has its roots in a presumed dichotomy between observer and observed. Modern quantum physics is just such a physics . . . although the appreciation of this potential is only just beginning to be recognized. As such, in the high school science lessons modern physics is wholeheartedly engaged.

One aspect of studying the physics of this century is that when done in an epistemologically sound way the distinction between the phenomena we perceive through our senses and the concepts that we use to explain these phenomena is unmistakable. This is true of modern physics since, in contrast to classical physics, the explanations are in terms of quantities that are impossible to experience directly. We can conceive an atom in thought; we can never see it. Understanding the distinction between what we perceive and what we think about what we perceive is extremely important because it is fundamental to all knowledge.

The starting point of a Waldorf science block is always sense experience. In the eleventh grade physics block, for example, phenomena that led men to think the concepts of atomic physics are produced in the laboratory. These are experiences of light that occur in the partial vacuum of a gas discharge tube. I am still filled with awe at the ethereal beauty of the colored light that glows in these vacuum tubes. And, invariably, so are the students. Only after observations are carefully made, as well as feelings awakened, are explanations attempted. And then meticulous care is taken to bring

the *process* of constructing a scientific explanation under scrutiny, as well as learning the details of the explanation itself. In this way an abstract metaphysical entity, such as an electron, is seen for what it is *and* what it is not. It is not confused with sensible reality.

Perhaps this can be made clearer if we think about crystal-clear, dancing, cooling, wetting, bubbling, thirst-quenching water. How much of water is explained by *picturing* it as a molecule made up of one atom of oxygen and two of hydrogen arrayed at an angle of 108 degrees relative to each other? This picture is a powerful response to utilitarian questions. We know better thereby how to manipulate the substance, but are far from knowing what it is. D. H. Lawrence put it this way:

"Water is H₂O, hydrogen two parts, oxygen one,
but there is a third thing that makes it water
and nobody knows what it is."

Anyone can understand the workings of a machine who has a mind to do so. We know their principles experientially through the fact of our having bones and limbs! The so-called "laws" of classical physics used to design machines are often simply mathematical descriptions of that which we personally experience.

This is not true of the technological products of modern physics. We can learn to operate transistor radios, and calculators or computers, but the laws used to explain why they work are not in terms of quantities that can be known through the senses. A physics course in a Waldorf school encourages the students to gain awareness of the status of these abstract quantities, of how they are known through thought, and of what inspires man to think these thoughts. A more ultimate aim — the development of a science that can "read" the operative ideas inherent in a well-ordered world of phenomena (well ordered by thoughtful experiment and observation) — still awaits new conquests of the human mind.

As is true for Waldorf pedagogy in general, the direct human sense experience of the physical world is nurtured in the modern physics course. Many inner questions arise as a consequence of such experience. Contemporary science is a response limited to those questions that further technological manipulations of nature. Waldorf students are, we hope, left open to the deeper riddles of nature as well.

Comment

Alan Howard

It is possible that the Vancouver Waldorf School has made history by being the first Waldorf school in the English-speaking world to receive financial aid from a government.

By a recent decision of the British Columbia Social Credit government, all independent schools of five years standing in the province are to receive financial aid from government funds. The Vancouver school will receive \$64,000.00 for the school year 1978/9, based on the number of students who attended a minimum of 135 days in the preceding school year.

Other conditions are also required; notably, that all teachers shall have acquired state qualifications within five years from the date of receiving the grant; and that tests of the students' abilities may also be applied. It is not yet decided what kind of tests will be set, and when this is known it may involve the Vancouver faculty in some heart-searchings on pedagogical grounds. But the British Columbia Teachers' Federation does not approve of these tests either (they are to be applied in public schools, also); and the BCTF is a body that governments have to reckon with. But the BCTF doesn't like public money being spent on independent schools, so the matter of tests is anyone's guess.

The grant is given for one year only. Re-application will have to be made at the end of each school year for a subsequent grant. As the amount of the grant is based on attendance, fluctuations in the latter will determine its size from year to year.

The Vancouver school has already received half of this year's grant, the balance to be paid later. This works out at \$504.00 per qualifying student, and is to be used solely for operational expenses.

Naturally the BC Social Credit government, with an election in the offing, is going to get as much voting capital out of this as possible; and a letter has gone out from the Legislature to *all parents* saying that this sum has been deposited toward their child's education — even though only 119 of the students at present enrolled will benefit. Nonetheless, the BC government is to be congratulated on recognizing a responsibility for independent education which is long overdue.

Other governments please copy!

* * *

How do you teach teachers to teach?

That's not a conundrum. It's a real problem in educational circles just now. The education editor of the Christian Science Monitor set out recently to find out if teaching had improved, and ran a two-page spread on the results under the title, *Are Teachers Getting Better?*

The answer was inconclusive, however. There was a list of things that administrative authorities are doing in the way of courses, labs and examinations to try to improve things. Somebody even made the hitherto unheard-of revolutionary suggestion that things couldn't get better until "teachers of teachers themselves spend actual classroom time in elementary and secondary schools"!! And there were the usual complaints and demands from the taxpayer that 'something has to be done.'

But there was nothing at all about how to do it. And there won't be until every potential teacher is able to satisfy himself and his employers on two fundamental issues: Do you really like children? and Do children really like you? That isn't all there is to it, of course; but these questions are an essential pre-condition. Other things, like subject presentation, how to assemble material, methodology, psychology — all those can be taught; but not love.

So the problem is: How do you bring love into a compulsory system of public education which has so many teaching places to fill, and must fill them regardless of whom they get?

It was grudgingly admitted that there are more good teachers than bad in the American public school system; but that was only to damn the good with faint praise when it was also pointed out, "I don't mean that the good teachers are really good. They are good by contrast with the really bad. We have only a few of those (the really bad); the rest are average; but — there is a small number who are really superb."

Has it ever occurred to anyone, I wonder, what makes that few 'really superb'; or has anyone ever thought of letting them have a hand in teaching teachers to teach? One gets the idea that people imagine 'superb teaching' to be some kind of magic. It is, of course; and like most magic deceives the observer. But also like magic it's obvious when you know how it's done. It's love; love for children, and love for teaching, combined with human insight. And that doesn't mean anything sentimental. Children hate sentimentality. But they have an unerring instinct for what is *human* in people. And the art of being human is the beginning and end of teaching — and love, too.

* * *

The "Back to Basics!" movement is in full cry, and is even beginning to penetrate the ears of the authorities. 'Competency tests' in reading, writing and arithmetic are being promoted in various parts of the country. The State Board of Regents in New York seems to be leading the field with a series of tests which will become the requirement for graduation in 1981. There was some concern expressed as to the possibility of all students being able to pass them, especially those in the so-called 'minority groups'; but what are tests for? Only one Regent opposed them, however, when the vote was taken.

'Minimum competency tests' are also being introduced in some thirty-four other states. They are said to be "the most demanding in the nation". Among the requirements demanded are, "How to tell time", and "how to figure out a restaurant menu"!!

Waldorf teachers will be interested to note that the writing test includes the ability to draw up a "business letter registering a complaint, or to draft a persuasive argument."

"We are breaking new ground here," the State Commissioner of Education told the Regents; but we are not told what he said when the President of the New York Educators' Association asked, "How about minimum competency tests for members of the Board of Regents?" It would have been interesting to see the commissioner's 'letter of complaint,' or glance over his 'draft of a persuasive argument' in reply to that one.

But after all, why not? Why stop at testing the Regents even? Shouldn't everybody have a 'minimum competency test' until the whole thing grinds to a halt trying to figure out minimum competency tests for minimum competency testers?

Anyway, teachers are next on the list; and the comment by a Mr. Genrich on the suggestion that teachers should also take the minimum competency tests must rank as the quote of the week — "If they can't pass it, they should not be allowed to teach it."

* * *

In an age when strikes have become a way of life, I have often wondered why that most imposed-on section of the population, the parents of young children, have not done something in that line about the kind of education their children are getting. But according to an article in the Denver Post, that seems to be happening already. Parents are refusing to send their children to school! They are starting to educate them at home.

Some have converted the family garage for the purpose; others have constructed their own one-room schoolhouse. A New York father teaches his son botany in Central Park, while in Washington, D.C. the mother of an eight-year-old "makes the nation's capital a school," taking in the Smithsonian Institute, mime shows and nature movies along the way.

It is estimated that something like five to ten thousand families are involved. They give all kinds of reasons for avoiding school. Some think it 'stifling'; another says he'd rather die than expose his children to the "sex, drugs, homosexuality and venereal disease" which he claims are rampant in schools. But they all seem to be united on one thing: "No one, not a school superintendent, not a state statute, not a court of law is going to prevent us from educating our children as we wish".

Parents of the world, unite! You have nothing to lose but your schools!

* * *

In 1968 Mr. Justice Emmett Hall and a school principal, Dr. Lloyd Dennis, brought out an Ontario government report on education. It was called *Living and Learning*; more popularly, the 'Hall-Dennis Report'. It was a nine-days wonder and deserved to be. It made 258 recommendations in all, among them — the elimination of exams, grades, percentage marks, the strap, class positions and even school subjects as such.

A few weeks ago Macleans of Canada published an interview with Lloyd Dennis to find what kind of impact he thought it had made, now ten years had gone by. Dennis was still quite satisfied with it. "The report," he said, "is still a living document, at least for conversation and argument, if not for direct implementation. The school has already become less an image of authority, and more one of service." *Living and Learning* was not something people would be expected to go around with under their arm; "you go around with it under your heart," he said, and that was where it was still having its greatest effect.

Living and Learning was a little too previous for the majority of Canadians. "What underlies *Living and Learning*," he continued, "was the kind of thinking implicit in it. That isn't sufficiently realized in Canadian society yet. Canadians on the whole are too pragmatic, and very materialistic. They're looking for visible evidence all the time. They run out and build a school with no walls and say, 'Look, we've just implemented *Living and Learning*.' — When *Living and Learning* talks about an *open* school, however, it talks about openness of mind, not an openness of plan."

He was not too happy sometimes about the future. "We still have to find out what our priorities are," he concluded. "We are in danger of oblivion because of our seeming loss of identity, and our seeming loss of the spirit because of our denial of its existence."

In other words, there's something more basic than basics.



Child and Man

Journal for Waldorf Education

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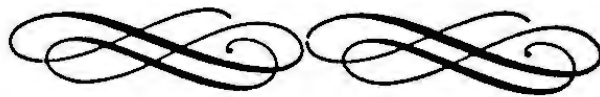
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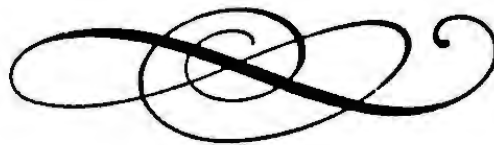
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50th Anniversary Events

The effective beginning of Waldorf Education on the North American continent coincided with the opening of the Rudolf Steiner School in New York City in September 1928. It is not surprising, therefore, that this school has sought to highlight the year 1978-79 — as representing a landmark for itself as well as for the continental movement—with a number of special events, in collaboration, where possible, with other Waldorf schools. The program of these events, which took place at the school in New York unless otherwise stated, is given below.

Michaelmas Weekend: Sept. 29, 30 and Oct. 1, 1978. — Michaelmas Assembly (Friday the 29th), devoted to the 50th Birthday celebration for and by the children. In the evening, Faculty Festival for teachers past and present, with address by Virginia Paulsen. On Saturday (the 30th), lectures by Henry Barnes, Ruth Pusch and Johnny Root, for teachers and alumni. In the afternoon, program of music, recitation and eurythmy at 211 Madison Avenue. On Sunday (the 1st): official opening of the Anniversary Exhibition of student work from Waldorf Schools, "Awakening Intelligence," at a reception for parents, alumni, faculty and friends.

Open House: Oct. 4, 1978. — Special viewing of the Exhibition for representatives from other New York City independent schools, with reception.

50th Anniversary Exhibition of Student Work from Waldorf Schools. — After initial showing at the Rudolf Steiner School, New York, from Oct. 1-8: showing of the Exhibition at the Museum of Science, Boston, Mass., and other places, as indicated in the "Exhibition Itinerary" printed below.

Saturday Workshops, 1978-79. — Series of seven Saturday workshops, conducted by faculty members and invited speakers, on several areas or aspects of the Waldorf curriculum: the Class Teacher, Art, Eurythmy, the Kindergarten program, History, Mathematics, and Music.

Symposium on Rudolf Steiner Education: March 23-24. — Hosted by Teachers College, Columbia University, including lectures and discussion by Steiner educators from the United States (Henry Barnes), Canada (Alan Howard), and England (John Davy), and demonstration workshops by Waldorf teachers in various areas.

Festival Assembly: March 25, 1979. — A public interschool assembly (held in New York City at the "Y" on E. 92nd Street), with students from the Rudolf Steiner School, Green Meadow School, High Mowing School, Kimberton Farms School, and the Waldorf School of Garden City, N.Y.

Museum Exhibition: May 8 - June 10, 1979.—A special exhibition of student work in the humanities and arts on view at the Metropolitan Museum of Art.

Publication of "Educating as Art". — An anthology (29 articles, 184 pages), published in honor of 50 years of Waldorf education in North America. Edited by Ekkehard Piening and Nick Lyons. On sale as of March 1979.

EXHIBITION ITINERARY

Oct. 1-8, 1978	Rudolf Steiner School, New York, N.Y.
Oct. 10-30	Museum of Science, Boston, Massachusetts
Nov. 8-15	HEW (Health, Education and Welfare) Main Office, Washington, D.C.
Nov. 16-22	Washington Waldorf School, Washington, D.C.
Dec. 11-29	Toronto Dominion Center, Main Lobby, Toronto, Ontario
Jan. 1-14, 1979	The Renaissance Center, Detroit, Michigan
Feb. 2-15	The Waldorf School, Adelphi University Campus, Garden City, New York
Feb. 24- March 6	Hawthorne Valley School, Harlemville, Ghent, New York
Mar. 7-18	Great Barrington Rudolf Steiner School, Great Barrington, Massachusetts; and the "Galleria", Pittsfield, Massachusetts
Mar. 19-25	Teachers College, Columbia University, New York City
Mar. 26- Apr. 29	Kimberton Farms School, Kimberton, Pennsylvania (with interlude at Exton, Pa.)

It is expected that the Exhibition will travel to the West Coast in the fall of 1979.

* * *

"Awakening Intelligence"

The following eight pages present selected color photographs of children's work taken* from the 50th Anniversary Exhibition of Waldorf Schools in North America. The complete exhibition, titled as above, comprises 32 panels, each 4' by 7', and has been touring the country since September 1978. It can be made available to individuals or institutions interested in showing it. Color slides of the panels may also be obtained on a rental basis. For information write: Ekkehard Piening, Rudolf Steiner School, 15 East 79th Street, New York, New York 10028, (212) LE 5-2130.

**except for Number 11*

AWAKENING Intelligence

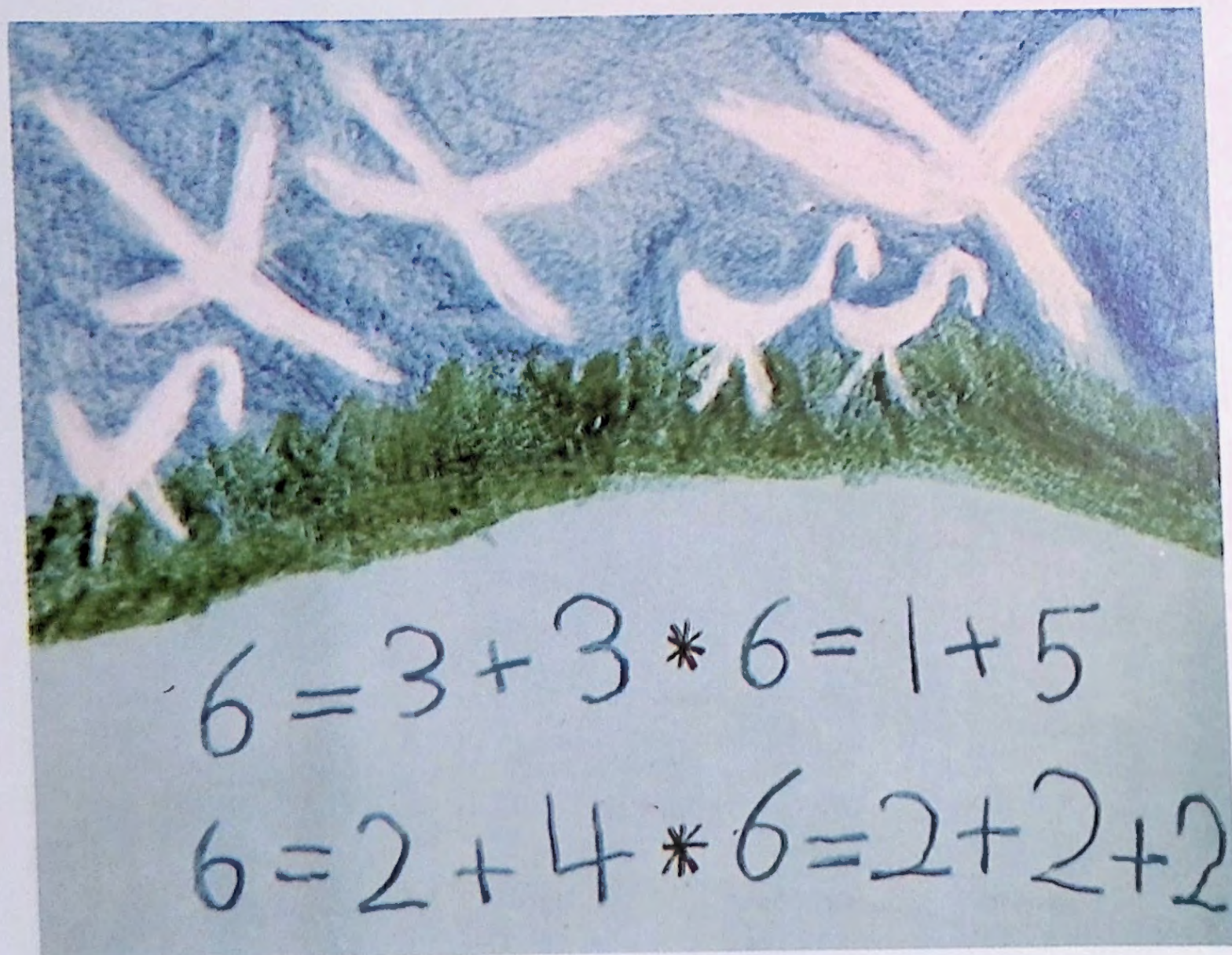
How Do Children Grow Into Human Beings Able To THINK CLEARLY
FEEL DEEPLY About All That Surrounds Them
WORK HELPFULLY And Vigorously To Serve The Real Needs Of The
World And Man?

THIS EXHIBIT WILL TRY TO SHOW THROUGH STUDENT WORK AND CLASSROOM
ACTIVITIES THE QUALITIES AND CAPACITIES WHICH RUDOLF STEINER
EDUCATION SEEKS TO UNFOLD IN YOUNG HUMAN BEINGS OF HIGH SCHOOL
AGE AND HOW THE FOUNDATION FOR THESE IS NOURISHED THROUGHOUT
THE ELEMENTARY SCHOOL YEARS.

1. TITLE PANEL



2. SET OF PANELS



FABLES

THE HARE AND THE TORTOISE



A hare made fun
of a tortoise for
being so slow.



"I will have a
race with you,"
said the
tortoise.



The hare
agreed and
the race
began.



The hare ran
very fast and
stopped to take a
nap.



Meanwhile
the tortoise
walked slowly
and steadily.



He passed the
hare and won
the race.



The Dog and his Reflection (in my words)

Once there was
a dog who stole
a piece of red
raw meat. He was
crossing a stream
when he saw
his reflection.



He barked and
his piece of meat
fell into the water
and he could not
get it back.





6. EGYPTIAN HISTORY, Grade 5



7. MEDIEVAL HISTORY, Grade 7



8. ICON, Grade 7

PLATE XXVIII : ELLIPSE OF LINES

FIG. 222/18

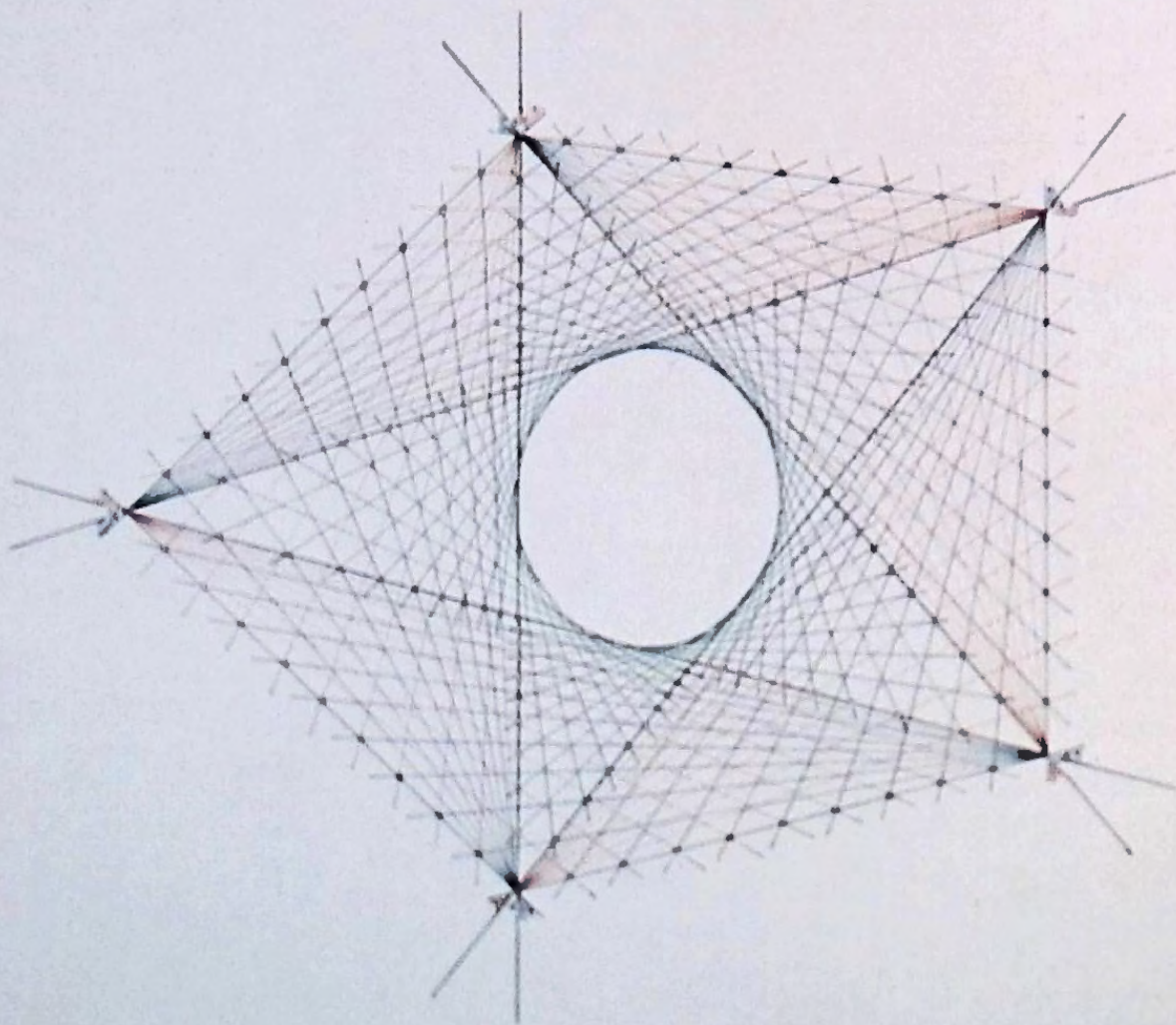
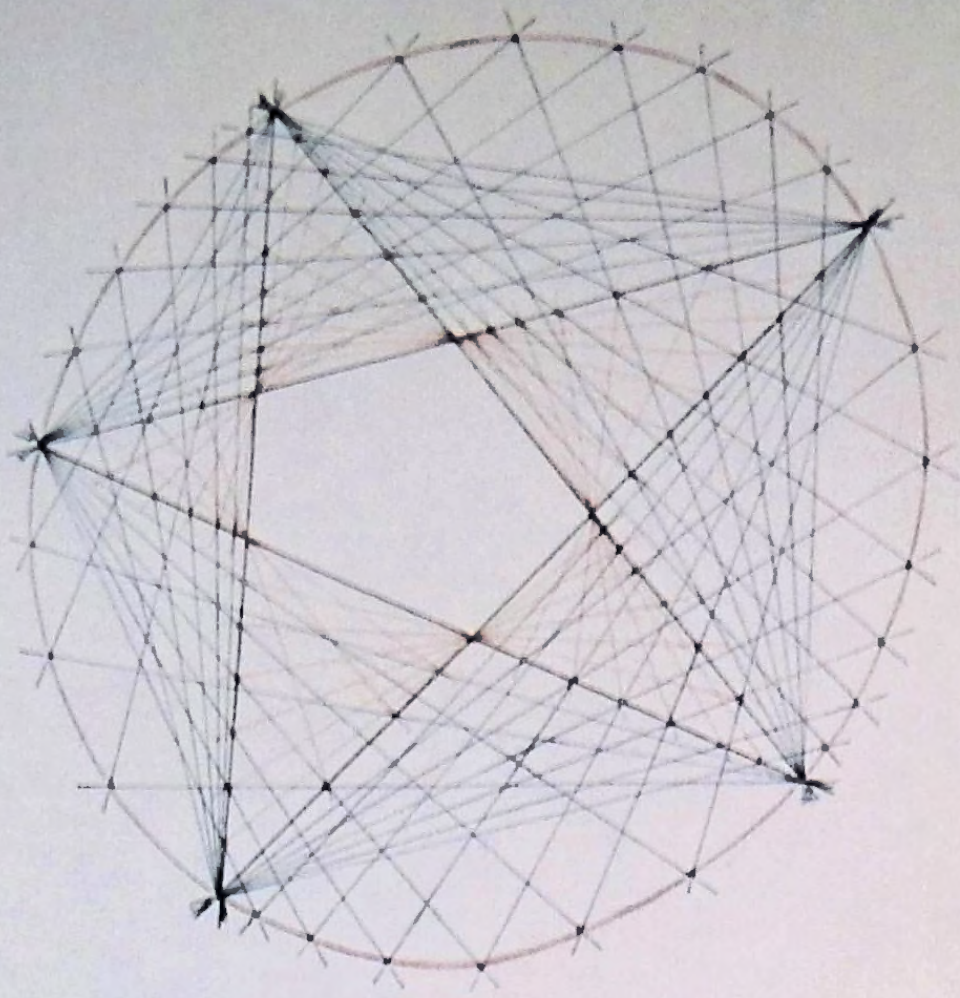


PLATE XXIX : AN ELLIPSE OF POINTS

FIG. 223





10. BIOLOGY, Grade 12



11. ROME BURNING, Grade 6

Mathematical Notes in the Exhibit

To the preceding color pages, illustrating selected portions of the 50th Anniversary Exhibit, we add the following paragraphs related to the mathematical section of it. These paragraphs, intended to accompany the Exhibit as "handout," seek to orient the viewer concerning aspects of the teaching of mathematics in Waldorf schools. It is worth repeating that "there is no prescriptive program for all Waldorf schools." Variations from curricular content referred to below will be found in different schools for different cogent reasons.

MATHEMATICS — GENERAL ORIENTATION

MATHEMATICS HAS A DUAL CHARACTER. It is the purest and most "earth-free" of sciences on the one hand, with its self-contained, self-demonstrating ideal thought-content; and it is the most practical, earth-pervading of sciences on the other hand, with its use and presence everywhere in daily life, commerce, technology, laboratory and nature. Ideal reality and practical outreach: this twofold motif lives in the consciousness of the teacher and is pursued in the teaching of mathematics through all the grades of a Waldorf school.

THE FUNDAMENTAL APPROACH in the teaching of mathematics reflects the unfolding nature of the growing child: from a conscious emphasis on movement, imagination and rhythm in the primary grades — to meaningful experience of order, symmetry and beauty in the upper elementary grades — to an active grasp of concept, law and logic through strengthened thought in the high school years. Not, of course, in separate sequence, but in continuing interplay of method with varying stresses.

THE MATHEMATICS CURRICULUM of a Waldorf school comprises the content and substance of standard math courses, from Grade 1 through Grade 12, but presented at various points in a new light or with new emphasis, and supplemented by other units of significant mathematical and math-related work. In particular, there is a de-emphasis on *early* abstraction.

The standard content includes the Arithmetic, Algebra, Geometry, Trigonometry and Advanced (Senior) Math which may be familiar to the reader, and various newer topics, such as bases, inequalities, computer concepts, etc., which have become part of the teaching of mathematics in our time. Some special emphasis and perspectives, and significant supplementary math units, are illustrated (in part) on the panels, and briefly described or suggested by the list of "selected themes" that follows. *Note* that the themes are not exhaustive; that the prominence of geometric work on the high school panels does not mean neglect of the algebraic component in the curriculum; and that there is no prescriptive program for all Waldorf schools.

SELECTED THEMES

Related to the Teaching of Mathematics and to the Math Exhibit

I. IMAGINATIVE STORIES, PICTURES, GAMES, EXERCISES — free of sophistication, rich in color and meaning — are a gateway for introducing concepts and skills in the primary grades.

II. MOVEMENT AND RHYTHM are part of the very life of the elementary school child. The learning of *multiplication tables*, for instance, is strengthened by measured clapping, walking, stamping, voice emphasis, etc.; *geometric forms* are first experienced in the early grades by running them on the floor, by drawing them freehand, in form drawing, in pattern drawing for handwork . . .

III. In the beginning . . . of a pencil, or a house, or of the world, is the WHOLENESS, the ONENESS, of an ORDERING IDEA which draws the parts together and gives them meaning. NUMBER is introduced by a partitioning of the WHOLE, from the division of ONE into parts.

one circle — many children	one class — many pupils
one tree — many branches	one world — many nations, many people

IV. A hammer will shatter a stone into a random number of fragments. But life exhibits a CHARACTERISTIC PRESENCE of numbers in meaningful patterns. These, and NUMBER QUALITIES, are helpful in the introduction of the first whole numbers.

2: hands; you and I; up and down; light and dark . . .
3: father, mother, child; three-leafed clover; triangle . . .
4: cardinal points of compass; four-footed animals; "four elements" . . .
5: fingers of hand; five petals of the wild rose; five-pointed star in every apple . . .
etc.

V. The (artistic) experience of ORDER, SYMMETRY, BEAUTY in Geometry is the bridge from the direct experience of forms in the primary grades to the grasp of geometric concepts, properties, laws and logic in the upper elementary grades and in the high school.

VI. The role of TRANSFORMATIONS and, where possible, INVARIANCE, is a significant element in the teaching of mathematics — in the grades and in the high school.

VII. SHADOW DRAWING and Simple Projections — freehand and with the use of instruments — help the child take hold of the (geometric) interplay between light and opaque bodies in the world, and make possible a union of technical accuracy and attractive composition.

VIII. PERSPECTIVE DRAWING — helps the child enter into the nature of our everyday visual experience in the space we move in, and again involves the union of the technical and the artistic.

IX. $2 - 5 = ?$ "Can't be done!" cries a first grader — until, in Grade 7, the extension of the idea of number to include negative numbers makes the impossible possible. . . . THE GROWING POWER OF A CONCEPT, and the power of the human mind to meet the apparently impossible with new creations, can be strikingly illustrated at various levels in the teaching of mathematics: in the "expanding world of numbers" (from naturals, to integers, to rationals, to reals, to complex numbers . . .); in the "expanding world of exponents" (the Greeks conceived $2^3 = 2 \times 2 \times 2 = 8$; it took almost 2000 years after that to give meaning to 2^{-3}); in the extension of trigonometric ratios from acute angles to the general angle; and in various other places.

X. The EARTH-RELATED, PRACTICAL ASPECT of mathematics is strengthened in various ways. A block of SURVEYING PROJECTS, for instance, in Grade 10 or 11, brings home the power of "geo-metry" as earth measurement," via trigonometry. ("Gea" = earth, "metrein" = to measure.) Blocks of TECHNICAL DRAWING are included if time and schedule permit.

XI. The role and power of the sense-free but precise idea — extending the cultivation of clear, logical thought practiced in Euclidian Geometry and in all math — is especially evidenced in an introductory block on PROJECTIVE GEOMETRY, followed by exercises in INVERSION (Grade 11).

XII. Beside the optional (advanced) math course for qualified seniors, a special MAIN LESSON BLOCK IN GRADE 12, required of all seniors, affords new glimpses into various significant branches or aspects of mathematics, and also discusses the nature and role of the modern COMPUTER.



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The Adventure of Four Punctuation Marks

A 4th or 5th grade skit, by Gail Klar

Several characters represent each punctuation mark. Each group enters as the Narrator is describing them. They then proceed to walk through the forest while talking.

Narrator: One day in the forest four friends were walking,
And each of these comrades was doing much talking.
First marched the PERIOD — who often kept tiring.

(Period marches and stops; marches and stops . . .)

Then came the QUESTION MARK — curious, inquiring.

(Question Mark peers to left and right, looks up, explores . . .)

The EXCLAMATION POINT followed, excited, surprised;

(Exclamation Point makes excited movements, astonished pauses)

The COMMA, well-breathing, light-stepping, small-sized.

(Comma weaves lightly from side to side, with measured breath)

Period: It's dark in here. The trees are high.
I firmly trudge and heave a sigh.

Question

Mark: Why are the trees so slender and tall?
Where do they come from? Why don't they fall?

Exclamation

Point: Alas! Oh look! It's so exciting!
This place is spooky! It's so inviting!

Comma: It's mysterious, colorful, magical, gloomy,
Beautiful, soft, enormous, quite roomy . . .

A Bear enters and the Exclamation Point interrupts the Comma and exclaims:

Exclamation

Point: Oh, my gosh! Help! Help! Look there!
Look what's coming! A bear! A bear!

Period: Quiet down, friend. Don't jump in the air.
Now, let me see. It is a bear.

Question

Mark: Do you think he is hungry? Do you think he will eat us?

If we try to escape, do you think he will beat us?

Comma: He's a grizzly, ferocious, massive, black heap.
I think we had better flee, fly, dash, run, leap.

Exclamation

Point: Well, let's not just stand here! No time to waste!
He's coming much closer! Quick! Let's make haste!

(All the Punctuation Marks run very quickly off stage.)

CURTAIN

Announcement

EDUCATING AS AN ART: Essays on the Rudolf Steiner Method —
Waldorf Education. *Edited by* Ekkehard Piening and Nick Lyons.

The Rudolf Steiner School Press, New York City, 1979.

At the time the present issue of EDUCATION AS AN ART goes to press, the above anthology of essays and articles sees the light of day, as one of the several events planned to celebrate the 50th Anniversary. We bring the book to the special attention of our readers, prior to a review based on careful reading. (See also the advertisement on page 72.) Meantime, we list below the table of contents:

Introduction	Henry Barnes
Education as an Art: The Rudolf Steiner Method	Henry Barnes and Nick Lyons
The Windows of the Elementary School	Virginia Paulsen
The True Meaning of Discipline	Nanette Grimm
The Class Teacher	Virginia Sease
Children in Kindergarten	Lona Koch
Happy, Hearty Four-year-olds	Nanette Grimm
The Seeds of Science	Margaret de Ris
Fairy Tales in the First Grade	Dorothy Harrer
Experience in Painting	Jean Zay
Why Do We Teach the Norse Myths?	Rudolf Copple
Norse Play	Barbara Francis
The Winged Horse: An Essay on the Art of Reading	Henry Barnes
Speech and Poetry	Christy Barnes
Introduction to Numbers: How the Land Was Divided	Harry Kretz
Fractions	William Harrer
The Royal Gates: An Arithmetic Play for the Second Grade	Nanette Grimm
The Four Banker Gnome Brothers: An Arithmetic Play for the First Grade	Christy Barnes
Square Numbers in the Second Grade	Dorothy Harrer
The Music Curriculum	George Rose
About Crafts	Margaret Frohlich
Handwork Lessons	Rosemary Gebert
Eurythmy	Kari van Oordt
History Teaching — a Dramatic Art	Henry Barnes
High School Physics and Chemistry	Hans Gebert
The Schooling of Imagination Through Literature and Composition	Christy Barnes
Appreciative Thinking: With Special Reference to the Teaching of Mathematics	Amos Franceschelli
Youth Longs to Know	John F. Gardner
The Future of Knowledge	Alan Howard

A number of these articles appeared originally in past issues of our magazine, while others were written for the occasion. The authors are all Rudolf Steiner or Waldorf school teachers. The book includes black and white illustrations and four color pages. We welcome this anniversary publication, and give first thanks to the editors for a well-timed enterprise.

An International Conference of Waldorf Teachers was held early this year in Stuttgart, Germany, where the first Waldorf School was established in 1919 under the pedagogical direction of Rudolf Steiner. Over 700 Waldorf teachers from 19 different countries were able to attend. The following description, written in the historical present tense, is a firsthand report by a teacher from the Toronto Waldorf School, Canada, who attended.

International Conference of Waldorf Teachers

Held at the Free Waldorf School in Stuttgart, Germany, Jan. 2-5, 1979

Helmut Krause

Three major themes begin to take shape as the conference progresses: (1) to create a real awareness of the *global development* of the movement for renewal in and through education; (2) to strengthen the consciousness of the task of Waldorf education *within the stream* of contemporary developments; (3) to encourage the teachers to connect themselves yet more deeply with the *spiritual impulses* from which this new education springs.

The conference is held at a significant point in time, thirty-three and one third years after the end of the war and since the rebirth of Waldorf Education in Europe following the years of suppression. There remain now thrice seven years to the year 2000.

Over 700 Waldorf teachers from 19 different countries are able to attend. We stream toward the modern concrete structure with eager feet and great expectations. What will we experience? Whom will we meet? All around, one is aware of the excitement and joy of the meeting of friends. I throw myself into the maelstrom and am instantly rewarded: there is Henry Barnes of New York, there is Francis Edmunds of Emerson College, John Gardner of Garden City, Else Klink surrounded by friends. Theo Burgin of Detroit, Steven Levy of Belmont/Boston, my former colleagues of the Stuttgart school, many others. But greater in number by far are the new faces. What inner impulse brings all these people together?

The new auditorium accommodates the multitudes with ease and enhances the festive mood with its rich red colors and its enlivening space. It has been created with such conferences in mind.* The first evening closes with a moving performance in eurythmy of the verses Rudolf Steiner had inscribed on the first foundation stone which still rests under the entrance to the old school building just a few paces away.

At the heart of the conference are the powerful lectures about the path of the teacher who seeks to deepen his insight and effectiveness through Rudolf Steiner's spiritual science. The incredible acceleration of developments within this century and the expansion of one's awareness over the whole globe call for a corresponding development of consciousness and empathy. To achieve such a leap forward

**The auditorium and the building which houses it were honored last November (1978) with the esteemed Hugo-Häring Prize for architecture.*

in consciousness is not easy, but one can work toward it by way of exercises.* Self-development in this realm is an essential ingredient in professional development.

How glad are parents if their children have teachers who are creative and enthusiastic — and as teachers we aim continually for these qualities. Now one lecturer reminds us how crucially important it is, especially for the enthusiastic teacher, to bring the lesson to a quiet close in which he establishes a reflective mood. Only this allows the students to draw out of their own being, by way of intuition, reasoning or feeling, what they can contribute as something entirely new. It is in the inner response of the student (not in the talk of the teachers) that the germinating power of the future dwells!

Several speakers touch upon one of the great challenges for contemporary man, particularly for the self-possessed person: to learn to listen. Not only with the patience which we all know we must marshal. But we should also learn to listen in such an active and supportive manner that the one who speaks can find the right word, the sudden truth, the enlightened solution to a problem. Most of us have experienced how easy it is to respond to what another person says with inner resistance, irritation, boredom, or the conviction that we know it better. We don't, however, always realize that in doing so we create a force which actually hinders the other's constructive reasoning and intuitive thinking. The opposite force is set free through supportive listening. The teacher practices this to some extent in the classroom and can intensify it. But imagine the power of this attitude in building relationships among adults, the members of a faculty of a school, for instance! Here we have a third stage of professional development, an activity we can all practice daily.

For the meals we head for the old wooden barracks which were put up almost 60 years ago as temporary classrooms and which survived the war unscathed — while the later permanent stone structure burned practically to the ground. Here the old meets the modern: the food is catered and comes out of large thermocontainers in sealed aluminum trays. Two kinds of trays, vegetarian and "normal". Vegetarians and normal people are segregated (to protect whom from whom?), and it is quite a sight when the hungry in one room open their trays and the contents look identical to a pea. Progress. We hope the aluminum will be recycled. There is further cause for hope: the new kitchen and cafeteria are a-building. Mealtimes and the refreshment breaks are, as always, welcome for talks with friends or with teachers from schools which have up to that time been no more than names on a map.

**In Steiner's work we find several series and descriptions of soul-exercises to strengthen our present faculties and awaken dormant ones. They are contained in such works as:*

"Practical Training of Thought", The Anthroposophic Press, Spring Valley, N.Y.

"A Road to Self-Knowledge", Rudolf Steiner Press, London

"Knowledge of Higher Worlds and Its Attainment", The Anthroposophic Press, Spring Valley, N.Y.

If the lectures in the forenoon are the heart of the conference, the rhythmic pulse is provided by the afternoon reports from the schools in the various countries. Since most conference participants understand some German, this is accepted as the common mode of communication. In the audience a few small groups cluster around persons who deliver simultaneous translations into French and English. The valiant struggles with German elicit much appreciative applause and good-natured laughter ("I — need — not — make — joke — my German — funny — enough"). The different accents certainly help the conference achieve an international character. If one includes in the count the most recent endeavors with possibly only one or two classes, then perhaps the number of schools at present comes to 175.

The reports open with the southern hemisphere and then follow up with North America and Europe. From a very frosty Stuttgart we are whisked away by Mrs. Bertalot to the school among palm trees in the teeming megapolis of São Paulo. Here over 800 students say their morning verse in Portuguese. The school is housed in its own beautiful building and is well established in the community. A second school was started in a different area of the city a short while ago. We also hear about the long established schools in Buenos Aires, but not from the school in Montevideo.

Then we fly to South Africa, where we find schools in Johannesburg, in Pretoria, and two in Cape Town. Three of these schools are teaching a Bantu language in place of the foreign languages, each school a different one, according to its sociographic location. The schools are happy that they have recently been permitted to accept, albeit in a very modest way, children of the native population.

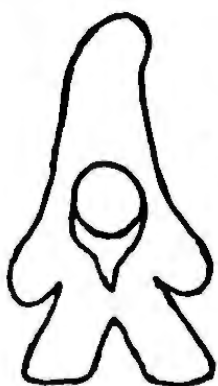
Still further away from us are the three schools in Australia (in Sydney, Melbourne and Dural) and the three in New Zealand (in Hastings, Christchurch and Auckland). Some have developed into full 12-grade schools; others, such as Auckland, are still very young. Melbourne has a teacher training program. Australia is described as an ancient continent longing for an awakening and redemption from its desert existence. New Zealand, by contrast, is pictured as a place with strong life forces which cause a newly arrived European to feel instantly ten years younger. They don't have a teacher training program yet, and therefore have to import many of their teachers. Do you want to feel ten years younger?

From the remainder of the reports only a few salient facts can be added here. The descriptions of the schools in Canada and in the United States are received with the same keen interest as the preceding ones. The picture of the Waldorf Schools in North America is one of great diversity and of a proliferation of small schools which have sprung up recently and which are struggling to deepen their roots. Henry Barnes describes the early history of the school in New York City and its 50th anniversary this year (1978-79)—which makes it the 50th anniversary of the inception of Waldorf education on the North American continent. We learn that it was really at the urging of Rudolf Steiner that the work was begun in New York by people who gave up their previous careers to do so. Theo Burgin gives a heartwarming account of the Detroit School with its decidedly

multiracial student population. This school demonstrates palpably and successfully what we all know in our hearts: that Waldorf Education speaks to the central human element that lives in all of us, irrespective of hereditary and societal differences.

Focusing on Europe, a story of unprecedented expansion of the Waldorf school movement unfolds. Holland has twenty-four schools, and eighteen local groups are preparing to start schools as soon as the teachers become available. Sweden reports a very active dialogue with the ministry of education and some local school boards, one of which recently approached the Teacher Training Center in Järna: "We would like to establish a State Waldorf School if you can give us the teachers." In Germany eight new schools were opened in the last two years and twelve more are planned for the next two years; the eager local groups cannot be slowed down. Everybody shares the grave concern about the dwindling percentage of really experienced teachers caused by this wave of expansion. On the other hand, it is felt that this longing for more schools is an urgent call of the times which permits no cautious slowdown for consolidation.

We must trust that the forces which have called Waldorf education into existence and have nourished it so far will strengthen its spiritual well-spring so that it will become ever more a positive force in today's world. As the conference closes one feels a strong and steady radiance of love for the task, and of determination to call for this support through one's work. We leave with feelings of thanks and courage. I see the spark of this event carried to the many schools around the world.



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"Meeting the Future and Ourselves"

A Conference of North American Waldorf Students

Last spring a group of us at Green Meadow School (Spring Valley, N.Y.) decided to plan and host a Waldorf Students' Conference in order to give the students a feeling of being part of a Waldorf movement rather than of isolated schools dotted across the continent. For nine months we were arranging travel and housing, raising funds, and securing workshop leaders.

On April 16 the lists of names from Detroit, Toronto, California and New Hampshire became people, as busload after busload of students — 99 of them — streamed into the High School. The opening lecture by Betty Kane (Sacramento) on Rudolf Steiner and Waldorf Education was followed by the singing of an Easter Mass, composed by a Green Meadow senior. The Conference had begun.

In the week that followed we met every day for four hours in the workshop each had chosen from four general groups: "Meeting Human Needs"; "Business as a Social Service"; "Art, Science and Religion"; "Expression through the Arts." Trips were taken: to the Retirement Home, to two villages for the handicapped, to a drug-addiction clinic (Human Needs) and to Weleda Pharmacy, Threefold Decor Toys and AT&T (Business). There were presentations from the other groups: gymnastics, sculpture, a Molière scene, and eurythmy (including poems from the writing workshop). There wasn't a noticeable age difference between us and the workshop leaders; they shared their views and listened to ours, learning and discovering things with us.

There were three more evening lectures by Mary Elmquist (Camphill Village), Diethart Jaehnig (Denver) and Walter Leicht (Spring Valley). Each one gave us something with which we could immediately identify but aimed it well over our heads, so that we had to reach for many of the pictures and concepts — and will continue to live with them.

In this week of intense concentration many social events took place. There were dances, coffee shops, singing, volleyball and lacrosse games; through every activity ran the feeling of being together for a purpose. We hope to reunite in part at the Fifth International Student Conference scheduled for October 13-20 at Michael Hall in England. No future U.S.A. conference is planned; perhaps now that there is the awareness of a strong Waldorf high school movement on this continent, something entirely new will arise.

K. C.
(Green Meadow '80)

Book Review

TEACHING AS A LIVELY ART, by Marjorie Spock, 138 pages, The Anthroposophic Press, 1978.

It is no small feat to describe the breadth and depth of the elementary school curriculum built around the development stages of the child and employed since 1920, in its essential features, in an ever increasing number of Waldorf or Rudolf Steiner schools around the world. Marjorie Spock has accomplished this by framing the actual description of the interrelated curriculum subjects, taught from grade one through eight, with an opening chapter on "A New Picture of the Human Being", which attempts to explain the underlying philosophy of teaching, and three concluding chapters dealing with the child's temperamental disposition, the teacher's role and his relationship to the growing child.

Miss Spock is herself an example of the "lively art" of expression. Readers who might well lay aside another book will be led on from page to page and be attracted to the education she describes by her very readable and charming style. It is regrettable that the book does not contain a note on the author, giving time, place and circumstances of her involvement with Waldorf Education.

A few words here will supply some background. After studying eurythmy in Dornach, Switzerland, she taught it to children in the New York Rudolf Steiner School and the Waldorf School in Garden City during their early years. Later she taught grades both in the Dalton School in New York City and in the Fieldston School. This book was first written for her master's thesis at Teachers College, Columbia University, in 1944, when it was seriously considered for publication there. She has practiced bio-dynamic gardening on Long Island and in Maine, where she is still running a farm. She is the sister of the well-known Benjamin Spock.

It is the beauty of Rudolf Steiner's indications for the teaching of the various subjects that they are precise in terms of aims, methods and long-range effects. The many examples and situations described with considerable insight in the middle chapters of the book nevertheless should not be taken as recipes that prevent a teacher from responding creatively to the changing needs of children today in any given location. Rather they should be taken as illustrations of the many aspects of elementary education offered in a Waldorf school. The teacher's resourcefulness, imagination and contemporariness are called upon at all times to find ways of implementing the indications in a meaningful, diversified way in each school, in each class, today.

This friendly little volume of 138 pages presents a rich, colorful panorama of the landscape of childhood's middle years, only gently implying, perhaps, the existence of deeper roots underneath, and without seeking to bare them for the present. The sparkling picture should not blind us, of course, to the fact that all teaching is fraught with problems and obstacles which will challenge the teachers in many

ways. The book may well be placed, with some explanatory remarks such as those of the previous paragraph, in the hands of inquiring parents who seriously seek a viable alternative education for their children.

Erika von Asten

A Quotation

“... The concept of metamorphosis is absolutely fundamental to the Steinerian psychology and to the education based on it. According to this school of thought and observation, the human being is transformed with every step forward in his emergent evolution. Not only do bodily changes like those of birth, second dentition and puberty occur, psychic changes also take place, revolutionizing the individual's whole inner life. Capacities that have existed in one form become transmuted into capacities of another kind. Between the tenth and eleventh years, for example, the imaginative thinking characteristic of early childhood undergoes a metamorphosis from which it re-emerges as the ability to form abstract concepts. The change has been long in coming, for embryonic growth is a slow process of maturation. *But the time comes when the matrix of imagination within which the intellectual capacity has been ripening releases thought as a full-born power of the human spirit.* This is not to imply that the child has not thought before; he has thought, but his thinking has had a pictorial rather than a conceptual character.

Thought, then, is literally imagination's child. To understand this is to understand the emphasis placed on the cultivation of the child's imaginative powers in the Steiner elementary school curriculum.

It is indeed possible to force the thought capacity into premature birth and functioning. Schools of our time habitually do so, for adults can no longer conceive of any but conceptual thinking. Witness the fad for determining I.Q.'s that so recently swept the educational profession! Thought may indeed be forced, but to force it is to warp this finest of human powers for the rest of life, just as a pair of legs is prematurely warped if a child is forced to walk before the time is ripe for such an attempt.

This ripening in time is a fundamental concept in understanding every aspect of human evolution. The curriculum of the Steiner schools is wholly based upon it. Studies are conceived as a support for normal growth and introduced into the curriculum at a time and in the way they may best serve that growth. Their character changes with the child's changing capacities as he emerges into ever further phases of development.

The thinking that emerges as a ripened power from the matrix of a healthy imagination is a *warm and mobile thinking*. It is the fruit of the living pictures with which the world has been brought into the child's consciousness. These pictures have lived and grown with him. They have awakened his whole enthusiasm for the world about him. Abstract concepts would have done quite the opposite; they would have caused him to withdraw from the world prematurely in order to observe it accurately and then to generalize about it. If this withdrawal occurs too early, the individual becomes cold and critical; he has knowledge, but little wisdom. Furthermore, abstract concepts arrest the growth process, for they are essentially unchanging. They stiffen the child's soul, whereas pictures enhance its natural liveliness and keep it plastic. A child who is constantly being encouraged by his teachers to be a little scientist and to form abstract thoughts about everything he experiences is missing out on his childhood and becoming an old man before his time.

The ability to form abstract concepts is normally born in the late pre-adolescent period. For a time it lies rather weak and helpless like a newborn baby. Only at puberty does it really find its legs and begin to move freely about. In the meantime, it must receive fitting exercise"

From "Teaching as a Lively Art"
by Marjorie Spock, pp. 85-87

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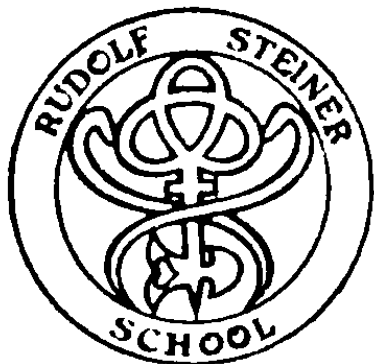
EDUCATING AS AN *ART*

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Virginia Paulsen
Nanette Grimm
Virginia Sease
Lona Koch
Margaret de Ris
D. J. Harrer
Rudolf Copple
Barbara Francis
John F. Gardner

Jean Zay
Harry Kretz
William Harrer
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The existence and work of the "Council for Educational Freedom in America", established in 1974, will be of interest, we believe, to all our readers. We have asked Mr. Robert S. Marlowe, executive director of the Council, to describe its nature and goals for us, and are glad to publish below the article we received from him.

The Editors

Council for Educational Freedom in America

Robert S. Marlowe

A growing number of people feel America's national zeal and vision are waning. An increasing few see education as the root cause of this decline and, at the same time, as the best opportunity to regain our national vigor. Education plays a central role in the cultural and spiritual life of our nation.

Teachers, parents, and supporters of independent schools may well hold the key to how America goes. Are they evading responsibility as citizens or acting in the best interest of all?

We Americans support public schools for certain reasons; we permit private schools for other reasons, but we do not clearly grasp how these two institutions should be related to each other.

We say we believe in academic freedom on one hand, yet place most schools under external authority. We say we believe in pluralism for education, yet restrict public funding to one unitary system.

Dr. John Fentress Gardner, who was faculty chairman of the Waldorf School in Garden City for 25 years, has been writing and speaking for a number of years on the need to consider the proper relationship between schools and society. In 1974, at a meeting of educational and civic leaders, the idea of the Council for Educational Freedom in America (CEFA) was born.

CEFA decided not to be another "action" group attempting to stimulate political or legal moves. There are plenty of others to do that. CEFA seeks to offer cool and clear counsel.

There were, and are now, a number of groups seeking educational reform. Close scrutiny, however, shows that these groups are not addressing the basic issue, namely: Is education a proper function of government?

CEFA set before itself the task of being a counsel to all concerned with educational freedom; to be a temperate group seeking broad discussion of just what should be the proper relationship between school and state. By means of pamphlets, articles, meetings and discussion groups, CEFA has been seeking to promote understanding of the absolute need for educational freedom to be protected as central to all cultural and spiritual freedom.

Pamphlets and articles are being sent to members in 31 states and 7 foreign countries. A monthly newsletter has prompted an encouraging exchange of ideas with readers.

Study groups have been formed in many areas, small groups that meet from time to time to analyze and discuss a CEFA writing. Fifteen such writings are currently available.

The theme of life as we know it is growth. Failure to change, to make necessary adjustments in our social institutions, is a static condition that dams up the natural flow of vitality. The state-school concept developed and received its impetus in America in the 1840's and 1850's during the height of religious bigotry. Perhaps it was necessary that the responsibility for education passed from the churches to the state in the 19th century. In the 20th century, however, the character of state-run schools has changed. Ever more centralized, education has become static and moribund. The schools are less intimate and less responsive to the spiritual needs of their several communities. The possibilities of meaningful choice are fewer. The small-town agricultural America of the 19th century has changed to big-city, technologically sophisticated America.

As state-run schools have been transformed into state institutions, ever more removed in substance and structure from the will of their clientele, warfare over political control of the schools has forced the courts into being the school board for the nation. Powerful educational labor unions alternately contest and ally with legislators and bureaucrats.

CEFA believes that the alliance between educational policy and governmental power is the gravest of dangers to the spiritual life, the creative vitality of America. Homogenized, neutralized and emasculated state-run education is increasingly empty of nourishment for the souls of children. It has been gradually transformed, despite the presence of many wonderful teachers, into an agency without adequate power either to inspire or to discipline.

CEFA promotes the idea that independence is the most productive, enspiriting and ideal condition for all of education. If education is to become the inspiring and disciplinary force our civilization needs, it must begin to find a way to allow for freedom of initiative for teachers and freedom of choice for parents.

CEFA extends an invitation to all concerned with the renewal of our society to join in the effort to promote the broadest possible understanding of this basic issue. We offer not prefabricated solutions, but incentive and insights moving towards solutions that start where we are and can evolve to suit changing conditions. At this time the song of freedom is presented almost in solo. If we can offer our views gently, clearly and in good tone, then the chorus will swell.

January, 1979

Further information, and a list of available literature (by such authors as Stephen Arons, Frank Brown, John F. Gardner, Seymour W. Itzkoff, Lloyd P. Jorgenson, Leonard Read, Alexander Solzhenitsyn), can be obtained by writing to

Council for Educational Freedom in America
2105 Wintergreen Avenue, S.E.
Washington, D.C. 20028

Editor's note — The following article continues a discussion begun in two prior numbers of "Education as an Art" (Fall-Winter 1977-78 and Spring-Summer 1978). The matter at issue requires a careful sifting and weighing of many aspects. The words quoted in the Fall-Winter 1977-78 number (top of page 25), spoken by Rudolf Steiner in a particular situation and referred to in the article below, are only one of his various pronouncements bearing on the problem. They contain the sentence: "The educational methods inherent in Waldorf pedagogy can be introduced in every situation where someone has the good will to do it." Special attention should be given to the two words "good will." Certainly a mere imitative use of methods, devoid of understanding and good will, or bent on a biased goal, can be more damaging than total ignorance of them. See also the fourth paragraph of Mr. Mollet's article.

Waldorf Education and the Public Schools

by David Mollet

The thought of some kind of interaction between Waldorf education and the state is often anathema to many people active in Waldorf schools or otherwise involved in their pedagogy. For those, like myself, who not only believe that such action is possible, but also that it is desperately needed, the articles by Peterson ("Education as an Art", Spring-Summer 1977, pp. 22-26) and Haas (idem, Fall-Winter 1977-78, pp. 25-28) make a welcome and refreshing contribution to the debate. I would like to take up some of the points raised by Peterson and Haas, and also relate some of my own experiences. In doing so, I hope to indicate not only why I believe that Peterson and Haas are correct in their analysis, but also to bring out that the kind of interaction they support is possible, and indeed beneficial to both Waldorf education and the state.

Peterson's approach advocates that those involved in Waldorf education should appreciate that part of the task of this education is to seek to change public consciousness about educational issues. This does not mean, of course, that teachers in Waldorf Schools should show any less commitment to their own schools. It does mean, however, that they should pay heed to Steiner's statement (on December 28, 1923 — see "Education as an Art", Fall-Winter 1977-78, p. 25) that it is damaging to our Waldorf School movement if people take the attitude that "Waldorf education can be achieved only in its own separate schools." It seems to me that if we are to take Steiner's words seriously, then we should consider that we have a responsibility to examine the ways in which we can and should seek to change public consciousness. I do not believe for one moment that this is an easy or a simple task. Indeed, my own experience over the last two years has shown me that the task is of a long and arduous nature, and that we shall probably not see the fruits of most of the seed we might manage to sow. We must realize that the changes that will hopefully occur will happen over decades and generations, rather than months and years. The road, therefore, is a difficult one, but for reasons which I shall now elaborate, it is, in my opinion, well worth traversing.

I believe there would be no disagreement among people interested and involved in Waldorf Education on the view that this spirit-rooted education is right for the child. In other words, through an understanding of Rudolf Steiner's insights into child development and his recommendations for the curriculum, we implement an educational practice through which we believe that the child will grow in the way "nature and God" intended. One of the results of this education is that the adult who has received it as a child will be able to perceive not only the true nature of his own being but also, in a wider context, the type of society that needs to evolve. It follows that, since Waldorf education is available so far to only an extremely small portion of children, the only other way in which the Waldorf impulse and practice can become more widely known is through dissemination of the underlying ideas and methods among those interested in the educational process. As Haas points out (loc. cit. page 28), there are students and teachers who would welcome knowledge about this, and material on it. From my own experience, which I shall briefly touch on later, I know this to be true.

The point, however, does need emphasizing, for we are not just talking about knowledge in the way we could talk about Rousseau's, Dewey's, Bruner's or Piaget's theories of education. We are also talking about the way a spiritual impulse can be given to mankind. It should be of very great concern to those involved in Waldorf education (and in Anthroposophy generally) that most young people are not receiving it. The result of the lack of spiritual knowledge among them should be an earnest worry and concern to those of us who do not see the establishment of the right kind of educational structure, for it is this structure which will, to a large extent, determine our future society. We should surely wish that all parents have an opportunity to know about the Waldorf impulse and, if they then so desire, be able to choose the education which we recognize as fundamental and needful for our children.

If this point is accepted, then it should also be accepted that knowledge of Steiner's thoughts needs to be made available to a great number of people who at present are unaware, or only vaguely aware, of it. The ways in which this can occur have been indicated by Peterson (loc. cit. p. 25-6), and the following does no more than add a few brief comments to his recommendations. It is just as true of the educational system of Britain as it is in the U.S.A. that teachers have an almost unlimited amount of freedom to teach in the way they think best.* There is therefore no theoretical or practical reason why Waldorf methods should not be used in State schools both in U.K. and the U.S.A. The real problem here, as I see it, is that of winning the confidence of student teachers, parents and, especially, of administrators in higher education, schools and local government. One of the main obstacles is the fact that Steiner's writings are little known, and this is mainly due to the fact that there exists only a very small number of people working in the state system who know about Steiner's pedagogy. My own experience does indicate, however, that it is possible to introduce courses on it in institutions of higher learning.⁽¹⁾

**The author is clearly referring to freedom from administrative interference in classroom practices and looking away, for the moment, from restrictions imposed by such factors as current curricula, standard examinations, college requirements, etc. (Editor's note).*

For the last five years I have been employed as a Senior lecturer in Education in an institution of higher education in England. Although my main commitments have been in Philosophy of Education, I realized that the young people I taught, who were training to be teachers, would not welcome a course of study which only consisted of abstract theorizing. I therefore formulated a course based on Steiner's pedagogy which I hoped would make available to the students a level of competence and knowledge having an immediate practical relevance to their own work. There were a number of difficulties in obtaining validation for the course. It was clear, however, that opposition to it was mainly due to ignorance of Steiner's thoughts and fear of onesidedness, and was not simply due to "state involvement" as such. My proposals for the course were referred back to me, and I submitted further details concerning what I hoped to teach. A majority, I am sad to say, did not understand, deliberately or accidentally, the spirit-rooted nature of Steiner's philosophy. But many, even though not convinced about the validity of his thoughts, held the view that at least one course should be introduced as a pilot scheme. This was quickly implemented as an option in the post-graduate certificate course. The response of the students was both positive and encouraging, with the result that the course has run for the last four years.⁽²⁾ — This is but one illustration of the point at issue. It is fair comment to add that institutions of higher education in the U.K. are more conservative in approach than their American counterparts, and thus, in all probability, it would be easier to introduce such courses in an American institution of education.

Another point I should like to make concerns the quantitative aspect of the situation. Although the number of students who chose to take the course on Steiner's pedagogy was small by American standards, they made up nearly 10% of the total number studying for their post-graduate certificate. If we may take this as a guideline, then the number of students who might wish to study Steiner's pedagogical impulse in other institutions of higher education would reach into the thousands and tens of thousands. But the opportunity to do this, at present, hardly exists.

Peterson goes on to recommend that more people involved in Waldorf education should write for public teaching journals, and that Steiner's educational books should be advertised to a much greater extent. Although I fully support these points I would add that it is necessary, as far as articles are concerned, to see that the balance is achieved between advocacy and detachment⁽³⁾, and that one should be aware that what appears to be true and obvious to those committed to Steiner pedagogy might not appear so to those who do not have this commitment. I add a similar qualification concerning the advertisement of Steiner's books. Although I believe that there is a need for further and proper advertising, I would say that there is an even greater need for books by Waldorf educators which describe, comment on and evaluate Rudolf Steiner's thoughts and which point to and encourage deeper study of his original works.⁽⁴⁾ For the majority of students will find great difficulty in studying Steiner's original lectures and books without some meaningful matrix to help them obtain a proper perspective on them.⁽⁵⁾

Lastly, Peterson recommends workshops and mini-courses as ways in which students and teachers can obtain a direct knowledge of Steiner's impulse. This is, of course, one of the best ways to disseminate such knowledge, especially in the realm of Waldorf education. Like Haas, however, I have found a great many people involved in Waldorf education who react with great suspicion to the idea that contact should be made with those who work in the State system. I find this highly regrettable, for it means in the end that those of us who believe that knowledge of Rudolf Steiner's work and ideas should be more accessible, have not only to persuade the outside world that these are worthy of serious examination, but must also persuade those in our own ranks that the task of dissemination is urgent and vital. What is encouraging to note, however, is that an increasing number of people involved in one way or another with Waldorf education consider that this dissemination should occur and that, like Peterson and Haas, they will make their commitment known to others,

Author's Notes:

(1) I have taken the example (see subsequent paragraph in the text) of introducing courses on Steiner pedagogy to student teachers. There is no reason, however, why similar innovations should not occur, where appropriate, at other levels of education.

(2) It is only right to report here that the School of Education of Preston Polytechnic, where I taught, was one of the many closures announced by the Department of Education and Science in July 1977. These closures have happened because of the rapid fall in the birth rate and ensuing downward revision of the number of student teachers. The course on Steiner pedagogy for the post-graduate certificate of education, ended in June 1978. Thus, at present, no courses exist in U.K. on Steiner pedagogy in any state institution of higher education. I now have the decision to make whether to find alternative employment where such courses could be introduced, or stay at Preston and teach moral and social philosophy. I am hoping that I may have the opportunity to choose the former course of action.

(3) It is worth appreciating that the task of getting articles published in the best journals is extremely difficult and competitive. From my experience I can say that journals will be more sympathetic to articles which cover a number of issues or within which a theme or argument is developed, rather than to articles which describe a certain theory. A reference to Steiner occurred in my latest article in "Educational Theory" (1978, pp. 62-67). It is well to appreciate also that for every article accepted one will probably have five to six rejections.

(4) One of the main reasons why Piaget's work is so well known is the very great number of books available written by his supporters and critics. Indeed, so much literature on Piaget's theories exists that one can obtain a thorough working knowledge of his theories without a reading of Piaget's writings — though this is a course of action not to be recommended.

(5) I very rarely recommend a student to read Steiner's original lectures until he or she has obtained a thorough grounding in his conception of man and world from handouts and subsequent discussions.*

**It is well to remember that only to "know about", or even to be able to describe, Rudolf Steiner's conception of world and man, may be like knowing the statement of the Theorem of Pythagoras without any inkling or experience of a geometric proof. (Editor's note).*

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WALDORF SCHOOLS AND WALDORF TEACHER TRAINING INSTITUTES IN NORTH AMERICA TODAY (1978-79)

(A Gallery of Portraits)

I. Member Schools of the Association of Waldorf Schools in North America

DETROIT WALDORF SCHOOL

2555 Burns Avenue
Detroit, Michigan 48214
Tel.: (313) 822-0300
Founded in 1965
Class range: Nursery — Gr. 12
Present enrollment: 270

The Detroit Waldorf School was founded by the Waldorf School Association of Michigan in 1965. It is located in historic Indian Village, which is a small community within the inner city of Detroit.

The school now ranges from nursery through grade twelve, and has a total enrollment of 270 students.

It is integrated, and students come by bus or car from a number of surrounding communities in the Metropolitan Detroit area. The high school will graduate its first senior class in June 1979. Since the high school commenced four years ago, the challenges have been great and varied, but the faculty is optimistic about its future growth and strength.

To help the increasing number of children who need tutoring in reading over and above the classroom experience, the elementary school initiated a Supplementary Language Arts Program for grades three, four, and five last September. More recently, grades six, seven, and eight were added to this program, which has received enthusiastic support from our parent body.

The school points with special satisfaction to its attractive, fully equipped school building, spacious playgrounds, and a dedicated body of teachers.

GREEN MEADOW SCHOOL

Hungry Hollow Road
Spring Valley, New York 10977
Tel.: (914) 356-2514
Founded in 1950
Class range: Nursery — Gr. 12
Present enrollment: 307

In 1950 Mary Dailey started a nursery school in an old building adjacent to a meadow of the Threefold Farm in Spring Valley, N.Y. This meadow gave the school its name. The elementary school began in 1956 with a first grade of five children. The school now, with over 300 students, is housed in a

complex of five different buildings, designed by the architect Walter Leicht, each having an exterior whose form and material blend into the natural wooded landscape, and an interior which provides an aesthetic setting for education. The architect, teachers, parents and friends have cooperated in shaping the school grounds. We are now in the process of clearing and leveling a field that will be large enough for intramural sports.

In 1972 the High School opened. The curriculum is vigorous. The faculty believes that the high school student is capable of achieving a great deal if there is a sufficient interweaving of academics, the arts and practical work, and if a genuine enthusiasm for learning can grow. The student council is composed of a sizable portion of the student body, and is open to all through its various committees. Besides the active social life it has promoted, it has worked with faculty on the creation of an intramural sports program and on projects of service to the elementary school and to the community. This year (1978-79) the school is hosting an Easter Conference of Waldorf students in North America.

HAWTHORNE VALLEY SCHOOL

R.D. 2, Harlemville
Ghent, New York 12075
Tel.: (518) 672-7092
Founded in 1971
Class range: Kindergarten — Gr. 8
Present enrollment: 155

Our school was begun in 1971 by two parents at a Camphill Village in nearby Copake, N.Y., and was moved to Harlemville in 1973, where a bio-dynamic farm and an environmental education center had been established through the initiative of the Rudolf Steiner Farm School Association.

Today our school of 155 children covers kindergarten through grade eight, and there is growing interest in a high school when such a development seems feasible. The highest tuition per child asked of families is \$1,200. Tuition reductions are available, and we have thus far been successful in keeping our parent body a reasonable representation of our rural county.

What perhaps distinguishes the Hawthorne Valley School is that it draws upon the educational resources that a small farming, gardening, working and artistic community can offer. In such an environment, a lasting awareness of and respect for the surrounding world may be cultivated, and there is much opportunity for activities which engage and strengthen the will so needed for meeting the demands of modern life. Through meaningful work closely linked with classroom learning, we strive to develop capacities such as initiative, perseverance and practicality, as well as creativity. This we believe to be an urgent objective for American education during the coming years.

HIGHLAND HALL

17100 Superior Street
Northridge, California 91325
Tel.: (213) 349-1394
Incorporated in 1955
Class range: Kindergarten — Gr. 12
Present enrollment: 350+

Highland Hall, the first Waldorf school in the West, was incorporated as a non-profit, faculty-run school in 1955. The present-day Highland Hall has over 350 students in grades K-12, and some 40 teachers, on an 11-acre site located on a hilltop of the "north ridge" of the San Fernando Valley in the north-western part of metropolitan Los Angeles.

Our hilltop location is 20 miles from the waters of the blue Pacific, 20 miles from the desert sands, and 30 miles from the alpine peaks of the San Gabriel Mountains. Highland Hall is in the center of the unique experience that is Southern California.

Now as the school strides into its full maturity, we have many visions for the future. The growing interest in Waldorf education finds some answers from the Waldorf Institute of Southern California, housed at Highland Hall, which prepares teachers for future careers. One vision in particular is the careful, planned acquisition of a building whose form will reflect the integral and artistic nature of the education taking place inside.

HIGH MOWING SCHOOL

Wilton, New Hampshire 03086

Tel.: (603) 654-2391

Founded in 1942

Class range: Grades 7-12

Present enrollment: 100+

High Mowing was founded in 1942 by Beulah Emmet, former teacher at the Edgewood School in Connecticut, who turned her family summer home into a boarding school offering Waldorf education to students of high school age. The old and charming hilltop farm was ideally

suited to the warm, homelike atmosphere she sought to create, and for 36 years the school has offered a unique combination of community living and working, coupled with an inspiring educational experience designed to strengthen the minds, hearts and hands of young people. Mrs. Emmet died in November 1978, a year after having graciously and confidently turned the direction of the school over to the faculty.

In 1973, grades seven and eight were added to provide an eventual bridge to Pine Hill School. The total enrollment of grades seven through twelve is now over 100, about half of them day students. Boarders are presently accepted only in grades nine through twelve, but boarding possibilities for younger children are being explored.

HONOLULU WALDORF SCHOOL

350 Ulua Street, Niu Valley

Honolulu, Hawaii 96821

Tel.: (808) 377-5471

Founded in 1961

Class range: Kindergarten — Gr. 6

Present enrollment: 120

The Honolulu Waldorf School — Kula Ho'o Mohala Pua — was founded in 1961 by a group of people animated by the impulse underlying Waldorf Education, who at the same time wanted a school to commemorate the hundredth anniversary of Rudolf Steiner's birth.

The spacious and beautiful grounds as well as the lovely buildings were given by them to the school. At present, the Honolulu Waldorf School has an enrollment of 120 students in grades K-6. The classes are growing as the school expands toward eight grades. More buildings will soon be needed to house a crafts program and additional classrooms.

The geographical location of Hawaii presents a challenge for Waldorf education. The climate is mild and homes are unheated, the children run freely with open footwear and light clothing most of the year. Teachers feel the need to bring in a consciousness of a much larger world of both East and West. They strive to become in tune with what the unique geographical location means and to learn to work with it in the classroom. The multicultural blend of peoples from both East and West present untapped resources, since the majority of the children were born of parents who moved to the Islands. The questions of what to choose and how to present the material continually offer new challenges to those working in this pioneer setting.

KIMBERTON FARMS SCHOOL

West Seven Stars Road
Kimberton, Pennsylvania 19442
Tel.: (215) 933-3635

Founded in 1941

Class range: Nursery — Gr. 12

Present enrollment: 325

Kimberton Farms is a Waldorf school located in rural Chester County, yet close enough to Philadelphia to take advantage of the cultural opportunities the city has to offer.

The school was founded in 1941 by Mr. and Mrs. H. Alarik Myrin, members of the American business

community with a deep sense of social involvement and of Rudolf Steiner's impulse, and for many years it operated as an elementary school (Nursery through grade eight). In 1964 the Upper School (grades nine through twelve) was opened, and in 1978 the twelfth senior class was graduated.

Kimberton strives to nurture the healthy development of each child — addressing the child's uniqueness and helping him to move toward his fullest, balanced potentialities. In the high school, a challenging academic curriculum, as well as athletics, art and music, prepare our students to meet their future with confidence and with awareness of man's responsibility to his earth and his fellow beings.

The PINE HILL WALDORF SCHOOL

Bennington Battle Trail
Wilton Center, New Hampshire 03086
Tel.: (603) 654-6003

Founded in 1972

Class range: Kindergarten — Gr. 6

Present enrollment: 137

The Pine Hill Waldorf School had its beginnings in a hundred-year-old building, a former one-room school house, situated in Wilton Center in the shadows of Mount Monadnock, about fifty miles to the northwest of Boston. The school grew at a rapid pace with enthusiastic community support. Many families moved to

the area, and within three years the number of children had risen from 21 to 106. At this juncture, a fifteen-room house with a large barn and outbuildings on 27 acres of land became available, and with the help of a generous loan offered by a friend of the school, the property was transformed into a new home for Pine Hill. It soon became necessary to build an additional building to house the kindergarten and largest class.

In 1977-78, Pine Hill joined High Mowing in a cooperative effort to create a Waldorf Middle School for grades 7, 8, 9, housed on High Mowing property. Thus a complete Waldorf education, from nursery through high school graduation, is now available in the Wilton area.

In the mantle of warmth which surrounds the Pine Hill School there is much activity going on to prepare the seeds for the social future. Besides a comprehensive academic and artistic program, work in biodynamic gardening and farming has been undertaken in the fields, curative painting and curative eurythmy are applied, and there are conferences on nutrition and Hauschka massage. The New England Eurythmy Group is centered here. New ways of dealing with economics are being explored, and a group of people are working towards the creation of a community land trust. The Pine Hill Waldorf School is more than just a school: it offers a community of diverse yet interrelated areas of human endeavor.

The RUDOLF STEINER SCHOOL

15 East 79th Street
New York, N.Y. 10021
Tel.: (212) 535-2130

Founded in 1928

Class range: Nursery — Gr. 12

Present enrollment: 294

This school year 1978-79, the Rudolf Steiner School is celebrating its fiftieth anniversary. Several of the founding teachers were directly inspired by Rudolf Steiner to bring Waldorf education to America. Since 1944 we have been situated in one of the cultural centers of New York City, a block from the Metropolitan

Museum of Art and within walking distance of several other museums. The high school is housed a block away from the elementary school at 15 East 78th Street. Beautiful Central Park serves as the playground for the kindergarten and the elementary school. Grades 3-12 have the opportunity to visit the Rudolf Steiner Farm School in Harlemville, N.Y., where they enjoy a program of farming, nature study and outdoor recreation.

For all-school assemblies the auditorium of a neighboring church is available and for physical education periods the children use the gymnasiums of the YMHA. Our aim for the future is to house all our school in one building which will include our own gymnasiums and assembly room.

In conjunction with the continuing study carried on by the teachers, the school provides opportunity for the in-service training of new teachers. The program combines well-rounded practical work and observation with artistic and anthroposophical study.

SACRAMENTO WALDORF SCHOOL

3750 Bannister Road
Fair Oaks, California 95628
Tel.: (916) 961-3900

Founded in 1959

Class range: Nursery — Gr. 12

Present enrollment: 340

The Sacramento Waldorf School was established in 1959 by a small group of parents who wanted to provide an enriched and enlightened education for their children. The enrollment totaled ten students. Over the years the school has grown to an enrollment of 340 children in a complete school from Nursery through high school.

In meeting the need for growth, a beautiful tree-ringed meadow adjoining an extensive park system on the banks of the American River was purchased. The school facilities were moved there, and operation began in September of 1972. The school is in a protective natural setting, affording beauty and ample space for nature outings, despite its proximity to a suburban and developed area. The school is committed to providing student experiences in the outdoors through using its natural environment as well as incorporating camping and backpacking in the nearby Sierra Nevada Mountains, thereby recognizing the need for balance in the daily curriculum and the ecology of today.

The school is incorporated as a non-profit corporation with a Board of Directors composed of parents, faculty members and members of the community at large. It is administered by members of the faculty who form the College of Teachers.

The Sacramento Waldorf School takes an active part in informing the community of its educational processes through parent lectures, public conferences, visitors, tours, and a Teacher Training Program.

SUMMERFIELD SCHOOL

500 North Main

Sebastopol, California 95472

Tel.: (707) 823-5591

Founded in 1974

Class range: Kindergarten — Gr. 4

Present enrollment: 130

Twelve small children approaching school age inspired a group of parents to found a school with a new impulse. Two of these families met in the summer of 1973 and attended seminars on Waldorf Education in Marin, Calif., and by January it was decided that the new school must be a Waldorf School. Assisted

by the Sacramento and Marin schools, they found a Waldorf-trained teacher, and the Summerfield School was opened in 1974.

Enthusiasm and faith characterized the school's early history, but there was also a consistent, pragmatic approach to the business of organizing and managing a school. A Board of Directors was formed of teachers and parents, non-profit status was acquired, and the school became a legal corporation with a sound financial basis. Preparing for the second year, the school was also fortunate to find an experienced Waldorf teacher, Irene Ellis, who was able to teach, advise and train future teachers.

Now housed in the rented facilities of two neighboring churches in Sebastopol, Summerfield School's enrollment is 130 children. The school has more than doubled its enrollment during each of its four years. There are two kindergartens and four grades, with 20+ in each class. The school adds a grade each year. The original kindergarten of 12 has become a flourishing 4th grade of 22, the vanguard of future growth.

In June 1978 Summerfield School, after three years of sponsorship under the guidance of the Sacramento Waldorf School, was accepted into the Association of Waldorf Schools in North America.

The TORONTO WALDORF SCHOOL

Box 220, 9100 Bathurst St.

Thornhill, Ontario L3T 3N3, Canada

Tel.: (416) 881-1611

Founded in 1966

Class range: Kindergarten — Gr. 12

Present enrollment: 300

The Toronto Waldorf School, now in its twelfth year of operation, has some 300 children enrolled from pre-school to grade twelve. The school is located on 30 acres of countryside in a setting of trees, a river, a pond, and ravines. Yet it is within easy reach of suburbs and even of the city of Toronto itself.

The school moved to its present premises in 1972 from rented quarters in a church. The new building, designed by an architect who is a parent in the school, has been built and improved upon by teachers, parents, friends and, of course, by professional construction workers.

In addition to diversified curricular activities, some of the events which make up the life of our school are an annual picnic on the grounds, a Christmas Fair in November, a Christmas Carol Sing, a presentation of the Oberufer Paradise and Shepherds' plays, and a spring Open House. There are two all-school festivals for the parents and friends of the children, as well as parent afternoons and evenings. The school seeks in many ways to promote understanding and fruitful co-involvement among all concerned with the education of the children.

The VANCOUVER WALDORF SCHOOL

2725 St. Christophers Road
North Vancouver,
British Columbia V7K 2B6, Canada
Tel.: (603) 985-7435

Founded in 1971

Class range: Nursery — Gr. 8

Present enrollment: 197

Our school began with grades one and two in September 1971, in West Vancouver, after many years of groundwork by parents and friends of the Waldorf School movement. In its early years the school was most fortunate to have the help of Jeanne Bailey, a eurythmist with extensive pedagogical and curative experience. We are now an eight

grade school of 154 students, with a pre-school and kindergarten of 43 children. We hope in the future to become a twelve grade school.

Our Faculty and staff this year number twenty-five persons, from several countries — Canada, Holland, England, the United States and Germany. Our parents range from people strongly committed to Waldorf education, to those who are simply searching for a meaningful, life-rooted alternative to the public school system for their children. A new-formed parent group promises to strengthen the relationship among all concerned.

We are now located in leased premises in North Vancouver, at the edge of the Coastal Mountain Range that runs hundreds of miles to the north and south. As we look forward to growth and expansion, we must face the question as to where a new permanent home will be.

One of the tasks we face here on the Canadian West Coast of North America is to discover fresh ways in which the spirit of Waldorf Education can become embodied in the life and culture of this place and time. The future is full of challenge and enterprise.

The WALDORF SCHOOL

Cambridge Avenue
Garden City, New York 11530
Tel.: (516) 742-3434

Founded in 1947

Class range: Nursery — Gr. 12

Present enrollment: 325

The Waldorf School in Garden City, N.Y., occupies ten acres on the campus of Adelphi University. It was established in 1947, and graduated its first high school class in 1960. In 1978-79 it has an enrollment of 170 boys and 155 girls, and a faculty of 25 full-time and 10 part-time teachers. The school is faculty-run, under the leadership of a faculty chairman, currently Mr. Peter Curran.

In its suburban setting, the school serves a business and professional community of parents who are interested in a wholesome as well as college preparatory education. Through a balanced curriculum of intellectual, artistic and physical activities the school seeks to connect students with the world in such a way that they have an enthusiasm for life and its ideal possibilities — that they have the ability to find both practical and creative solutions to the problems life sets before them.

An unusual feature of the school is its Glen Brook program, which takes place on a 200-acre farm property in Marlborough, New Hampshire. In grades 5-12 each class spends seven to ten days at Glen Brook, combining a main lesson study with active work in farming, forestry, construction, cooking, rural arts and crafts.

The Waldorf School is chartered by the New York State Board of Regents, accredited by the Middle States Association of Colleges and Schools, and is a member of NAIS and NYAIS.

WASHINGTON WALDORF SCHOOL

Hearst Hall, Mount Saint Alban
Wisconsin Ave. and Woodley Rd., N.W.
Washington, D.C. 20016
Tel.: (202) 362-3705

Founded in 1969

Class range: Nursery — Gr. 8

Present enrollment: 175

The Washington Waldorf School opened in September 1969 with an enrollment of 11 children in the first grade. It has grown since by organic stages, and today has an enrollment of 175 students in nursery through eighth grade. The school makes special efforts to consider the specific needs of the children, to dis-

cover the obstacles to be removed, to explore the resources of the parents, and to develop the didactic skills and the inner strength of the teachers.

Hearst Hall, into which the school moved in September 1970, is a 78-year old building situated on the north-west corner of the National Cathedral precinct. It is surrounded by beautiful trees. The stone masons who prepare their sculpture for the cathedral in a shed bordering on the playing field make ideal neighbors.

The school is now administered entirely by the faculty, members of which also constitute the Board. It is financed almost solely through tuition and returns from an annual bazaar. A building fund was begun three years ago, and is sustained by continuing contributions from parents and friends, with matching grants from the Waldorf Schools Fund.

The school's growth is due almost entirely to the parents' positive experience and recommendation.

II. Schools Sponsored by a Member School of the Association

The WALDORF SCHOOL OF BALTIMORE

4801 Yellow Wood Avenue
Baltimore, Maryland 21209
Tel.: (301) 367-6808

Founded in 1971

Class range: Nursery — Gr. 5

Present enrollment: 60

Our school began in 1971, when two teachers, one from an inner city public school and the other from an experimental school, decided to open their own school with a new stress on active, inner participation of the child in the learning process. We began with a nursery and kindergarten, followed two

years later by a first grade. At that time teachers engaged in an active study of Waldorf Education and its underlying impulse, and found new strength, clarity and meaning for their educational venture. In January 1978 Kimberton Farms accepted our request for sponsorship in the Association of Waldorf Schools in North America.

We now have a nursery through fifth grade, and a group of parents and teachers have formed a development committee to plan and prepare for a gradual growth and well-supported expansion of the school in the future. A sixth grade will be added in September 1979.

MARIN WALDORF SCHOOL

160 North San Pedro Road
San Rafael, California 94903
Tel.: (415) 479-8190

Founded in 1972

Class range: Kindergarten — Gr. 4

Present enrollment: 63

Our school is located in the old mission town of San Rafael, twenty miles north of San Francisco and just down the road from the striking Civic Center building designed by Frank Lloyd Wright. The school occupies rented premises of a former parochial school. The rooms are large and well lighted, though our

classes as yet are small. We have four grades with 42 children and a kindergarten of 21 with a small waiting list.

The school began seven years ago with 2 children in a private house. As it grew, it found new quarters in the basement of a Methodist church in Mill Valley, nearby. During this time the moving spirit in the school was Lesley Rosenberg. After her untimely death two years ago, the little school faced several crises as it sought to put idealism to the test of practical experience. This year, in San Rafael, with a number of vigorous new personalities on our faculty, including teachers with previous Waldorf School experience and years of fruitful life's labor behind them, we look forward with strengthened resolve.

Marin County is not an easy place for impulses nourished by Rudolf Steiner's lifework to take root and thrive. It is reputed to be the wealthiest county in the United States and last summer was portrayed in a network television special entitled "I Want It All Now." But for that very reason it is important that the work go on here. The county straddles the San Andreas Fault and one could say that an element of outer geological instability is reflected in the hearts and minds of many of its inhabitants. And yet our work continues because of the staunch support of a determined and dedicated group of parents, a few members of the Anthroposophical Society in the area, and our sponsoring school in Sacramento. We plan to expand by one grade each year until we reach the eighth grade.

GREAT BARRINGTON RUDOLF STEINER SCHOOL

West Plain Road
R.D. 1, Box 37B
Great Barrington, Massachusetts 01230
Tel.: (413) 528-4015
Founded in 1971
Class range: Nursery — Gr. 5
Present enrollment: 85

The Great Barrington Rudolf Steiner School, formerly known as the Pumpkin Hollow School, is adding one grade a year, so that by 1981 it will be a full eight-grade elementary school.

We are a country school where outdoor activities, readily available, supplement classwork. Gardens are planted and tended; maple sap is collected and boiled into syrup;

tobogganing, cross-country skiing, ice-skating, house building, walks in the woods and visits to neighboring farms are part of everyday life.

The Berkshire Hills Regional School Committee has granted formal certification to the school, and students who live in Great Barrington receive free district school busing.

The natural beauty of the Berkshires attracts a lively mix of parents whose occupations include carpentry, teaching, farming, logging, lumber milling, painting, medicine and business. Some parents commute to New York City 120 miles away.

All teachers attend regular workshops with expert instructors, to train themselves in eurythmy, speech, painting, sculpture, woodwork and singing, as well as science and academic subjects.

Teachers are young, high-spirited, hard working; parents are zestful and caught up in the excitement of the school's activities; friends are generous and helpful. We feel particularly lucky.

The WALDORF SCHOOL

380 Concord Avenue
Belmont, Massachusetts 02178
Tel.: (617) 484-0907

Founded in 1970

Class range: Nursery — Gr. 5

Present enrollment: 75

Our school began in 1970 with a small nursery class and opened a first grade in 1973. A grade has been added each year, and we plan to expand to the sixth grade in 1979.

The Boston area offers unique challenges. Our characteristics of form and authority do not particularly appeal to many spiritual groups

and "free thinkers" here, and our artistic emphasis seems to go against the grain of intellectual centers like Harvard and MIT. Nevertheless, we have built bridges and found friends in both realms, and offer a genuine alternative for many parents looking for balance and wholeness in education.

Administration of the school is largely the responsibility of the faculty. Weekly staff meetings serve to coordinate the curriculum and to focus and refresh the spirit of the school. Interested parents are active in assisting with the work of the office management and in many other ways. Forums are held throughout the year to give parents and teachers an opportunity to discuss issues relevant to raising and educating children. We believe that most parents enroll their children here because they meet teachers who offer a dedicated and sincere love to them. The result — in the form of thriving, enthusiastic children — invites the adults to take a closer look at the deeper, underlying ideas.

In addition, there are a number of initiatives on our continent, at various stages of early development, several of which are listed below. We regret unintentional omissions.

Acorn Hill School, Inc.
(A Waldorf Pre-School)
7717 14th St., N.W.
Washington, D.C. 20012
(202) 829-2909

Chicago Waldorf School
333 West Wisconsin
Chicago, IL 60614
(312) 337-3812 or
(312) 588-0148

The Christopher Nursery
Mrs. S. Howard
c/o 1923 Geddes Avenue
Ann Arbor, MI 48104

The Denver Waldorf School
2112 South Patton Court
Denver, CO 80219
(303) 936-3744

Lamborn Valley School
Box 461
Paonia, CO 81428
(303) 527-3470

Mountain Meadow School
12771 Main Street
Potter Valley, CA 94941
(707) 743-1564

Santa Cruz Waldorf School
729 Western Drive
Santa Cruz, CA 95060

Sunnymeadow Pre-School
10055 North Wauwatosa Road
Mequon, WI 53092

The Waldorf Children's Center
(A Waldorf Pre-School)
320 Resor Avenue
Cincinnati, OH 45220
(513) 281-7277

Waldorf Kindergarten
Box 951
Boca Raton, FL 33432
(305) 391-4278

Waldorf Kinderhaus
(Pre-School and Kindergarten)
16945 W. 14 Mile Road
Birmingham, MI 48009

III. Waldorf Teacher Training Institutes and Teacher Training Programs

The WALDORF INSTITUTE OF MERCY COLLEGE OF DETROIT

8469 East Jefferson

Detroit, Michigan 48214

Tel.: (313) 823-4630

Founded in 1967

Program: Teacher Training, and others

Enrollment: 60-80

The Waldorf Institute of Mercy College of Detroit was founded in 1967 as a Teacher Training Program, with ten students. Since then, new programs have been added as the need arose: the Orientation Year in 1973, Early Childhood Education in 1975 and Special (Curative) Education in 1978. Each added program was a first of its kind in

America. All programs are accredited, and the core courses of the Orientation Year constitute a major in a B.A. degree in Anthroposophical Studies. Between sixty and eighty students enroll annually from North America, and latterly the misfortunes of the dollar have helped European students to join us.

This summer (1979) the Institute is moving to a new location outside the city, where on-campus accommodations will offer fresh opportunities for innovative social living. Among the lawns and trees of the new campus, our long-cherished plans to begin work in bio-dynamic gardening will be realized.

The resident faculty is augmented by a large guest faculty from schools and centers in America and Europe. The constant flow of lecturers and visitors, the annual influx of fine students, reports of the work of the alumni — all these unite to keep in view the Waldorf Institute's aim: to be a serving part of the greater whole, of a new impulse towards fulfillment, especially through education, of the deepest individual and social aspirations of man.

The Institute is under the directorship of Dr. Werner Glas, Mr. Hans Gebert, and Mr. Ralph Marinelli.

The WALDORF INSTITUTE FOR LIBERAL EDUCATION

Adelphi University

Garden City, New York 11530

Tel.: (516) 746-3977

Founded in 1964

Program: Teacher Training (graduate level)

Enrollment: 20

Fifteen years ago Adelphi University in Garden City, New York, established, under the direction of Dr. John Gardner, the Waldorf Institute for Liberal Education. Since 1967 this program has led to a Master of Arts degree in elementary education.

The Institute is housed in one wing of the Waldorf School on the University campus. Each Institute

seminar course has been taught by two instructors, one from the Education Department and the other from the Waldorf School. This arrangement has permitted the art of education practiced in Waldorf schools and the principles that underlie it to be used as a stimulus for critical and positive examination of modern methods and philosophies of education.

In addition, the students have been instructed in main lesson subjects and in the arts by leading Waldorf School teachers and anthroposophists from all parts of the country. They have observed and taught in the Waldorf School and have participated in its life.

One hundred and sixty students have gone through the program from the beginning, and sixty-eight are teaching in Waldorf schools, fifteen in private schools, and one in college.

The program will be discontinued as of the end of this school year (1978-79).

**The WALDORF INSTITUTE OF
SOUTHERN CALIFORNIA**

17100 Superior Street

Northridge, California 91324

Tel.: (213) 349-1394

Founded in 1973

Program: Teacher Training

Enrollment: 12 (present maximum capacity)

For almost ten years Waldorf teacher training was offered at Highland Hall as an important adjunct to its main function as Waldorf school for children. In 1973, however, the Waldorf Institute of Southern California was founded as a self-contained entity for teacher training in Waldorf education, located in the new premises of the school.

The faculty of the Waldorf Institute is drawn from the ranks of experienced Waldorf teachers at Highland Hall, and supplemented by visiting lecturers and artists from other Waldorf schools and Teacher Training Centers.

The teacher training program requires a basic knowledge of anthroposophy before entrance. During the fall and winter semesters the students engage in concentrated study of key pedagogical works by Rudolf Steiner, in curricular studies, and in various artistic activities such as painting, eurythmy, music, speech, arts and crafts, and geometric drawing. Classes are held in the evening, and observation in the classroom occurs during the school day at planned intervals. During the spring semester the students concentrate on guided practice teaching. Also, at this time, they prepare an independent research project on some aspect of Waldorf education. Twelve students may participate in the program each year.

In addition to the Waldorf teacher training program, the Waldorf Institute sponsors Speech Formation courses with Sophia Walsh, noted speech artist from Dornach, Switzerland.

The Institute is under the directorship of Dr. Virginia Sease and Mr. John Brousseau.

**The SACRAMENTO CENTER FOR
ANTHROPOSOPHICAL STUDIES**

9200 Fair Oaks Boulevard

Fair Oaks, California 95628

Tel.: (916) 961-8727

Founded in 1976

Program: Teacher Training, and others

Enrollment: 50+

The Sacramento Center for Anthroposophical Studies was founded on Washington's Birthday in 1976, by a group of friends under the inspiration of Carl Stegman, a priest of the Christian Community, with special emphasis on American Studies. Now in its third year, with more than 50 students, it offers a full-time Foundation Year in An-

throposophy, and a full-time Waldorf Teacher Apprenticeship Program, as well as evening courses and conferences on American Studies and related subjects.

The courses include a wide spectrum of the Sciences and Humanities, and special emphasis is laid on a variety of artistic activities, such as Eurythmy, Music, Drama, Painting. Courses in Biodynamic Agriculture, Handcrafts and Projective Geometry also form part of the curriculum. Courses in Curative Education and Early Childhood are being planned.

The Sacramento Center owes much of its growth within this short time to the warm support it has received from other activities in the area, rooted in Rudolf Steiner's impulse, such as the Sacramento Waldorf School, the Faust Branch of the Anthroposophical Society, and the Christian Community. The Sacramento Center aims to respond to the needs of young people who are seeking a more encompassing view of life by way of a path of spiritual development that strengthens thought and enlivens the whole human being.

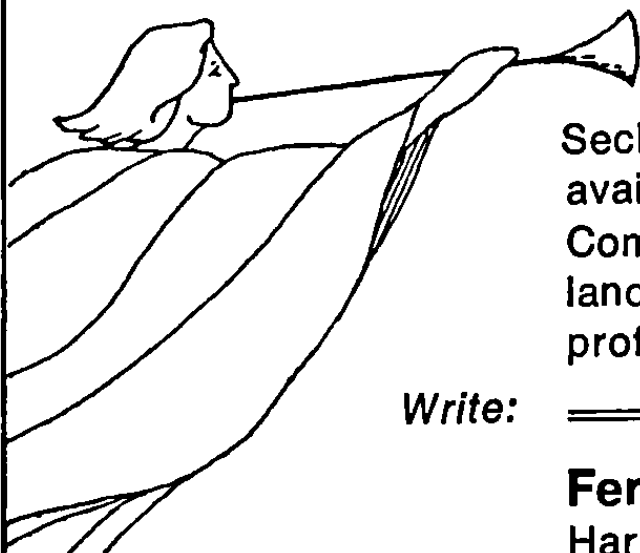
As of Easter, 1979, the Center's new name is RUDOLF STEINER COLLEGE. Mr. René Querido is Administrator of the College and Co-Director of its Teacher Training Program.

The Threefold Center for Adult Education, in Spring Valley, N.Y., has offered teacher training courses in the past, and plans to do so again. Apprenticeship teacher training is also available in various schools on an informal basis.

For further information, address inquiry to the Registrar or Faculty Chairman or Director of the schools and institutions listed above.

For information regarding the Association, write: Association of Waldorf Schools in N.A., Kimberton Farms School, West Seven Stars Road, Kimberton, Pennsylvania 19442.

Fern Hill Environs & Properties



Secluded homesites and properties available in established Waldorf-based Community; Bio-Dynamic farm, woodland, swimming, open spaces; non-profit.

Write: _____

Fern Hill Environs & Properties
Harlemville, Ghent, New York 12075



WALDORF INSTITUTE OF MERCY COLLEGE

8469 East Jefferson, Detroit, Michigan 48214

Address after July 1, 1979 — 23399 Evergreen Rd., Southfield, Mich.

(A beautiful campus on 118 acres of land 15 miles from
downtown Detroit)

OFFERS FOUR PROGRAMS:

The **ORIENTATION YEAR** provides a firm basis in Anthroposophy with appropriate emphasis on arts, crafts and cognitive courses. It is a major towards a B.A. Degree and open to graduates and undergraduates.

The **TEACHER TRAINING** program is designed to meet the needs of Waldorf (Steiner) Schools at the elementary and high school level. It also provides elementary certification by the State of Michigan if desired. There is a need for Waldorf teachers.

The **EARLY CHILDHOOD EDUCATION** program is offered in association with the International Association of Waldorf Kindergartens. It is intended as training for work in nurseries and kindergartens and for those concerned with the first seven years of life.

The **SPECIAL (CURATIVE) EDUCATION** program is offered in association with the Camphill School (Beaver Run) and Esperanza School (Chicago). It leads to work in homes and schools for handicapped children.

A **BIODYNAMIC GARDENING** course is also offered.

Directors: Werner Glas, Ph.D., Hans Gebert, Ralph Marinelli

Accredited by the North Central Association
of Colleges and Secondary Schools

ART CONTEST

The quarterly magazine of the Bio-Dynamic Association, **BIO-DYNAMICS**, is looking for a new cover. Interested and talented people are invited to request details and submit designs. Accepted artwork meeting the expected requirements will be awarded \$100. — .

Bio-Dynamic Association, Inc.

P.O. BOX 253

WYOMING, RHODE ISLAND 02898

World List of Waldorf (Rudolf Steiner) Schools and Pedagogical Seminars

Schools

As of January 1979

★Boarding School

○No kindergarten

NORTH AMERICA

- Member of Association of Waldorf Schools in North America

UNITED STATES

- | | |
|-----------------------|--|
| Baltimore, Md. | The Waldorf School of Baltimore, 4801 Yellowwood Avenue, Baltimore, Md. 21209, Tel.: (301) 367-6808 |
| Belmont, Mass. | Waldorf School, 380 Concord Ave., Belmont, Mass. 02178, Tel.: (517) 484-0907 |
| • Detroit, Mich. | Detroit Waldorf School, 2555 Burns Ave., Detroit, Mich. 48214, Tel.: (313) 822-0300 |
| • Garden City, N.Y. | Waldorf School, Cambridge Avenue, Garden City, L.I., New York 11530, Tel.: (516) 742-3434 |
| Gt. Barrington, Mass. | Great Barrington Rudolf Steiner School, West Plain Rd., R.D., Great Barrington, Mass. 01230, Tel.: (413) 528-4015 |
| • Harlemville, N.Y. | Hawthorne Valley School, R.D. 2, Harlemville, N.Y. 12075, Tel.: (518) 672-7092 |
| • Honolulu, Hawaii | Mohala Pua School, Niu Valley, 350 Ulua Street, Honolulu, Hawaii 96821, Tel.: (808) 373-4077 |
| • Kimberton, Penna. | Kimberton Farms School, West Seven Stars Rd., Kimberton, Penna. 19442, Tel.: (215) 933-3635 |
| • Los Angeles, Cal. | Highland Hall School, 17100 Superior Street, Northridge, Cal. 91324, Tel.: (213) 349-1394 |
| • New York, N.Y. | Rudolf Steiner School, 15 East 79th Street, New York, N.Y. 10021, Tel.: (212) LE 5-2130 |
| • Sacramento, Cal. | Sacramento Waldorf School, 3750 Bannister Road, Fair Oaks, Cal. 95628, Tel.: (916) 961-3900 |
| San Rafael, Cal. | Marin Waldorf School, 160 N. San Pedro Rd., San Rafael, Cal. 94901, Tel.: (415) 479-8190 |
| • Sebastapol, Cal. | Summerfield School, 500 North Main St., Sebastapol, Cal. 95472 Tel.: (707) 823-5591 |
| • Spring Valley, N.Y. | Green Meadow School, Hungry Hollow Road, Spring Valley, N.Y. 10977, Tel.: (914) EL 6-2514 |
| • Washington, D.C. | Washington Waldorf School, Hearst Hall, Wisconsin Avenue at Woodley Road, Washington, D.C. 20016, Tel.: (202) 362-3705 |
| ★•Wilton, Mass. | High Mowing School, Wilton, N.H. 03086, Tel.: (603) 654-2391 |
| • Wilton, Mass. | Pine Hill Waldorf School, Bennington Battle Trail, Wilton, N.H. 03086, Tel.: (603) 654-6003 |

For additional, current Waldorf School initiatives in U.S.A. see page 89 of this issue.

CANADA

- | | |
|-------------|---|
| • Toronto | The Toronto Waldorf School, Box 220, 9100 Bathurst St., Thornhill, Ontario, L3T 3N3, Tel.: (416) 881-1611 |
| • Vancouver | Waldorf School, 2725 St. Christopher Road, North Vancouver, V7K 2B6, British Columbia, Tel.: (604) 985-7435 |

EUROPE

WEST GERMANY

The German Schools are associated in Bund der Freien Waldorfschulen e.V., 7 Stuttgart 1, Haussmannstrasse 46, Telefon 0711/23 29 96.

Achberg	Freie Schule Achberg, Waldorfschule e.V., Kirschstrasse 1, 7988 Neuravensburg, Tel.: 07528/71 00
★ Benefeld	Freie Waldorfschule Landschulheim Benefeld, 3036 Bomlitz-Benefeld üb. Walsrode/Hann., Tel.: 05161/40 21 u. 40 22
Berlin	Rudolf Steiner Schule Berlin, Auf dem Grat 3, 1000 Berlin 33, Tel.: 030/8 32 79 86
o Berlin	Emil Molt Schule, Freie Waldorfschule für Erziehungshilfe, Claszeile 60—66, 1000 Berlin 37 (Zehlendorf), Tel.: 030/815 57 57 u. 815 20 61
Bielefeld	Rudolf Steiner Schule, An der Stiftskirche 13, 4800 Bielefeld 1, Tel.: 0521/8 59 08
Bochum	Rudolf Steiner Schule Ruhrgebiet, Hauptstrasse 238, 4630 Bochum 7, Tel.: 0234/2 81 31
Bonn	Freie Waldorfschule Bonn-Köln, Brunnenallee 30, 5303 Bornheim-Roisdorf, Tel.: 02222/39 80
Braunschweig	Freie Waldorfschule Braunschweig, Kralenriede 73, Tel.: 0531/35 22 00
Bremen	Freie Waldorfschule Bremen, Toulér Strasse 3, 2800 Bremen 1, Tel.: 0421/44 78 02
Dortmund	Rudolf Steiner Schule, Mergelteichstrasse 45, 4600 Dortmund 50, Tel.: 0231/71 38 98 <72 07-1>
Engelberg	Freie Waldorfschule Engelberg, 7065 Engelberg Post Winterbach/Württ., Tel.: 07181/7 04-1
Essen	Freie Waldorfschule, Schellstrasse 47, 4300 Essen 1, Tel.: 0201/47 39 58
Esslingen	Freie Waldorfschule Esslingen, Zweigschule Engelberg, Geschäftsadresse: Landenbergerstrasse 28, 7300 Esslingen, Tel.: 0711/31 46 15
Evinghausen	Freie Waldorfschule Evinghausen, 4550 Bramsche—Evinghausen, Tel.: 05468/4 24
Frankfurt	Freie Waldorfschule, Friedlebenstrasse 52, 6000 Frankfurt 50 (Eschersheim), Tel.: 0611/51 15 89 u. 52 34 92
Freiburg	Freie Waldorfschule, Schwimmbadstrasse 29, 7800 Freiburg i. Br., Tel.: 0761/7 70 17
Freiburg	Freie Waldorfschule Freiburg, Parallelzug St. Georgen, Zechenweg 2, 7800 Freiburg, Tel.: 0761/4 12 14
Göppingen	Freie Waldorfschule Filstal, dtzg. Sitz 7342 Auendorf-Bad Ditzenbach, Tel.: 07334/56 01
Hamburg	Rudolf Steiner Schule, Wandsbeker Allee 55, 2000 Hamburg 70 (Wandsbek), Tel.: 040/68 50 00
Hamburg	Rudolf Steiner Schule Nienstedten, Elbchaussee, 366, 2000 Hamburg 52, Tel.: 040/82 99 17
Hamburg	Rudolf Steiner Schule in den Walddörfern e.V. Hamburg-Bergstedt, Bergstedter Chaussee 203, 2000 Hamburg 65, Tel.: 040/604 70 90
Hannover	Freie Waldorfschule, Rudolf-von-Bennigsen-Ufer 70, 3000 Hannover 1, Tel.: 0511/88 01 38 u. 88 26 96 (Kindergarten. 88 37 71)
Heidenheim	Freie Waldorfschule, Ziegelstrasse 50, 7920 Heidenheim/Brenz, Tel.: 07321/4 10 38/39
Homburg/Saar	Freie Waldorfschule Homburg/Saar, Parkstrasse, 6652 Bexbach, Tel.: 06826/32 60
Karlsruhe	Freie Waldorfschule Karlsruhe, Im Eichbäumle 1a, 7500 Karlsruhe 1, Tel.: 0721/68 80 81/82
Kassel	Freie Waldorfschule Kassel (einschl. Berufsbildendes Gemeinschaftswerk mit Ausbildung für Facharbeiter u. staatl. anerk. Erzieher), Hunrodstrasse 17, 3500 Kassel-Wilhelmshöhe, Tel.: 0561/3 20 15
Kiel	Freie Waldorfschule Kiel, Hofholzallee 20, 2300 Kiel, Tel.: 0431/52 38 14
Krefeld	Freie Waldorfschule Krefeld, Kaiserstrasse 61, 4150 Krefeld, Tel.: 02151/5 31 57
★ Loheland	Rudolf Steiner Schule Loheland, 6411 Künzell 5 b. Fulda, Tel.: 0661/69 09
Lübeck	Freie Waldorfschule Lübeck, Tel.: 0451/7 85 52; Dieselstrasse 18, 2400 Lübeck-Eichholz
Mannheim	Freie Waldorfschule, Neckarauer Waldweg 131, 6800 Mannheim 24, Tel.: 0621/85 10 81
Marburg	Freie Waldorfschule, Ockershäuser Allee 14, 3550 Marburg/Lahn, Tel.: 06421/2 52 56

Munich	Rudolf Steiner Schule, Leopoldstrasse 17, 8000 München 40, Tel.: 089/34 81 42 u. 39 62 07
Nürnberg	Rudolf Steiner Schule, Steinplattenweg 25, 8500 Nürnberg, Tel.: 0911/59 30 77
o Nürtingen	Rudolf Steiner Schule, Erlenweg 1, 7400 Nürtingen, Tel.: 07022/3 17 67
★ Ottersberg	Freie Rudolf Steiner Schule, Amtshof 5, 2802 Ottersberg 1, Tel.: 04205/3 66
Pforzheim	Goetheschule—Freie Waldorfschule, Schwarzwaldstrasse 66, 7530 Pforzheim, Tel.: 07231/29 71-3
★ Rendsburg	Freie Waldorfschule, Nobiskrüger Allee 75/77, 2370 Rendsburg, Tel.: 04331/2 35 51
Reutlingen	Freie Georgenschule, Moltkestrasse 29, 7410 Reutlingen, Tel.: 07121/3 65 04 u. 2 20 15-0 17
★ Schloss Hamborn	Rudolf Steiner Schule Landschulheim Schloss Hamborn, 4791 Borchten 3—Schloss Hamborn, Tel.: Paderborn 05251/38 92 10
Stuttgart	Freie Waldorfschule Uhlandshöhe, Haussmannstrasse 44, 7000 Stuttgart 1, Tel.: 0711/24 02 41 u. 24 02 42, Kindergarten 24 02 75
Stuttgart	Freie Waldorfschule am Kräherwald, Rudolf-Steiner-Weg 10, 7000 Stuttgart 1, Tel.: 0711/29 18 20 (Kindergarten: 22 47 47)
o Stuttgart	Michael Bauer Schule, Freie Waldorfschule mit Förderklassenbereich Othellostrasse 5, 7000 Stuttgart 80, Tel.: 0711/73 46 36
Tübingen	Tübingen Freie Waldorfschule, Frischlinstrasse 4, 7400 Tübingen, Tel.: 07071/2 21 19
Überlingen	Freie Waldorfschule am Bodensee, 7770 Überlingen-Rengoldshausen, Tel.: 07551/6 30 77-78
Ulm	Freie Waldorfschule Ulm mit angeschlossenen Sonderklassen für Lernbehinderte, Römerstrasse 97, 7900 Ulm, Tel.: 0731/3 08 94
Wahlwies	Freie Schule im Pestalozzi Kinderdorf Wahlwies, 7768 Stockach 14, Tel.: 07771/20 36
★ Wanne-Eickel/ Herne	Hiberniaschule, Holsterhauser Strasse 70, Postfach 2849, 4690 Herne 2, Tel.: 02325/4 10 81
Witten	Rudolf Steiner Schule Witten, z. Zt. Mergelteischstrasse 45, 4600 Dortmund 50; Schulbüro: Erica Spies-Wolff, Gropiusweg 15, 4630 Bochum, Tel.: 0234/70 42 75
Würzburg	Freie Waldorfschule, Oberer Neubergweg 14, 8700 Würzburg-Hdfl., Tel.: 0931/8 66 20
Wuppertal	Rudolf Steiner Schule, Schluchstrasse 21, 5600 Wuppertal 2 (Barmen), Tel.: 0202/8 12 33 u. 8 09 69 (Kindergarten: 8 33 71)
o Wuppertal	Christian Morgenstern Schule, Waldorfschule für Erziehungshilfe, Haderslebenerstrasse 14, 5600 Wuppertal 2 (Barmen), Tel.: 0202/8 26 44

BELGIUM

Antwerp	Rudolf Steiner School, Charlottalei 29 & 3, B 2000 Antwerpen, Tel.: (031) 30.25.89
o Antwerp	Speelschooltje, Transvaalstr. 21, B 2600 Berchem, Tel.: (031) 37.76.07
o Antwerp	Hibernia School, Prins Albertlei 19, B 2600 Berchem, Tel.: (031) 30.50.40
o Antwerp	Parcivalschool, Lamorinièrest. 75, B 2000 Antwerpen, Tel. (031) 30.24.44
Brüssels	Ecole Rudolf Steiner, 227 Av. Molière, B 1060 Bruxelles, Tel.: 343.17.37

DENMARK

Aarhus	Rudolf Steiner-Skolen, Strandvejen 100-102, DK 8000 Aarhus C, Tel.: (06) 14 09 00
Copenhagen	Vidar Skolen, Rudolf Steiner-Skolen, Brogårdsvej 61, DK 2820 Gentofte, Tel.: (01) 65 71 18
Copenhagen	Rudolf Steiner-Skolen i Gladaxe, Krogshøjvej 53 A, DK 2880 Bagsvoerd, Tel.: (02) 98 98 21
Odense	Rudolf Steiner-Skolen i Odense, Lindvedvej 64, DK 5260 Odense, Tel.: (09) 14 46 83
o Vejle	Rudolf Steiner-Skolen, Gronlandsvej, DK 7100 Vejle, Tel.: (05) 88 17 97
o Vordingborg	Rudolf Steiner-Skolen, Kirketorvet, DK 4760 Vordingborg, Tel.: (03) 77 43 49

FINLAND

Steinerpedagogiikan seura — Föreningen för Steinerpedagogik ry. Lehtikuusentie 6, SF 00270 Helsinki 27

Helsinki	Rudolf Steiner koulu—Rudolf Steiner skolan Lehtikuusentie 6, Lärkträdsvägen, SF 00270 Helsinki/Helsingfors 27; Tel.: (90) 41 27 17
Lahti	Rudolf Steiner koulu, Sammalsuonkatu 15, SF 15900 Lahti 90, Tel.: (918) 3 19 22
Tampere	Rudolf Steiner-koulu, Pyynikintie 2, SF 33230 Tampere 23, Tel.: (931) 2 30 2.

FRANCE

Chatou b. Paris	Ecole Perceval, 5 Avenue d'Eprémesnil, F-78400 Chatou, Tel.: 966-16-64
o Franchesse	Ecole Rudolf Steiner, Château de Bouquetraud, F03160 Franchesse
★ Laboissière	Ecole Internat Rudolf Steiner, Laboissière-en-Thelle, F-60570 Andeville, Tel.: 452-62-05
Verrières b. Paris	Libre Ecole Rudolf Steiner, 62 rue de Paris, Amblainvilliers, F 91370 Verrières-le-Buisson, Tel.: 011 38 12
Strasbourg	Ecole libre St. Michel, 67e, Route des romains, F 67 Strasbourg-Koenigshoffen, Tel.: 30 19 70

UNITED KINGDOM (GREAT BRITAIN)

The Association of Rudolf Steiner (Waldorf) Schools in the British Isles: Steiner Schools Fellowship, Emerson College, Forest Row, Sussex, RH 19 5JU, Tel.: 034 282 2238

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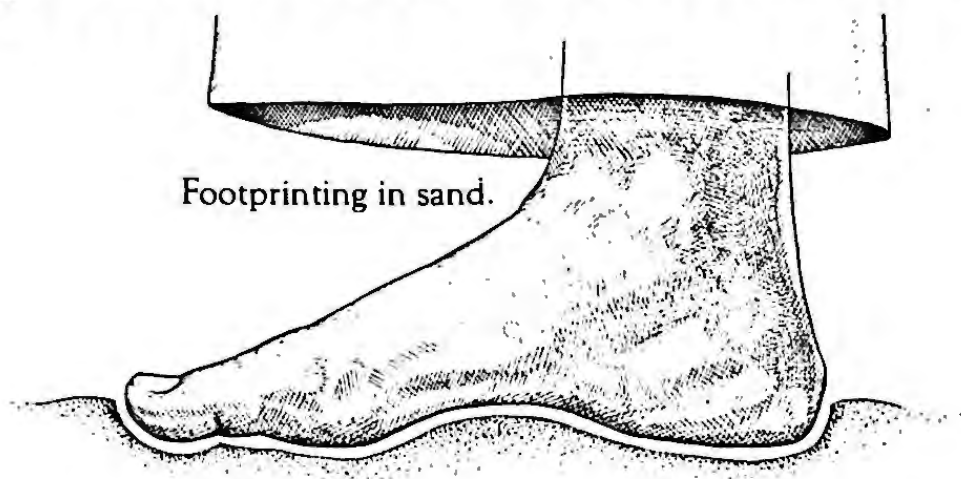
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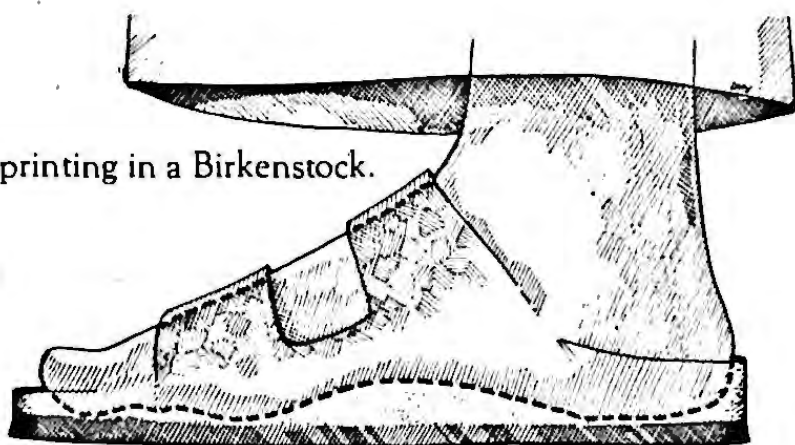
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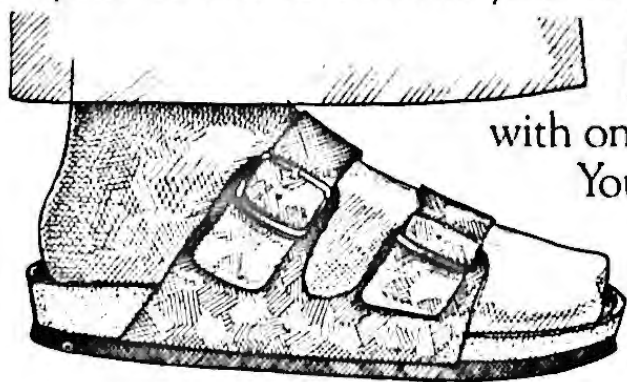
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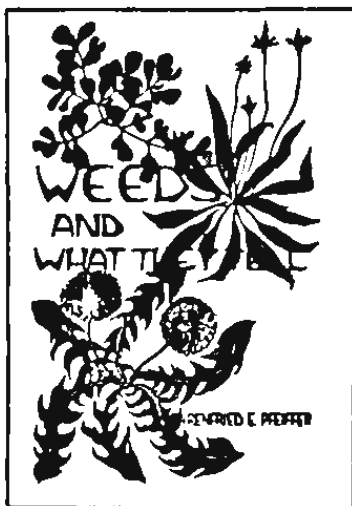
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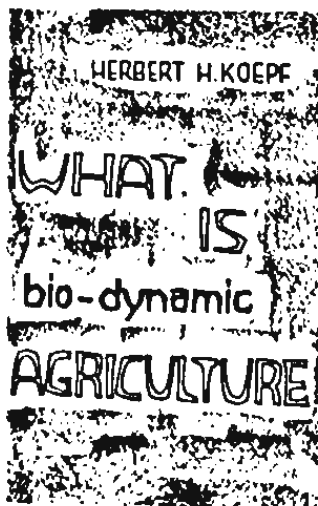
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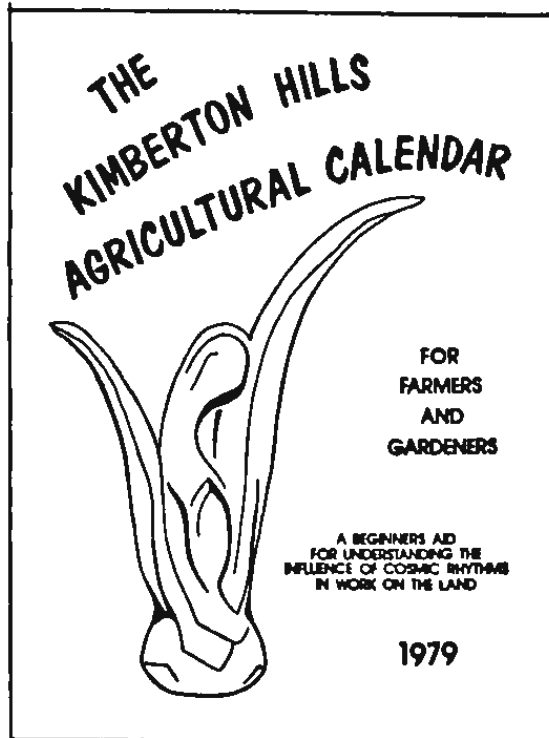
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