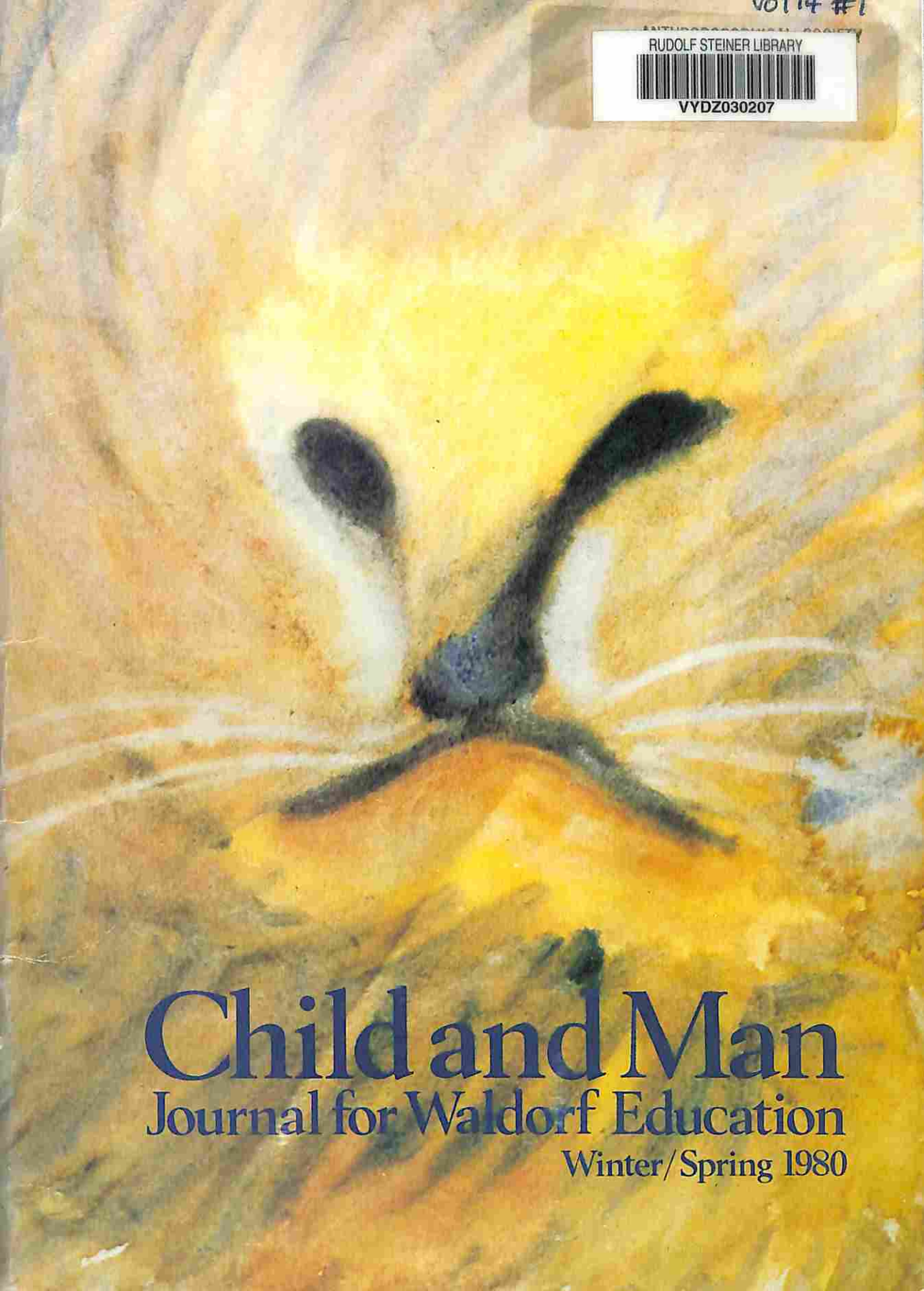


VOL 14 #1

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An abstract painting of a child's face, rendered in a soft, painterly style. The face is composed of warm, blended colors: a pale yellow and white for the forehead and cheeks, and a darker, more textured brown and orange for the lower face and chin. The eyes are represented by two dark, curved strokes, and the mouth is a simple, dark, curved line. The overall effect is one of gentle, organic form.

Child and Man

Journal for Waldorf Education

Winter/Spring 1980



Child and Man

Here all mankind is equal: rich and poor alike, they love their children.
EURIPIDES, *Heracles*, (c. 422 B.C.) tr. William Arrowsmith.

Front Cover: *Watercolour painting from Man and Animal, Main Lesson, Class 5, Michael Hall . . . 'The balance of the three soul forces depicted by eagle, lion, bull . . . ' See page 18*
Opposite: *'I call them Michael children . . . a path of initiation through doubt, failure, pain and aloneness'. Photo taken at Peredur Farm. See page 26.*

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Contents

Editorial: Maladjustment – An Increasing Challenge to Education <i>E.H.</i>	2
Comment: State schools in W. Germany advised to look at Waldorf <i>R.L.</i>	3
Movement or Television <i>Audrey McAllen</i>	6
Violence in School <i>Alan Howard</i>	9
Sonnet <i>A.F.</i>	10
A Look at the Causes of Maladjustment <i>Joan Rudel</i>	11
Gates of Hell . . . Keys of the Kingdom <i>Brien Masters</i>	16
Steiner Education Speaks Out <i>Hetti Brice</i>	22
Remedial Education Today <i>Stanley Price</i>	27
Health and Movement <i>Sibylle Alexander</i>	31
Book Reviews:	
<i>Anthroposophical Medicine J.G.</i>	34
<i>Vladimir Soloviev: Russian Mystic E.H.</i>	36
<i>Understanding Children's Drawings</i>	37
<i>For the Fun Of It M.L.</i>	38
<i>Books Received</i>	40
<i>Tales the Harper Sang</i>	41
<i>Parzival J.B.T.</i>	42
World List of Waldorf (Rudolf Steiner) Schools	43

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Editorial

Maladjustment — An Increasing Challenge to Education?

It is fitting that through the 'Year of the Child' we should become more aware of 'those children who are not able to share the benefits of our present civilisation.

In her article 'A Look at the Causes of Maladjustment' Joan Rudel has not only indicated the causes of psychological disturbances in children but has pointed to the rapid increase of symptoms during the last decades. Whereas the word 'maladjusted' came into use only in the 1920s, since that time there has been a remarkable development in the growth of special schools and Child Guidance Clinics to deal with the problems involved. It has become more and more widely recognised that the pressures of our modern way of life are creating, on the one hand, all kinds of nervous disorders and, on the other, delinquent tendencies, including theft, destructive behaviour and even murder.

However, we need to realise that nearly all children today are under the same negative influences as those recognised as maladjusted. Countless parents have problems with children's nervous fears, sleeplessness and lack of ability to concentrate. And although they may be conscious of the harmful influences of their surroundings, they do not know how to counteract these. We have to face the fact that nearly all children today suffer from the incessant

noise of traffic, of mechanical time-savers in the home, from the use of processed foods, from the lack of rhythm in eating and sleeping, and, most insidious of all, the effects of radio and television, which destroy the imaginative and creative powers natural to healthy children. Hence all education today needs to be a healing art.

Difficulty in arousing interest

Rudi Lissau in 'Comment' refers to the national weekly German magazine 'Die Zeit' which recognises the increasing difficulty which teachers find in arousing interest in their pupils. It is pointed out that the Waldorf Schools are flourishing while the state system is failing. What is not realised is that those who teach in the Waldorf Schools cultivate a wider understanding of the human being. They take into account the life of feeling and will, and through activating the imagination awaken living forces.

In this number attention has been turned especially towards the more extreme cases of disturbances; but the symptoms described are to be found among many so called normal children. It is a recurring theme in 'Child and Man' to describe how imaginative and artistic faculties can be awakened and how social relationships can be developed to overcome the many negative influences of modern life.

E.H.

Comment

State schools in W. Germany advised to look at Waldorf

Among German weekly magazines *Die Zeit* occupies an enviable position. It is generally considered to be independent of party allegiances, though on the whole more conservative than radical, and it reviews a wide field of international as well as specifically German problems. In its issue of 20.7.79 a Herr Bonhardt contributed an article on school reform and it was given pride of place in the first page. During the last ten or twelve years the German educational system had been subjected to certain reforms. One consequence was that the size of schools had grown very considerably — a feature not unfamiliar in this country — and this resulted in an ever increasing alienation of the pupils. Another consequence of the reforms was that more strongly than in Britain the selection of material and the method by which subjects were taught became increasingly more 'scientific' and this resulted in further alienation. Fewer and fewer pupils showed a genuine interest in what happened in school, so examinations became ever more important to bring more pressure to bear on the pupils, and suicides reached frightening proportions.

Herr Leonhardt's advice was to discontinue these reforms and have a good look at the German Waldorf schools. Why can these schools — more than 50 with about 40,000 pupils among them — flourish while others fail? Is there anything which the state system could learn from them? Herr Leonhardt disclaimed any personal interest in Steiner schools. He was no anthroposophist, he said, and there was no need to make propaganda for these schools as everywhere there were more applicants than places.

While it is unlikely that Herr Leonhardt's advice will be acted upon in the immediate future we are now in the situation that in one

country, at least, Steiner schools are no longer a fringe phenomenon, but a firmly established alternative to the national school system. In the last issue *Comment* pointed out that Steiner did not wish to found *private* or *independent*, but *free* schools, and that 'there was always the hope that eventually the Stuttgart Waldorf School might become a model for others, possibly even for state schools. What had been a hope in 1919 has now, after two generations of pioneering work, turned into a distinct possibility.

Free schools with a social impulse

In these circumstances it might be advisable to think aloud and ask ourselves what this situation means for the international school movement. We have no doubt that Steiner would have rejoiced, and in fact did rejoice, when men or women from the ranks of more conventional educational systems like Prof. Mackenzie and Miss Margaret Macmillan, came to learn from the example of the Stuttgart Waldorf School and its educational practice with a view of introducing into the educational sphere for which they were responsible whatever they found congenial in Steiner education. There is no doubt that teachers today would follow Steiner's example and to the best of their ability give unstinted help to any enquirer and encourage any body which wanted to spread as many features of Steiner schools as possible to a wider range of educational institutions.

Yet, there ought to be one proviso: that the other school or schools do not call themselves Steiner schools nor claim to teach 'according to the Steiner method' or to follow the curriculum of Steiner schools. The first reason for this proviso will be familiar to readers of *Comment*: a Steiner school is by definition a free school and as such cannot be made part of a state system which is organised by a bureaucracy and subject to the vagaries and pressures of party politics. Nor can it be an independent school in the traditional meaning of the term as the Waldorf impulse is a social impulse, not

concerned with providing a special type of education for the privileged.

Spontaneity and transformation

The second reason for our proviso is that Steiner did not give us a *method* in the conventional sense. He spoke of his *art* of education and expected his teachers to become creative artists in the sphere of education. This does not mean that every teacher, not even every class teacher, must be able to paint and draw, but that he learns to practise two creative activities inherent in every artistic creation: spontaneity and transformation. We might explain what is meant by looking at one of Cezanne's pictures and comparing it to a good colour photograph of the same landscape taken from exactly the same spot where the painter had been sitting during his work. —This comparison has actually been made a number of times and the results shown in books and exhibitions. —Beside the painting the photograph looks so dull that one marvels whatever made Cezanne sit down just on this spot and occupy himself with such an uninteresting subject.

The difference lies in the miracle of transformation which Cezanne wrought. Where the camera gives us a flat, 'objective' picture the artist emphasises certain features and thereby bestows on the picture a dramatic tension, life and significance. He establishes a personal relation to his subject and is able to communicate the excitement of his newly-won insight to us who are not blessed with his power of imagination. This is exactly what Steiner expected of his teachers: that their interest in the world was so strong and their imagination, through natural gift or conscious training, so alert that whatever they touched became dramatic, alive and meaningful. As soon as a teacher asks a longer established colleague, 'How do we treat this subject in class 6?', or, 'What do I do in class 7 according to our method?' he already shows his lack of awareness of Steiner's intentions. A school that runs according to 'the Steiner syllabus' and 'the Waldorf method' has already lost the right

to be called a Steiner school. But this is bound to happen every time where features typical of a Steiner school are copied and transferred to a school which is not permeated by the *spirit* of the Waldorf School.

Needs and expectations

Before continuing our argument we shall look at two special points. Why did we need Cezanne to open our eyes to the significance of a view which afterwards we were able to appreciate so much? The difference seems to lie in our varying degree of spontaneity. For Cezanne the landscape sprang to life in an instant, a relationship was forged between an object and a beholder. Out of his relationship to the class he teaches, out of an ever more sharpened awareness of their needs and expectations, the Steiner teacher learns to transform his subject matter. Thus Rudolf Steiner's art of education is based on the close connection of teacher and taught, on the teacher's devotion to his creative job and on his continuous study of the being of man, his development and his destiny.

The second point is a slight retraction. Of course, any teacher can ask his colleague for advice, in fact, he would be foolish not to do so. But he must not be under the illusion that there is a fixed and agreed way of tackling a particular job, and realise that what in the end will convince his class is his own enthusiasm and creativity. Steiner's own practice is helpful here. He did not perpetuate a system, but again and again created anew. The Rudolf Steiner Schule Hamburg was the only school apart from the Stuttgart Waldorfschule which started in his lifetime. The teachers there asked advice concerning the colours in their different classrooms. Steiner did not refer them to a definite scheme which already was in existence at Stuttgart, but gave them *another* sequence of colours. A second example: When at Torquay he sketched an outline of a syllabus to the teachers of what was eventually to become Michael Hall, it was not identical with the syllabus which five years earlier he had given to the Stuttgart school.

Underlying intention

So it is on the creativity of the teachers and not on a 'method' that a Steiner school is founded. But even so, creativity is not enough, essential though it is. A man can be a marvellous, inspired and creative teacher and yet unable to work at a Steiner school. For by definition such a school sets out to realise the intentions of the man whose name it proclaims. To find out what these intentions were; what, for instance, was the common intention underlying the Stuttgart and the Hamburg colour schemes is a task for which a lifetime is hardly too long. Once we have learned to appreciate the underlying intention we are free to realise it in a manner totally different from the one which Rudolf Steiner suggested for a different country two generations ago. To do this needs a constant involvement with the *totality* of Steiner's work.

A Steiner school then does not rest on an agreed method and a fixed syllabus. It is based on a body of teachers who are prepared to do two things: to transform creatively and spontaneously the material which they are bringing to their classes so that they have bread, and not stones to offer. This is what is meant by 'the art of education'. Then they must be prepared to engage in a lifelong study of the physical, psychological and spiritual being of man, his development and his destiny, to meditate on these matters and to communicate to, and discuss with their colleagues the results of this study. This is what is meant by a 'College of Teachers'. Unless these conditions are met neither can a Steiner school be founded nor said to exist in any meaningful sense of the term, even if years ago it had been properly founded and still pretends to the name of its former glory.

R. Lissau

Bread, and not stones . . . Newly completed building for the Free Waldorf School in Essen. Photo by Peter Happel.



Movement or Television

Recent findings monitored

by AUDREY McALLEN

Unless movement is present, no development is possible either in intellectual, artistic or physical ability. Once thinking becomes fixed, habitual, nothing new can enter; unless we 'keep moving' our joints stiffen and our flexibility is limited.

Hence life has decreed that children should live in a sea of movement almost from conception until they are adult. It is normal for a child to be busy all day in his home, playing, talking, imagining. The child who sits and does nothing disturbs us . . . is he sickening for something? If this is habitual we suspect something is not developing as it should. Similarly, the child who never relaxes, who is wild and unconscious of his movements, also attracts our attention and concern, something is wrong here, too . . . now it is too much movement; hyperactive is the term for children who consistently behave in this way.

For parents, this constant need for movement and activity on the part of their children can become a burden for them when they need a time for their own 'peace and quiet', and twentieth century technology has provided them with a safe and informative electronic baby minder, always available at any moment of the day, a never-ending source of fascination that can be relied upon to keep all the children quiet and in one place together . . . in other words, 'the box' or 'our Telly'.

Have we ever asked ourselves the difference between the 'having to be quiet' as imposed by the adult and the 'being kept quiet' by the TV? Periods of enforced 'inactivity' like Sunday church allow for swinging the legs – mindful not to kick the pew! – fiddle with the fingers, gaze and ponder at coloured windows, count the number of hymns yet to be sung, watch a money spider descend from the hat of the lady in front and try to sling a thread to her earring . . . in the last resort to make rabbits with your handkerchief.

Destroying capacities

TV is quite another matter. Here the children's gaze is riveted, the eyes slightly unfocused, so that the necessary movement which eyes must constantly make to keep healthy and retain their clear vision is inhibited, the jaw relaxes, the hands are stilled and the child's lively fantasy is unused as an imitation fantasy of grown-ups is imposed. An adult has a built-up store of concepts to bring to his perceptions; the young child has yet to acquire such a store, so the constantly changing perspective of objects and senses moving before his fixed gaze are not always recognisable. 'Oh, but *our* children are only allowed to see sensible and educational programmes' is an answer many thinking parents make when questioned on the desirability of TV in the home with free



Their movements are jerky and fidgety . . . Drawing by avid ten-year-old TV watcher.

access for their children. But this reply only avoids the issue . . . it is not *what* they watch, but the *effects of watching* on an immature and growing organism that is in question, a factor that teachers in Steiner schools have always brought to parents and which is now coming to the forefront in research on the effects of TV. For instance, our brain does not finish its growth until twelve years, neither does the capacity to reproduce perspective develop until about that age. The capacity to transfer our three-dimensional experience of space on to a two-dimensional plane is a basic achievement of human development and we owe it to the artist-scientists of the Renaissance for mastering this capacity and making it available for humanity generally. Yet nowadays we allow our children to gaze hour upon hour at an instrument which destroys this capacity by its mechanism.

For perspective is negated in the TV screen-picture.

Now that the first children who have had a TV environment since birth are well into

adulthood, we are beginning to reap the harvest of our unconscious lack of responsibility towards this process of watching which we have allowed our children – a habit that has filtered down to the 2-year age group where we find that pre-school children are watching TV more hours than they sleep!

What are parents, teachers and social workers observing today?

All wound up

Parents are beginning to awake to the fact that their children no longer talk – to them or each other. Speaking has ceased to be a communication for their ideas and activities, it has become mono-syllabic and is used for asking. Children no longer know how to deal with their 'own time', instead of occupying it with games and hobbies, they 'switch on' to see if something interesting is happening. They are content to sit, like our inactive child whose body is too heavy and unresponsive for him to use. Parents have noticed too that after 'watching' their children's movements are jerky and fidgety, they seem all wound up

and, just as they get normal, off they go for another bout of 'watching' and the whole process is repeated. One father relates how, when watching a programme about labour unrest in Cornwall with his 5-year old son, he asked him if he should explain it. "No, Daddy," came the reply, "I'm just watching."

Kindergarten teachers of long experience observe that indoors the children have less initiative than formerly, they expect the grown-ups to start something. They wait passively for something to stimulate them. Their play lacks the imaginative inventiveness that children once had. One of the TV generation writing about themselves describes . . . 'I see limp gestures and sedentary figures. We're tired, often more from boredom than exertion, old without being wise, worldly, not from seeing the world, but from watching it on television.' (Joyce Maynard. 'Looking Back'. Doubleday, N.Y. 1977).

When the TV set first arrived the writer could distinguish the 'watchers' in her class from the others by the difference in the way they sat and lack of limb control. After many years of working with children who have learning difficulties one sees clearly how

unconnected the present day child is with the interaction of hands and limbs. They do not bother to lift their legs high enough to throw a ball under them, the hand collides with the thigh. Also the left leg seems heavier than the right and harder for them to lift. When classes have been screened for learning problems, this symptom of limb heaviness is now general among children. Over the last years it has become apparent that children born in the '60's take longer to respond to therapy than those born earlier. Such evidence points to a sad depletion of the forces of life and growth and the ability to revive and progress when the opportunity is there.

The TV set is the one piece of technology in our home which is luxury equipment. Should we allow it to rob our children of faculties, interfere in their development and in the quality of our family life?

Audrey McAllen has retired from class teaching and is now a consultant on remedial education.

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Kindergarten teachers observe that children have less initiative . . .

Photo: Simon Carreras



Violence in School

From our North American Correspondent ALAN HOWARD

Trans World Airlines, like most of their competitors, publish a 'house journal' called *Ambassador*, which they distribute in all their aircraft for the benefit of their passengers. In September '78 anyone flying TWA would have had the doubtful pleasure of whiling away the time, some thirty five thousand feet above the earth, with an article on *Blackboard Jungle Updated*. It was about violence in American public schools. "Last year", its subtitle shouted at you in upper case type, "American schoolchildren committed 100 murders, 12,000 armed robberies, 9,000 rapes and 204,000 aggravated assaults against teachers and each other."

A terrible indictment – even for those already familiar with piecemeal reports of such things. Here was the sum total of it all for one year, all laid out in the starkest statistical analysis.

Getting tough won't cure it

And yet what can you expect? Wasn't this bound to happen sooner or later in a world where we compulsorily shut up our young people for four or five hours a day, and compel them to learn whatever the governing authorities say they should learn, by the simple process of not allowing them any other alternative if they don't? The miracle is that the figures are no higher – which, by the way, argues well for the fact that good work must also be being done somewhere in public education.

And the fact that this all happened in America mustn't lead us to imagine that America is the only place where this sort of thing is going on. This is not 'typically American'. This is something world wide – Trans World, in fact! These figures are so large simply because America is so large.

And it will get worse before it gets better. For although attempts are being made to 'get tough' with offenders, and though it will be possible to reduce these figures by 'getting tough, that won't cure the disease. It will only get rid of the symptoms. The disease will break out in other forms.

What is wrong is not the young people, but education itself; and the current idea of life reflected in education. You cannot change that by 'getting tough'. You can – and must – take restraining measures against violence in any case, and immediately; but you can't change attitudes overnight. Violence can be restrained by force, physical force; but the problems of education can only be solved spiritually.

Knowledge flogged into you

Public authority, in whom force is invested, has always feared large gatherings of people; and schools are no exception. The number of those to be taught always outweighs the teachers. Out of that fear grows intimidation, and bluff disguised as 'discipline'. Our young people are now beginning to call that bluff. It is a horrible call; but for all that it is a call for

a completely new approach to education. What they're getting now doesn't allow them to believe that there's anything better in their fellow man worth calling to.

For hundreds of years – and not so long before our time, either – it was believed that knowledge and discipline were the same thing, and had to be applied through the skin. Schools were places where both were flogged into you. It was the teachers who were violent then, not the taught. It is only recently that the idea is gaining ground that discipline is the mutual relationship between the old and young in the process of becoming more human *through* knowledge; and that there are other ways of establishing that relationship than by intimidation and bluff.

Co-operation is one of them. Co-operation is the mutual recognition of respect for all who partake in a common task. But it must be mutual. That there will also be wide differences between those co-operating, as of the learned and the unlearned, the old and the young, the naive and the experienced, the innocent and the wise, goes without saying. Those differences, however, in a mutual relationship, are no problem. It is when they are allowed to represent *a different kind of human being* that the trouble starts; when the teacher thinks himself a superior being to the child, the old to the young, and society as a whole to the individuals composing it.

Passion takes over

When we act upon assumptions like these there is bound to be tension. When we add a materialistic conception of life, and pervade all we do with the assertion that man is only an animal, that tension is compounded. Something has to give; and passion not reason takes over the consequences.

All violence which is not the premeditated evil deed of a mature adult, is the symptom of 'something rotten' in the state. What is 'rotten' in our state is the arid, intellectual, materialistic conception of man and the world that pervades education. It is made worse by pretending that compulsory public education is a wonderful benefit that must be forced on young people whether they like it

or not. Their unconscious, though as yet immature, feeling for freedom and human dignity rebels against it. Violence breaks out; and it is the recoil of the human spirit finding an outlet in instinct that it can't find in reason.

Fighting for its life

This is why what we are suffering from now will take so long to be healed. It will be healed; but it will take time. It is even now being healed in several public schools and communities, as this same article specifies later. But the widespread denial of the human spirit by the arrogant modern intellect is too deeply entrenched for any widespread immediate result. Therefore this violence, cruel, pointless, savage, vindictive, is what will go on as long as that denial is not challenged. Contradictory as it may seem, violence of this kind is a symptom of the best in human nature fighting for its very life in the worst way.

SONNET

If only I could reach into your inner mind,
What sorrow would I there find?
What gentleness of heart would there intrude,
Upon a silent interlude?
What tangled webs of love would there esteem,
The quietness that once had been?
And how would the glories of your day shine,
Amidst the words that would not rhyme?
And how would you comprehend
The misgivings that you feel, my friend?
And would your saddened thoughts search for,
The path that lies beyond the open door?
And would you feel at all unkind,
If I could read your inner mind?

Andy Fish, Class XII

A Look at the Causes of Maladjustment

by JOAN RUDEL

Ideas not widely known

Rudolf Steiner, born in 1861, died in 1925. Already in his lifetime his work in many practical spheres was well known. The establishment of the first Waldorf School* at Stuttgart in 1919 led to a widespread interest in his educational ideas. As well as lecturing in Germany, Holland and Switzerland, he was invited to give three educational courses in England, at Oxford in 1922, at Ilkley in 1923, at Torquay in 1924, and he was closely associated with Margaret McMillan, the pioneer of Nursery School education. The remarkable buildings he had designed in Switzerland aroused wonder in the architectural world. His suggestions and advice in the spheres of agriculture and medicine had led to the establishment of a Clinic and Bio-Dynamic farms, and Homes for handicapped children.

All these practical aspects of his work have multiplied and expanded throughout the world during the half-century since his death.

Yet knowledge of the ideas that gave birth to these realms of work has remained obscure. The path of inner self-development, which for Rudolf Steiner was the basis on which he built, has not become widely known. Yet those who are trying to develop further the work in these practical spheres, know that what they are able to achieve is based on the extent to which they have been able to take up and make part of their own inner life the suggestions Rudolf Steiner gave

regarding the path of self-knowledge and self-development. Along with other qualities, one strives in meeting the demands and tasks of everyday life towards a clear and objective faculty of thinking that reaches beyond the limits of the immediately sense-perceptible.

Diagnosis of root causes

Starting from these premises, it is perhaps understandable that, in approaching the problem of maladjustment, we tend in a Rudolf Steiner school to see it against the perspective of a wide historical and social background, rather than as a matter merely of the psychology of the individual, or the result of the emotional interactions within the small family circle. Obviously, therefore, our attempts at finding a suitable therapy will stem from our diagnosis of the root causes of the illness.

This article will be mainly concerned in stating and evaluating these causes.

Throughout history there have, of course, been criminals and evil-doers, individuals who acted against the laws of the society they lived in and even against the laws generally recognised as belonging to the status of the human being.

In the last fifty years or so of our Western civilisation, however, the proportion of the population that shows some form of maladjustment, whether on the side of petty or more serious crime, or on the side of minor or

* A school for normal children, founded with the help of Emil Molt, director of the Waldorf Astoria factory.

more acute mental derangement, is steadily increasing. It is hardly necessary to prove this point by quoting actual figures. One could refer to the recent report on the number of London schoolchildren who engage in stealing before puberty, or the violence and vandalism of football crowds, or the increase in cases of murder, the many battered children, even children who themselves murder. Such crimes are becoming commonplaces of life. On the other hand, there are growing numbers of people who develop neurotic, psychotic or schizophrenic illnesses.

Maladjustment in the age of childhood is, of course, only an early manifestation of a tendency towards one or other of these directions of imbalance.

If one stands back and takes a serious look of appraisal at these phenomena, one is driven to seek some cause for these deviations from what can be regarded as 'human' standards of behaviour.

Majority from urban areas

Naturally, the answer as to why these aberrations are becoming more prevalent must be a complex one, in some respects beyond the scope of a short article. I would like to suggest at least some of the major factors that we at Peredur have come to think are responsible for childhood emotional disturbances, and, of course, consideration of these causes influences the way we try to help our children to overcome their problems.

Apart from a few children diagnosed as autistic, the majority of our pupils over the years have come from urban areas: London, the Midlands, the Medway Towns, etc. It is interesting to look back over the last two centuries and see how these conurbations have come into existence.

The modern town has developed as the direct outcome of the Industrial Revolution and its subsequent effects. Prior to about 1780 England was largely a country of rural activities, including handicrafts under this heading as well as farming, and small towns. In town as well as country the population was

comparatively static, as travelling was such an arduous business. Of itself, this fact resulted in rather stable, closely-woven human families and communities. Then came the Industrial Revolution. Within a hundred years the centuries-old way of life had completely changed. As A. O. Henderson says:

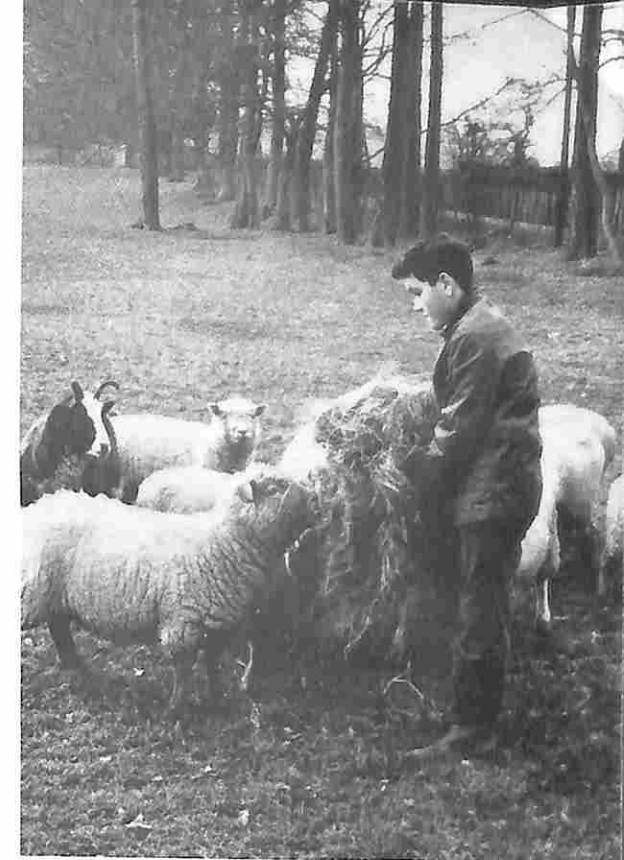
'It was one of the major transformations in history: in not more than a hundred years a Europe of country estates, peasant holdings and domestic workshops became a Europe of sprawling industrial cities: hand tools and simple mechanical contrivances were replaced by machines, the craftsman's cottage by the factory; steam and electricity supplanted the traditional energy sources — water, wind and muscle. Country folk, their former occupations redundant migrated to the mining and manufacturing towns to become the workers of the new age, while a professional class of entrepreneurs, financiers and managers, of scientists, inventors and engineers, sprang into prominence and expanded rapidly. This was the Industrial Revolution.'

Close-knit community

The first direct social effect of all this was the gradual breakup of the old social community. On the one hand, the worker must needs move where work was available — in the new factory town. On the other, the improvement in travelling facilities that was a side-product of the new mechanical inventions, such as the railways, also led to population movement. The full effect of these developments was only gradually felt. Even in the early decades of this century there was still a remnant of the old community relationship, especially in the country districts. But the ubiquitous automobile, and other related factors, have slowly eroded away most of this. It is interesting to read in this connection some of the autobiographical social studies of the late 19th and early 20th century, such as Flora Thompson's *Lark Rise to Candleford*, or Marjorie Hicks's *Young Yesterday*, describing childhood in a town, or Alison Uttley's reminiscences. The close-knit community



'The majority of our pupils come from urban areas . . .' Young people at Peredur Home School discover the joys of farming and craft work.



and family life still provided the majority of children up to this time with a secure and happy background, even if they did not possess as much of the world's material benefits as the modern child.

So, first, the advent of the machine for production deprived men of creative satisfaction in their work, while, later, the development of the machine for travel lessened the possibility of making close-knit, stable human relationships. A further aspect, and one that again has tended to break up the small community, and even family ties, has been the increase in means of communication – telephone, radio, television; then the further techniques of air-travel, so that finally the whole world has become, as it were, one village. But in a 'village' the size of the world, and, indeed, even in the large city, there are too many people for them to make real connections with each other, and one is forced to conclude that in the realms of human relationships 'small' is indeed 'beautiful'.

Astonishment at real country

A relationship which is as important to a man as his relationships with other people is a satisfying integration with the surrounding world, the whole world of nature and of natural substances. In this realm the machine has had an alienating influence. The village carpenter knew the 'feel' of the different woods; the farmer – and in farming mechanisation has only completely taken over since the Second World War – guiding his horse along the furrow, was sensitive to the degree of dampness in soil or air, to the sounds and signs of nature. A rich world of sense-experience lay open to him, and from this he added to his store of knowledge. He made a real first-hand contact with his surroundings. If one compares this with the insulated position of the tractor-driver in his safety-cab, not even observing what is around him as his radio drones on, one can see how, as this example is repeated over and over again in modern work-experience, men gradually become estranged from their physical surroundings, and how vandalism is the final

stage along this special road of lack of contact.

Television, too, which gives an experience – and that often an imaginary one – to the eye and ear alone, cuts man off from the rest of the wide and subtle realm of sense-experience. Some children who visited Peredur farm from a normal school and had never experienced the real country before, although they had seen it on the screen, were overcome with astonishment at the weight of the mud on their boots, and the enormous size of the horse and its smell and feel!

In concluding what is perforce a short and sketchy outline of a fascinating and extended phase of social history, and the impact of the machine-age on our lives, I would like to point to a few interesting parallels in the growth of maladjustment and the popularisation of certain machines.

Effects of machine age

In the *Report of the (Underwood) Committee on Maladjustment* (1955), we find on page 3, paragraph 15, the following statement:

'Maladjustment is a term first used in the 1920's and only widely adopted, in this country at least, since the second world war.'

One usually only beings to use a word when the phenomenon which it fits comes into being! Again, the *Report* says (Para. 42):

'In the late 1920s a few independent boarding schools began to cater especially for nervous and difficult children.'

In 1932 a local education authority FOR THE FIRST TIME (my italics!) opened a Child Guidance Clinic. (Para. 45).

By 1939 there were 17 clinics wholly maintained by local education authorities. (Para. 46).

By December 1954 there were 32 boarding special schools, 3 day special schools and 45 approved boarding homes. At the same date there were about 300 child guidance clinics ... (Para. 52.)'

There was a tendency some years ago to

deny that maladjustment was increasing, to say it was only being better 'diagnosed' or 'noticed'. One could just as well denigrate the crime statistics and say that the rise in crime is because we are only just beginning to 'notice' the number of crimes!

If one thinks seriously about the two or three decades during which this explosion in the number of schools and child guidance occurred, one will notice that it was in the 1920s that radio and cinema came within the reach of everyone, that during the 1930s the motor car became available to the ordinary family, and that the machine invaded every detail of life during the 1940s and 1950s, culminating in television. Before this period of time, the machine affected only a part of the population and had certainly far less effect on the lives of children.

Anatomy of destructiveness

The final words on the psychological effect of the machine age I will leave to the well known psychologist Dr. Fromm in his book *The Anatomy of Human Destructiveness*. He examines in detail the effect of applied technology on the average man. He says (pp. 326-332):

'Chronic boredom ... constitutes one of the major psychopathological phenomena in contemporary technotronic society, although it is only recently that it has found some recognition.'

Among the working class boredom is much more conscious than among the middle and upper classes ... They lack the genuine satisfaction experienced by many persons on a higher social level whose work allows them, at least to some extent, to be involved in creative planning, exercising their imaginative, intellectual and organisation facilities.'

Not the least dangerous result of insufficiently compensated boredom is violence and destructiveness.'

Reading his description of the state of the acutely bored:

'Such persons have no interest in anything, nor do they have any contact with anybody except of the most superficial kind ... They are effectively frozen, feel no joy – but also no

sorrow or pain ... The world is grey, the sky is not blue: they have no appetite for life and often would rather be dead than alive.'

One recalls the case history of more than one maladjusted child!

Finally, I would like to refer to another side of technology which has proceeded on a less overtly spectacular, and yet none the less influential, path of development than the machine, namely the progress of synthetic chemistry.

Causes of hyperactivity

In 1974, a Dr. Feingold published a book *Why your child is hyperactive*, the result of more than a decade of research into this problem in America. He lists some of the patterns of hyperactivity as marked fidgetiness, compulsive aggression, low tolerance for failure and frustration, short attention span, exceptional clumsiness, normal or high IQ but learning under-achievement. Again, this is a typical picture of some kinds of maladjustment.

Dr. Feingold has found, by experimenting with certain diets, that the fundamental cause of hyperactivity is the intake of chemical food additives, of which there are some 3,800 used in America, many of which, of course, have crossed the Atlantic. He cites case after case of children who have become different personalities on a natural diet, free from additives, and goes in detail into the nature and origin of various additives and their effects on human behaviour. This book and its findings merit a serious study by anyone attempting to help the maladjusted child. It shows that we must free ourselves from the idea that the cause of psychological symptoms must lie in the psychological realm. It makes it clear, too, that every aspect of the environment must be subjected to careful scrutiny if we are to effect more than a temporary easing of the problem for the individual child.

Joan Rudel is co-principal of Peredur Home School. This article is reproduced from *The Journal of the Association of Workers for Maladjusted Children*, Vol. 6 No. 1 with the kind permission of the editor.

(This article was followed by Part II, *A Look at the Therapy* by Siegfried Rudel).

Gates of Hell . . . Keys of the Kingdom

The Art of Dealing with Children's Temperaments

by BRIEN MASTERS

On the eve of a new academic year two children were playing in the bath, or more ostensibly – *having* a bath. Both descriptions held water! The one about to enter the first grade was being splashed by her younger sister. “O stop that at once, Jamie, otherwise I shall go to school for *ever*.” Result: immediate equanimity. Was this a remedial intuition, a threat that worked or a bit of both?

Apart from the delightful minutiae of life, there is a certain awe-inspiring breadth in human experience. The pre-natal embryo receives substance and form to meet the needs of its ever more indwelling spirit. Posthumously, the human frame and the portrait of individual destiny which came to living expression within and through it go their several ways. In between (while we are “having the time of our lives”) we journey as a kind of remedial pupil of the world as well as of our fellow passengers. One can only acknowledge that every experience – at school, therefore, every lesson – may become a remedial one. More so, perhaps, the more the teacher intends it; where authority and author join hands.

‘Marco, it would be better if you came and sat here.’

‘Robin, please tidy your desk at break, and take out the dead flowers.’ (Room for humour there!).

‘Once upon a time there lived three princesses’ (and now I must turn in Bridget’s

direction), ‘the youngest of whom was as beautiful as the sun.’

‘Thank you. Now I would like Duncan’s row to sing the next three lines.’

‘Look, Penelope: which of your diameters, would you say, go *exactly* through the centre of the circle?’

‘Tomorrow we will begin our main lesson on the Barbarian Invasions.’

Current of response

Not only every word, however (with its accompanying *tone* of voice), but also every gesture and every background thought can bring warmth and light into the curative sun that would shine from the heart of every teacher into his classroom practice. But whereas learning to walk, talk and think comes to every three-year-old and under as a birthright, the pedagogue will have to work behind the scenes – work hard – so that his gestures will flow spontaneously and meaningfully, so that helpful subtleties will speak through the inflections and timbre of his voice, and so that the truth, wisdom and striving which flood his life of thought can come to clear expression. Then, as well as his love for the children, will grow the invaluable love for the method which also works wonders. As well as the rose invisibly garlanding his teaching, there will be a host of other flowers, cultivated in quietude of soul and blossoming on the spur of the

inspired moment.

Imagine yourself revisiting Bosch’s ‘Christ mocked’, The Raphael Cartoons, Turner’s ‘Slavers throwing overboard the dead and dying’ (Boston), The Chichester 12th Century reliefs – some great work of art. New feelings flow as you stand before it. The eyes may fill with tears as new perceptions are awakened – perceptions of colour, form, line, juxtaposition, composition. Midst the tide of interaction and impressions in a class of children, the power of perception is ever awakening. But here the teacher’s soul is not bathed in timeless wonder, not in a passive sense; it is rather an active current of response both to questions and silences, to facial expressions – both those of awakened interest as a hand shoots up, as well as those of blank eyes as a seed falls onto stony ground. Even if the teacher is holding forth for several minutes on end, those minutes are not the inexorable stone wall of a radio broadcast; they are jostling with give and take, as the shuttle of the teacher weaves in and out of the threads which are strung between soul and soul, thus forming the fabric of the lesson.

Manifestations of temperament

Into this fabric, more especially, are woven those golden threads which form, one might say, a remedial undershot in the general pattern of learning and education. Among these, one recognises the work on the temperaments.

Because of the negative implications of the word ‘temperamental’ it is all too easy for a newcomer to Steiner’s approach to the four temperaments to meet the concept with some reserve. The temperaments are only an *obstacle* to human development, however, when present in an extreme form. To mention a couple: the insensitivity, the violence maybe, or even megalomania of untamed choler; the feather-drifting, shallow-mindedness, the gathering-no-moss, the shadowless lack of commitment, the frustrating instability, the reed-in-the-windiness of the runaway sanguine. Yet, how welcome in the life of society are these

temperaments in their *positive* manifestations! The heart and soul of the party, the dependable leader, the friend who notices, the touch which brings joy and beauty into the environment, the person in whose presence one feels at ease and many other qualities may well receive their embassy at the hand of a ruling temperament that has been well cultivated.

The educator – and this includes the parent – is in a position to help begin this process of cultivation. In clothing the young melancholic externally in blue, one is depending upon him to create the complementary orange shade within. A potential balance is thereby brought about. Seating like by like works on this principle.

But this is only preparing the ground. In the lower school years one seeks to begin *in* the mood of the temperament and then lead over. The balance is not a complete balancing out. In form-drawing, for example, the phlegmatic can first wallow in his complete, self-sufficient circle; but then he will have to bestir himself to create a form within, perhaps a cross or a pentagram.

Unquivering radiance

For the same child there might be a story of a pumpkin, a very Ober-burgermeister of button-popping rotundity, who goes through all the agonies of having its precious leaves disturbed, being lifted lock, stock and barrel from its shady compost heap into some objectionable, axle-squeaking wheelbarrow, galvanized, cold and hard; after which it is put on the harvest table, deprived of those lovely juices which were hitherto permanently on tap. Then it suffers the remorse of having saw-edged slits hacked into its much self-admired, harvest-moon-orange jacket; of having its lip-licking innards removed and its beautifully formed seeds – each one cushioned in exquisite, mouth-watering fleshiness – ruthlessly discarded and swept into the discomfort of a waste bucket. Finally, however, there emerges the healing joy of the light shining into autumn’s darkness as the Hallowe’en candles glow protected inside, casting a

mellow, unquivering radiance for all to see.

In such ways one causes winds gently to blow which enable the temperaments to fill their sails so that they are not hurled against the rocks of destruction, or left high and dry to decay on lonely beaches, but may steer their respective courses and bring their cargoes safely to shore for the benefit of others.

Clash of cymbals in bar 34

Less deeply seated than the temperaments are the so-called soul forces: thinking, feeling and willing. Our own age is witness to these running riot – often three quite separate riots. A. C. Harwood pointed out the connection between this and the prophetic quality of Shakespeare's Hamlet, Othello and Lear. What armour can be forged against this attack from within?

Take *will* – let's say still a bachelor, unwedded to or, even worse, untempered by feeling or thought. Hogging the stage or the road; bulldozing through committee meetings; uncharitable in borderline situations; rambling unchecked towards the monopolies; instead of green-fingered, steel-footed in the garden, rooting up lilies that would have flowered next year together with the docks that are out of place; and similarly, in the garden of human relationships, dogged, blinkered, unbending, foot-putting-in.

If only that tragically blind, unbigamous *will* had said grace before meals; had folded its pyjamas regularly; had taken more care over thankyou letters; had had to wait until bar 34 to clash its cymbals in the class orchestra every Thursday; had been told in vivid terms about the *aftermath* of an avalanche; had been led more deliberately, more artistically to extract the *law* of how the steam-engine works, how its force is harnessed, how altruistically it was put to use in some instances, how devastatingly anti-social in others; had met teachers who began and ended lessons punctually; had had a nanny who *meant* what she said; had been cajoled to enjoy its carrots and cabbage more; had been blessed with an uncle who had control over his cigarette-case; the will of such a soul may

not have needed a lever to move the world for the better.

Or, to highlight something more specific in the same soul realm; the ninth year is a time when the child's will pulsates with new vigour. There is a physiological foundation for this, though for some people their vivid drawings would be testament enough. A nine-year-old's lion doesn't need a court circular to inform us he is king of the jungle. Through 'the curriculum' the children see how each species carries its nature into its form, right into the will – the instinctive will: talon of osprey, kangaroo's hind-leg, incisor of rat, hoof of horse, shell of abalone, pig's snout, nose of fox, flurrying flight of lark, jelly of jelly-fish. By contrast, man is encumbered with no cul-de-sac of form. How salubrious is this picture of a non-earth-bound creature, as opposed to the animal kingdom, for the child at this age. And then, as this queue-barging Norseman of 9-10 is transformed into the youth of Hellas, he/she meets the balance of the three soul forces depicted by eagle-lion-bull and epitomised in the sphinx. So that, if the therapy beneath the subject matter is strong at work, the triune beauty of these forces will become an experience in the Olympus of the soul and will go on echoing throughout life.

Myopic or needing a buffer

There is another balance, often very delicately poised, that needs the attention of the teacher who would bring the run-of-the-mill bread and butter of education to the Toms, Dicks and Harrys of the unstreamed world in a beneficial way. This concerns the balance of the incarnating ego. During the 12th-13th year one may wish to teach *area*. The subject itself is psychologically hygienic as the child launches into new dimensions of inner exploration, yet the therapy for the ego lies in a different direction.

Suppose we are teaching sheared parallelograms of equal areas. This necessitates drawings both of illustration and of proof. The ego whose incarnating is too shallow is challenged to work particularly hard to grasp the latter. We may imagine the ego not quite



The enigma of historical relationships, or the pure narrative, the tense and brilliant drama . . . Fourteen-year-olds reach closer to historical character through their drawings.



being able to focus (from its spiritual home downwards) onto the retina of earthly experience. In this case, the struggle to 'see' why a rectangle and parallelogram on the same base and of equal height should be equal in area, and then to extend this thought to a whole family of sheared parallelograms, corrects, as it were, this spiritually myopic situation and brings the ego's focal point down.

For the other ego who is too deeply sucked in, who unlike his dreamy opposite is even in danger of becoming too materialistic, another aspect needs emphasising. This ego needs a buffer. The geometric proof is still necessary, of course, but the student will be encouraged to give more attention to the drawing itself, its proportion, the beauty of its symmetry, its colouring, the style of its title, etc.

Rose-quartz rock

A year later (grade 8) the same two egos will perhaps be given complementary projects by the class-teacher. The former will have to tell of the early years Garibaldi spent in supporting the cause of the young republics of South America; and then will have to jump to his triumphant entry into Naples where, contrary to expectation, he supports Victor Emmanuel's becoming king. In this way, the enigma of Garibaldi in his relationship on the one hand to republicanism and on the other to monarchy will be confronted by the young mind.

The other project will be the pure narrative, the tense and brilliant drama of the storming and capture of Palermo. On the surface, the same subject – the Risorgimento, together with dates, places, manoeuvres, maps, anecdotes, personalities and policies. The *treatments* of the subject, however, show how the one approach seeks to balance out the shallowness of the incarnation of the ego, the other, its over-plunging depth.

In such ways, through years of tactful, educational therapy, the rough diamonds, the rough tiger-eyes, rose-quartzes, obsidians and malachites begin to reveal their true lustre. For although the ego is in a sense

the most spiritual of all the entities considered here, it is nevertheless the rock upon which the Gods build their hope.

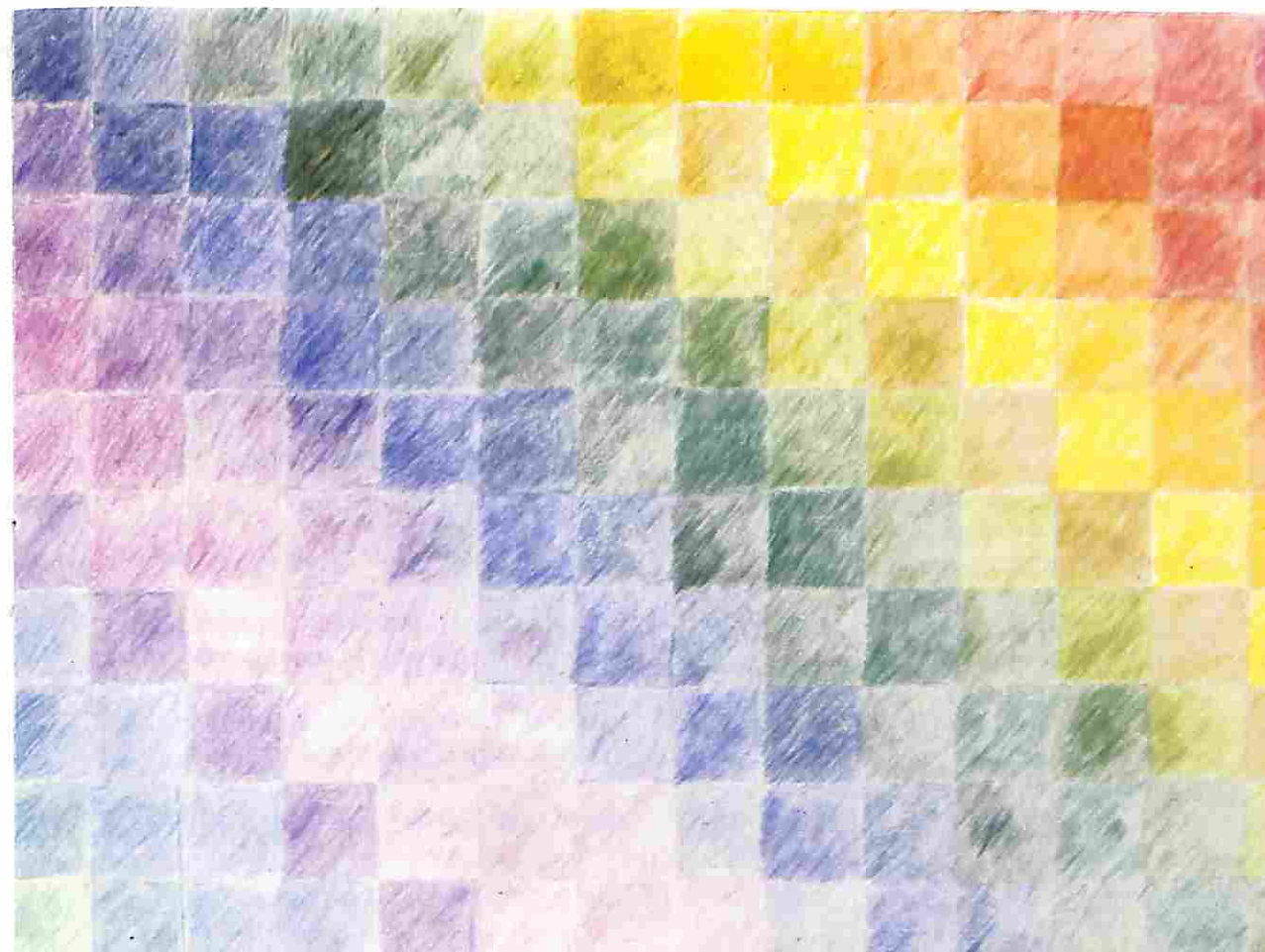
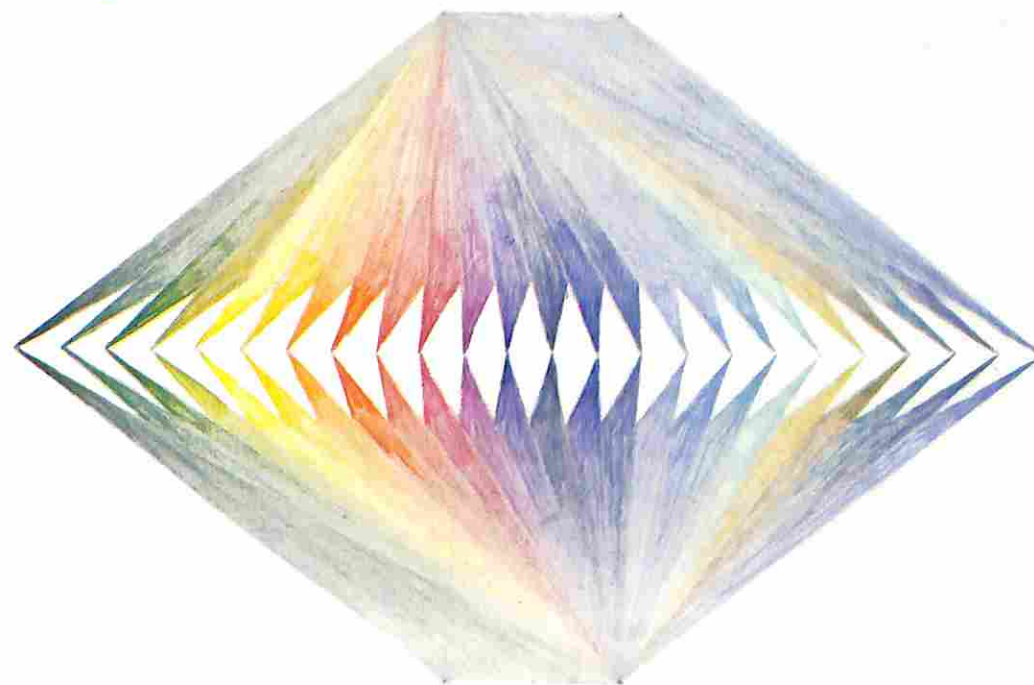
And in union with the Gods the teacher may keep before himself the certainty that this rock of the spirit, *which is man*, has the possibility of rising above the splash in which he finds himself in earthly life. Also that it has the possibility of transmuting the other members of his being. As the century moves on, in all probability the splash in the bath will get worse, will be superceded by real storm: will school therefore be obliged to go on for ever, or will the rock rise?

There are, of course, many more 'Keys of the Kingdom' on the teacher's bunch than those here delineated, keys of all shapes and sizes. Moreover, none of them opens unless the teacher has cut it himself. If the reader has been able to find a key to one of the keys he is seeking, this article will not have been in vain. The more the obstacles in the early, impressionable years of infancy, childhood and youth can help be removed, the freer will be the adult to pursue his path of development and to help others in the pursuit of theirs, to the end that the power of 'the gates of hell' may not prevail.

Brien Masters is taking his Michael Hall Class Eight on a six week music, drama and eurythmy tour of England this summer.

Facing page: 'Not quite being able to focus from its spiritual home downwards onto the retina of earthly experience . . .' or 'Encouraged to give more attention to the drawing itself, its proportion, the beauty of symmetry, its colouring . . .'
The geometrical drawings of Michael Hall fourteen-year-olds working at the concepts of Area.

Sheared Triangle of Common Area on a Common Base



Steiner Education Speaks Out

Curative Schools respond to the Warnock Report

by HETTI BRICE

Some seven years ago, a Curative Education Conference took place at St. Christopher's School, Bristol. Many ideas, thoughts, fears and hopes were exchanged. One hope stood out among the rest, shy, hesitant yet full of determination: That Rudolf Steiner Education be recognised in this country.

The years went by, the thought slept, dreamed and awoke many times and finally it seemed that a never to be repeated opportunity offered itself in the form of the Warnock Report.

Instigated by the Conservative Government and considered important enough to be carried through during Labour leadership, Mrs. Mary Warnock and a large team of distinguished members, chosen for a wide range of expertise, by no means only educational, formed a Committee that undertook to scan the whole of Curative and Remedial Education. The group was given six months to compile a document that would clearly define the facts and deal with the fundamental issues.

What is Education?

The first fundamental question was: What is Education? The Committee took many weeks to agree and to find a clear yet comprehensive answer to that first question. 'We hold', they said, "that education has certain long-term goals. The goals are first to enlarge a child's knowledge, experience and imaginative understanding and thus his awareness of moral value and capacity for enjoyment; and to enable him to enter the world after formal education is over as an active participant in society and a responsible contributor to it, capable of achieving as much independence as possible.

The educational needs of every child are determined in relation to these goals. The criterion by which to judge the quality of educational provision is the extent to which it leads a pupil towards the twin goals which have been described, towards understanding, awareness of moral values and enjoyment and towards the possibility of independence. Education, as we conceive it, is a good, and a specifically human good, to which all human beings are entitled."

The Warnock Report took four years to complete. During that time the team far surpassed its original aims, widened its intended purpose, travelled abroad in order to be in a position to compare ideas and facilities; they called upon every organisation to comment, offer advice (including the Steiner organisation which did not reply), they grew in understanding, deepened their awareness of the gigantic task and the huge gaps and inadequacies of some of the systems.

The result was a concise, searching document that stirred and shook to the roots the educational thinking in this country. Definite recommendations were made, covering every aspect of special education.

Shattering findings

Within a few weeks of its publication the document was sold out. Up and down the countryside meetings, conferences and discussion groups were organised to produce written answers to the document. Yet what mattered most was that people met, exchanged ideas and experiences. Some of the findings were shattering; i.e. one child in five in this country is likely to require special

education. In spite of social services, child guidance clinics, psychological and psychiatric expertise available, maladjustment is on the increase, etc. . . .

For the 'Steiner Conference Group' as we called ourselves, it was a unique experience. Our common aim was to have the voice of Steiner Education heard among the leading educational circles.

We also had a common conviction: We could truthfully claim that the Aims of Education as stated in the Report *is* the essence of Steiner Education and that by and large we achieve it.

Some 18 schools sent delegates to form a working group that undertook to answer the recommendations of the document. We became a very hard working group! Working together, each giving of his particular knowledge and experience. Each undertook various chapters to be thought through alone and a response brought back to the meeting at the next session.

I believe we learned to listen to each other, to formulate thoughts clearly and objectively, not only thoughts born out of Rudolf Steiner's wisdom, but of our own experience, failures, misunderstandings and personal struggles.

We had to crystalise our knowledge into a language that could be shared and understood without losing the inner truth of our thoughts. We experienced no conflicts and we worked as a harmonious group. Some of the issues were vital to our continued existence: Section 10 of the Education Act, already passed by Parliament, placed all Education in the hands of the State; one of the main recommendations of the Warnock Report was "One education for all, and the abolishment of special schools, particularly independent schools."

In fact one of the members of the Committee made the point very clear indeed: "The beautiful ancient home atmosphere, set somewhere away in the country, alienated from the day to day realities of life, with unqualified staff full of goodwill, is definitely out" he urged! He had, with one sentence, wiped out many of the Steiner

Homes.

Drastically altered attitude

However, the same man was also willing to spare many hours to listen to our claim of providing a unique and valid therapeutic approach to the problems of children today. His questions were searching and thorough. Satisfied that we had something concrete to offer, he became one of the driving forces behind the planning of our document. He dissolved the illusion we had that 'a stamp' of recognition was needed. No education, he claimed, is recognised or otherwise. Do it, be active, appear at conferences, state your ideas clearly, make yourselves heard and you will be recognised as a body to which authorities will send children.

The quiet, constructive work that has been done in this country for many years, together with a lot of individual effort have brought Rudolf Steiner Education to the notice of educational circles. Finally the document presented to the Department of Education on behalf of Rudolf Steiner Special Education has contributed to the fact that suddenly our methods are recognised as valid, comprehensible, to be sought, ideas that not only provide a high standard of education but also succeed where many fail.

The attitudes of educationalists and authorities have altered drastically. No longer the dubious curiosity towards some weird, religious, antiquated ideas, befogged in confusion of philosophy or theology. They met us with professional interest.

Our gratitude goes to those who in the past have sometimes made themselves unpopular by urging repeatedly for clarity of concept, for accurate knowledge and have fought against the woolly misquotations that earned us the name of charlatans.

It goes also to the many children who have sacrificed their early childhood, who have chosen pain, physical and emotional in order to allow spiritual values to grow in the barren, materialistic world of our 20th century.

Are we strong?

I choose to call them the 'Michael Children'

those whose Karma it is to have their soul and heart torn apart so that they can grow in courage and find the truth again through the forces of evil and like Parsival reach the Grail Castle of the new consciousness. Like him, their lives is a path of initiation through doubt, failure, pain and aloneness. Their voice is strong, spoken irrevocably to the ear of our conscience. Entitled 'To the Weak Ones' here are words addressed to the Adult World by a maladjusted boy:

*'You have called us half-strong, because you are weak
And thereby you have condemned a generation against which you have sinned.
We gave you two decades to make us strong, strong in love and strong in good will.
But you have made us half-strong because you are weak.
You have shown us no way that has a meaning
For you don't know the way yourselves
And you have failed to search for it because you are weak.
Your brittle "No" stood feebly before things forbidden.
We only had to shout a little, you took the "No" away
and made it "Yes" and this you called "Love".
Because you are weak you bought your peace and
quiet from us when we were little, with money for
the cinema and for ice-cream.
But you did not serve us with it, but yourselves and
your own comfort because you are weak, weak in love
and weak in patience, weak in hope and weak in faith.
We are half-strong and our souls are half as old as we are.
We make a racket because we don't want to cry,
For all the things you have failed to teach us.
We can do sums, we can read, we've been told to count the petals on a briar rose.
We know how foxes live and we know the*

*shape of the common horse-tail.
We have also learnt to sit still and raise our hands to tell
you about the fox and the briar rose.
But there are no briar roses in the cities — and no foxes,
and how to meet life you have not taught us.
We would even want to believe in God — in a God infinitely
strong and understanding who wills us to strive.
But you have not shown us anyone who is good out of his trust in God.
Your devotion has been in earning money
And the results of the football pools you murmur like prayers.'*

As Steiner Teachers and Anthroposophists we are called to ask ourselves: "Have we a courage that can match theirs, are we strong in love, strong in patience, strong in hope, strong in understanding, strong in knowledge, strong in inner certainty, strong in selflessness, strong in faith?"

The Warnock Report has been shelved, maybe it has even died and the hundreds of documents sent will lie like many thousand other books and papers on shelves in the dusty cellars of some DES department.

The living thinking that it engendered will not die. May it be as it often is with wars. At the onset the facts and ideas are clear, the battle then rages, the purpose gets forgotten. When it is over through pain and sacrifice a new strength is born.

Hetti Brice is principal of Pottersbury Lodge, a Rudolf Steiner School for maladjusted children.

The 63-page Response of the Rudolf Steiner Conference to the Consultative Document on the enquiry into the education of handicapped children and young people (The 'Warnock Report', Cmnd No. 7212) is available from Pottersbury Lodge, Towcester, Northants NN12 7LL.

Pages 24 and 25: Their voice is strong, spoken irrevocably to the ear of our conscience. Paintings that arose quite freely from the imagination of 'maladjusted' children at Pottersbury Lodge.

CHILD AND MAN

New Schools News

EDITORIAL *Colin Newsome, Folly Farm parent*

This issue of your Newsletter is rather special. At the New Schools Conference held at Folly Farm School, Ringwood in November it was decided that the new Waldorf schools should become responsible for editing the Newsletter, taking it in turn in successive years. It seemed fitting that Folly Farm should assume the editorial mantle first. Inevitably this first issue is, therefore, exclusively concerned with the new UK schools — and largely with the Ringwood Conference! I make no apologies for this! The need to go rapidly to press and the stimulus to contributors afforded by the Conference have virtually dictated it so.

It is hoped, however, that rather than feeling excluded on this occasion the more established schools will take heart from the dynamic — dare I say bio-dynamic — growth of Waldorf education represented by the new schools and groups, and perhaps strengthen their own links with them. The trends towards community living for teachers, even greater parent participation and a new approach to financial structure pose a number of challenges. There is by no means a total agreement between us all as to the best way to meet these problems, but rather a common bond of support for each new attempt to solve them. Also recognition of the need to maintain active communication links at all levels.

Flexibility and change

In a changing society it is vital to be flexible whilst maintaining the inherent character and stability of Waldorf educational philosophy as propounded by Rudolf Steiner. We are, in fact, reaching a point in the UK where greater freedom from the rigid constraints of the post-Victorian 'educational revolution' is in sight. As the last of the old Village Schools fade away and the closure of state schools gathers pace there has to be an alternative to fill the vacuum. The economic situation also hits hard at the traditional 'private' sector where rapidly inflating fees have to be charged in order to support and maintain ageing properties.

The recent UK Government inspectors report condemning the State schools for too narrow a curriculum and too much emphasis on examination results is a very heartening boost. The previous Government's report calling for greater parent participation is another sign of a change in basic thinking at the top. The whole UK educational policy is slipping towards the melting pot in increasing disarray. Reformation must follow.

Perhaps the community approach is the answer. If so, then it lies heavily upon parents to proclaim their faith to the widest possible audience and thereby create a situation in which the teachers can live out to the full their interpretation of Steiner education.

In Germany, Holland and Scandinavia there is much more acceptance and awareness of Waldorf education. The degree of State involvement varies but the principles are basically respected. In the UK we have a long way to go. Maybe by building up direct community involvement we will bypass the heavy hand of State intervention — if indeed it is ever offered. Meanwhile we can only gain strength by constantly redefining aims, fulfilling immediate needs and above all by keeping open all channels of communication both within the Waldorf and wider Camphill Movements and to the total community in which we must all flourish.

An invitation

This special 'new schools' issue is being circulated to all readers of *Child and Man* — not only UK subscribers. It is hoped that this will encourage other national groups to get together and produce their own newsletters for inclusion locally within future issues of the magazine.

Finally, I feel I must add that this Editorial is very much a personal view that has evolved through a growing association as a parent with Waldorf education, rather than as someone with a long background of Anthroposophy, or as a teacher. It is therefore very open to comment from those quarters and will, I hope, stimulate discussion in future issues.

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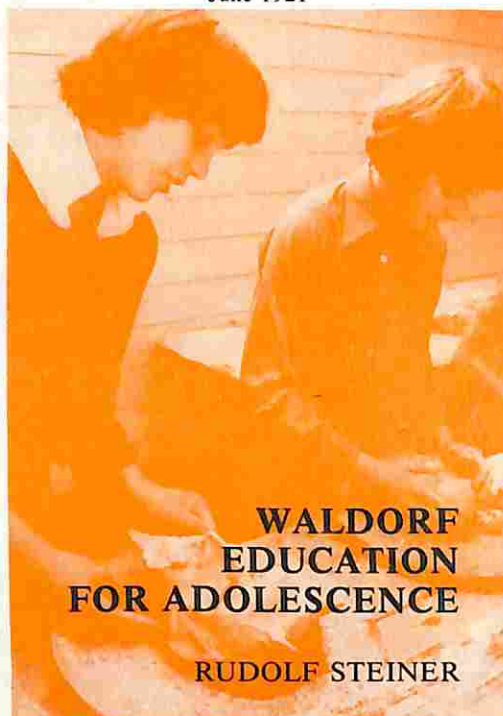
NEW PUBLICATION!*

WALDORF EDUCATION FOR ADOLESCENCE

Supplementary Course – The Upper School

Eight Lectures
given by
DR. RUDOLF STEINER

to the Teachers of the Waldorf School
in Stuttgart
June 1921



108pp text, paperback. Price £3.25 (including postage & packing)

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Remedial Education Today

A report on current practice in Waldorf schools
by STANLEY PRICE

From every side we hear nowadays how much more difficult children are today. Parents, teachers and organisations that care for children all experience how difficult modern children are compared with even ten or fifteen years ago. But there is a question which must be asked: Does this change originate in the children themselves or perhaps elsewhere? There is no doubt that what has changed considerably in the last ten or fifteen years is the environment into which children are being born. Consider our environment today: for most of the 24 hours of the day, and from every side, we are bombarded with noise, largely mechanical. Children are taught to read at an early age, and soon are subject to the world of advertising which clamours at them from the pages of every magazine. They are carried everywhere in cars and buses or whisked high into the air and projected to distant lands, experiencing nothing of the countries over which they pass.

Balancing

Growing children have to find a balance between themselves and the outer world, and also an inner balance between the members of their own being. It is this balancing process that is strongly affected by the surrounding world. To help and strengthen this balancing

is the aim of all remedial work.

The remedial work in Waldorf schools recognises four members of man's being, each reflected in the physical organisation:

1. The Ego, reflected in the system of nerves and senses; 2. The Astral, manifest in the rhythmic system, breathing and blood circulation; 3. The Etheric, active in the system of glands, life and nourishment; 4. The Physical, the basis of the material body. Each of these four has to find the right balance with each of the other members, and each of these must find a relationship to the world of nature and the whole environment, including the world that man has made. The first balance that has been achieved out of the experiences of the last incarnation, is revealed in the temperament. Here, one of the four members takes the leading role, giving us the four temperaments. Then comes the balancing of our members with the world – including people – around us, and this goes on until we are 18-21. Those children in whom the balance is not achieved, or in whom the balance has been disturbed, are in need of remedial or curative help. Rudolf Steiner has given clear indications of the particular sphere of art through which we can help. We must discover in the child where the lack of balance of the four members lies and then we can help.

The Ego

If the ego is too weak and does not enter fully into the rest of the organisation, we have children who are dreamers, or wake to wild enthusiasms. They are swayed too easily by outside influences, and are not able to deal with life.

Speech is the art that can help difficulties with the ego; where the ego is weak, speech that leans towards the musical, is full of rhythm and arouses the feelings will be most helpful. Music and especially training the memory for music are also helpful.

When the ego is too strong and enters too deeply into the organisation, there is a strong tendency towards materialism. Such children are too dependent on their physical body and can become degenerate and criminal.

Again the art of speech can help these children, but now we concentrate on the sense and meaning of what is spoken. Drawing forms which are usually grasped in thought also helps to prevent the ego from becoming too absorbed in the physical organisation. History lessons, in which the sympathies of the children are vividly engaged, help to prevent them becoming materialistic.

The Astral

Where the astral is weak and does not enter properly into the organisation, we get the child who is unable to concentrate, is distracted by every passing sensation, and cannot remember things from one minute to the next. Rudolf Steiner calls these the 'Cosmic' children. These children need to have their attention drawn over and over again to their hands and what their hands are doing. For example: in a written piece of work, it is the quality of the handwriting and not the content that is important. Drawing, in which neatness and exactness is required, also helps them. When they are fidgeting with something (which they do constantly), ask, "What are your hands doing?" instead of "What are you doing?" They should also listen to music, which changes from a gay, lilting melody into something solemn and thoughtful.

When the astral body is too strong and enters too deeply into the organisation, it produces children with strong physical bodies, but only able to grasp thoughts and ideas very weakly. Their movements are heavy and often clumsy, and in the more intellectual work of the class, they fall behind. These are the children Rudolf Steiner calls 'Earthly' children.

Colour is one of the greatest helpers of these children, so with painting one tries to lift them through the beauty of colour relationships into the world of colour and form. There is, in the souls of these children, an underlying melancholy, almost a darkness. Music that begins in a sad, minor key, and gradually changes to a triumphant major key is a great help to them.

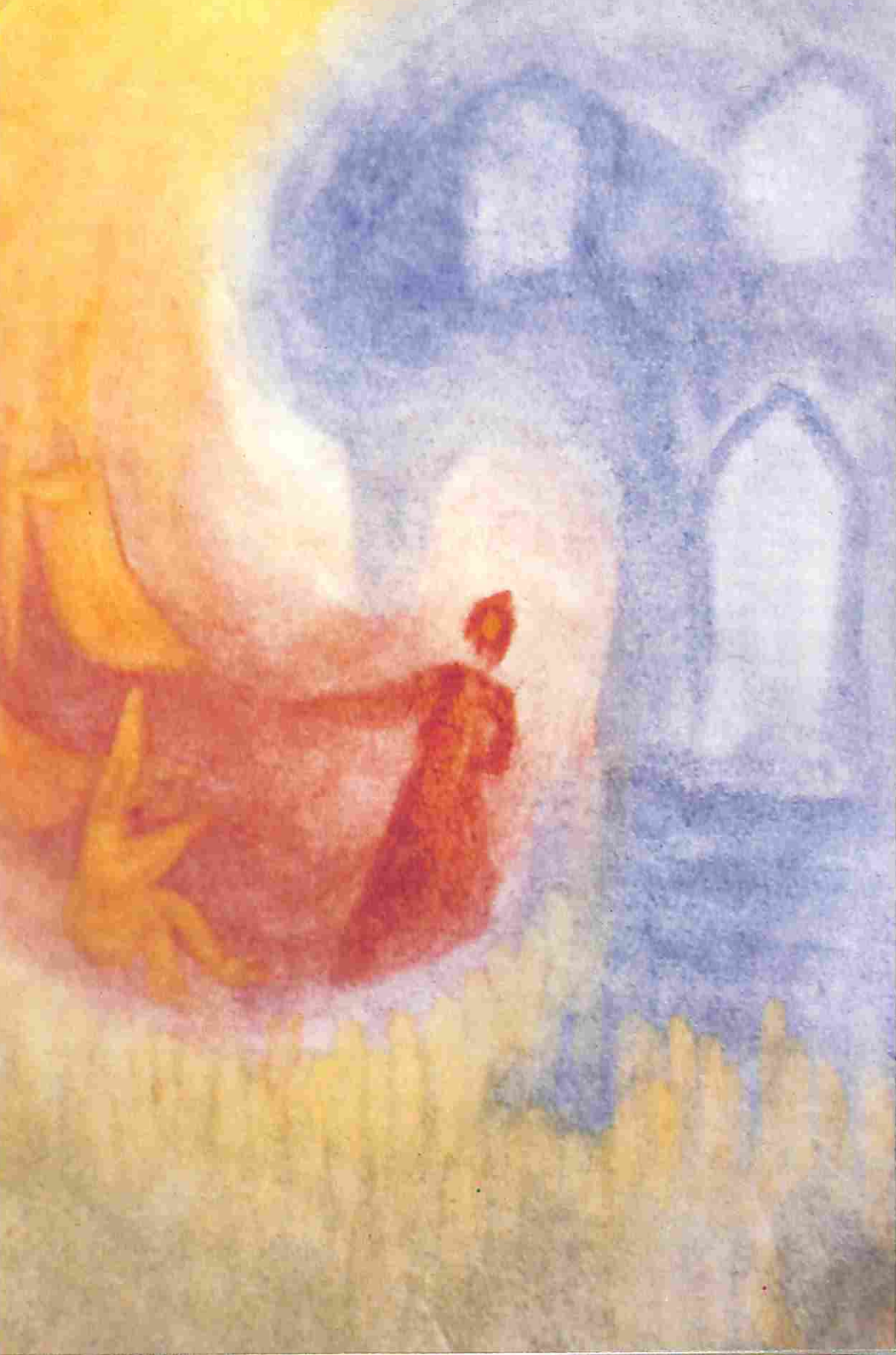
The Etheric

Working with the etheric body of a child requires a much longer time than working with the astral body. Rudolf Steiner has said that changes in the etheric as compared with the astral are like the difference between the hour hand and the minute hand of a clock. If the etheric is too weak, it does not hold the physical body firmly, and there is a 'formlessness' about these children. They tire very easily and most things are too much for them. They want to do things, but just cannot manage it. Their physical body has a 'watery' look about it, and they are very insecure in life.

Modelling in all its forms is the art which helps these children. Struggling with wax, clay or plasticine, trying to make clear forms out of these difficult materials helps to bring strength and firmness to their etheric bodies. Also learning to use the palms of the hands and their fingers is helpful. The making of models from paper, cardboard, wood, etc. can also help.

The etheric working too strongly in the physical body produces in these children a look of 'bursting' health. It seems as though their skin had been filled to its limit. They do enjoy very good health, but when the astral body tries to use this etheric body to develop consciousness, it seems to bounce off and

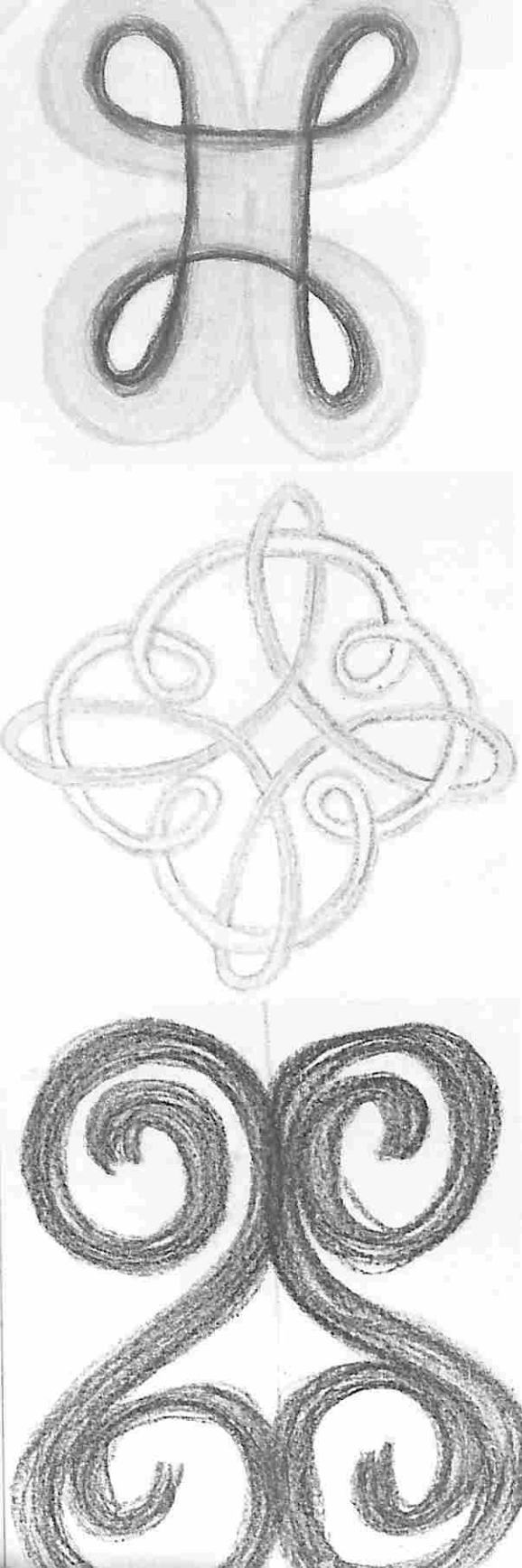




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make little or no impression. So these children find real difficulty in learning.

Here again, modelling will help, but the children should make forms which have a conceptual, thinking basis. Pyramids, cubes, spheres should be formed as precisely as possible. Also in paper, cardboard or wood, models that require precision can be a great help. One should work with these children in a way that stimulates them, constantly keeping their thoughts active.

The Physical

When a difficulty has penetrated as far as the physical body, treatment is a matter for medicine and, therefore, the doctor. When we suspect that the basis of a difficulty is in the physical organisation, we should consult the doctor.

In the foreseeable future, conditions of the environment for incarnating children are going to become more and more difficult. If we are going to give children a Waldorf or Steiner education, schools must be ready to help these children remedially. So-called 'normal' children will be found more rarely and the numbers of children in need of help will increase. Schools will increasingly feel the need of a remedial team to help, consisting of a doctor, a curative eurythmist, a speech person, an art therapist and, wherever possible, a musician for curative work. Such a team, working closely together with the teachers, could do much for these children, and would provide invaluable support for the quality of our education.

Stanley Price heads a remedial team at Michael Hall; he has been teaching in Steiner education for 45 years, with 30 years' experience in remedial work.

Page 29: Children with strong physical bodies but only able to grasp ideas weakly; one tries to lift them through the beauty of colour relationships in painting . . . The paintings of ten-year-olds at Philpots Manor School, England, depict Annunciation and Our Father Who Art in Heaven.

This page: Drawing, in which neatness and exactness is required, also helps . . .

Health and Movement

What has Movement in Childhood to do with the Health of a Nation?

by SIBYLLE ALEXANDER

Let us imagine a map of Britain on which all adults are graphically depicted as threefold beings, showing the health of head, heart and limbs. We should find that head-troubles dominated in cities, chest diseases in industrial areas, while rheumatism and arthritis are spread evenly over the whole country. No other nation has 40,000 wheelchair-users crippled by this British disease! More baffling than the three kinds of illnesses mentioned so far is the comparatively new and increasing problem of backache. A grim picture emerges. But what has this to do with education? Let me attempt an answer.

Housework skills

In Germany, research into mental health in women came to some startling results: married women who repeatedly suffered from depressions lacked training in basic skills for housework, while girls who had done practical work in house and garden *before the age of sixteen* were free of such symptoms. Muscles needed for bending, lifting, carrying, stretching, etc. have to be trained early, and the most beneficial preparation, according to the statistics, was a full year of practical work at the age of 14. As the German government ruled during the Third Reich that every school leaver had to serve one year in the organisation 'Arbeitsdienst' – work service, and the school-leaving age was then 14, a recent article examined the biographies of thousands of adults and compared the effect the service had on age-groups between 14 and 18 during that period with generations who did not undergo such practical experience. There was a difference between boys and girls. While young men had to work in gangs on dykes,

roads or forests, girls had a choice between helping mothers with more than four children, or working on farms, in hospitals or factories. The younger school-leavers inevitably chose to become Mother's Help, where they derived the greatest benefit for later life. The conclusion of this research was that practical work in the teens prevented mental illness and backache in women, that no drugs achieved what ordinary work accomplished, and that crafts and arts in mental hospitals could make up for lost experience of practical work in youth through classes in movement.

This is a powerful argument for school gardens and workshops, where quite different movements are experienced from those on the sports field. Many other factors play a part in mental health, but the above mentioned research sounds a warning: Man has not been created to flick switches and let machines do his work, and the inertia of the body causes sickness in the mind.

Shuffle and stamp

Let us examine the picture with regard to heart and lungs: Far more men suffer from bronchitis and asthma than women, more men die from heart failure at an earlier age – not only among miners, but among managers. Why should that be so? In front of me lies a photograph showing 39 five-year old children in a Glasgow Primary School, 22 boys and 17 girls. They all look very cold in shirts and grey jumpers, thin socks and sandals. The girls squeezed tightly together, they have their hands folded, knees and feet close together. The boys look tougher, their fists hanging at their sides, the shoulders hunched up, few show a smile. If we could



Swings and rocking horses, climbing frames and sandpits would do more towards curbing youthful delinquency . . .



Photos: Simon Carreras



observe this class between 9am and 3pm we would come to some conclusions. The girls apply themselves far better to lessons, they screw their fingers round their pencils, follow the teacher attentively, they giggle and even weep, they sit still and they learn. The boys are generally more restless: they wriggle in their desks, kick or shuffle and stamp with their feet, and, as the day wears on, they tend to fall asleep. Boys are bored more easily and when the bell goes they explode into the street. They race each other or fight, climb walls, break fences, smash windows and even raise fires. The city of Glasgow pays more than £3,000 per day for vandalism in schools alone! Many of the boys will land in jail, most of them will smoke before the age of 12, and very few will remain free of coughs. Boredom causes shallow breathing, lack of oxygen causes atrophy of the lower part of the lungs and insufficient strength of the heart and other organs. Where TB used to weed out all weaker members of the lower classes, our society supports now thousands of men with chronic bronchitis. Could we invest the vast sums lost for vandalism and transform the Infant Departments into Kindergartens with swings and rocking horses, climbing frames and sandpits, we would do more towards curbing youth delinquency than with stiffer sentences.

Punishment

Countries like Russia, Sweden and Norway, where children start school at the age of seven, have a much lower rate of rheumatism in spite of the severe climate, because the period of childhood with its free movements is long enough to ensure the full development of limbs and organs. But the Scandinavians do not only start school later. The actual time spent each day at a desk is shorter: during my first year we had two hours schooling, which meant we walked home at ten o'clock, while my British contemporaries stayed till 3pm, with homework to follow. Just the most diligent and conscientious pupils are being punished by this system of education! To the sheer punishment of having to sit still at a time in

life when free movement is essential, comes the additional health hazard of school meals. Mashed potatoes and mince form the basic diet of many British children, white bread, margarine or jam follow. By taking roughage out of the diet the inner movement of glands and the digestive tract is reduced, inertia of the bowels causes sluggishness of mind and body and a host of illnesses. In Russia white flower is distributed only at festivals and the normal diet contains black bread with its stimulating effect on the movement of teeth, glands and guts. No wonder the Olympic records are so high!

In such a short article it is only possible to indicate certain trends and the reader will understand that even with a compulsory change in diet the problems would not be solved. Too many subtle habits have to change as well as our thinking about how to conduct one's life. Bare knees and heads are forbidden in Russia between September and March, while educationalists in Britain believe in the value of 'toughness'. Only a fresh approach to this question can bring about change, a way of looking at these health problems in connection with movement: watch the huddled pupils at a bus stop in Britain and compare the freedom of movement in Continental schoolchildren with their long underpants, woollen vests and knitted hats. Watch the 'crocodiles' entering the British Museum, with children under the constant threat: 'Don't touch'; compare rigid lessons in crowded classrooms or the explosive release in hectic games, with schoolchildren on walks and work-camps and you recognise the sheer difference in movement and experience. Once our eyes are open we will encourage the use of the body in a healthy way throughout life.

Mrs. Alexander is a language teacher of more than 20 years' experience. She is also the author of the review of Children's Games, Was Die Kinder Spielen, in our last issue, incorrectly attributed to Martin Large, on pages 40-41.

Book Reviews

Anthroposophical Medicine – An Extension of the Art of Healing by Victor Bott
Rudolf Steiner Press, London, 1978, paperback 211 pp. £2.50, \$5.50

Here is a book written for this epoch, in that it achieves a clearly expressed, organically organised description of basic spiritual-scientific processes. It deals with health and disease in their highest spiritual aspect and is simultaneously very understandable. Its cogent text is equally revealing for student, teacher and doctor. It doesn't apologise, and the lack of weak, non-restrictive clauses is refreshing. Its truths and tenets are strongly set out, and throughout, Bott brings forth living work out of anthroposophical research and sets it alongside comparable natural scientific experiments, letting each speak for itself.

The book is arranged in four basic parts: Man in the Light of Anthroposophy, The Stages of Human Development, The Four Cardinal Organs and Some Special Problems. A certain knowledge of spiritual-scientific processes is assumed, and at the beginning Dr. Bott speaks clearly of man's three-fold existence, or state of being, leading directly into three-fold physiology and health and disease as balance and imbalance.

Two basic forces

Two fundamental creative forces are portrayed as the basis of human existence, the polarities between which health and disease arise. The play of these forces in man working between opposing poles must be

understood correctly: one, the force of consciousness; the second, the force of growth, both moving as two powerful streams, always flowing, faster or slower, interpenetrating, always in covenant though not always in equilibrium. Because so much confusion often arises in general discussion about these two currents, it is fitting to describe here in some detail the lifestream of thought which carries this book and makes it one of lasting value.

At each pole, consciousness in the nerve-sense system and growth in the digestive-metabolic system are working as dynamic but separate forces, catabolic and anabolic, embodied within the human being, one breaking down, the other building up, and interacting in such a way that the phenomena of growth is constant and ongoing within a time sphere. These forces ebb and flow, changing their weight of emphasis in body and soul as they are affected by temperament, karma, education and environment. With his inner activity and outer influences man works with his own ego to hold, however elusive and delicate, the harmonious state of body and soul we commonly know as good health. We are shown how all illnesses have a leaning in either direction, toward one or the other of these polarities. The pendulum swings either toward the astral-ego forces, i.e. the *cephalic pole*, where catabolic forces predominate, or toward the etheric-physical forces, i.e., the *metabolic or generative pole*, where anabolic forces predominate. Any change in our state of health is accompanied by a change, however small, in our consciousness. The processes of consciousness involve the function of astral body and ego and as a consequence manifest as the the processes of physical breakdown (catabolism) and death. A predominance of these nerve-sense forces in the organism produces an abnormal state of consciousness manifesting in pains, cramps and minor discomforts in otherwise unconscious areas. "As long as the abnormal action of the astral and ego affect the etheric body alone, we remain in the functional sphere, but if the abnormal action is sufficiently prolonged, it

can affect the physical body, stamping it like a seal on wax, and causing physical effects."

Polarities in many spheres

Anthroposophical Medicine does more than discuss the rudiments of anthroposophical healing and its applications. Illness is shown as part of man's destiny. Man is much more vulnerable to illness than animals because part of the etheric body has been diverted from its task of forming the physical body, to be used for thinking. Here of course consciousness, the astral body, predominates with its processes of devitalization, structuring and mineralization. Through its opposing force of regeneration the etheric body should replace what has been broken down. When it does not, then foreign matter accumulates which the organism reacts to by producing inflammation or sclerosis.

Through observation, the polarity of the cephalic and the metabolic become evident in many spheres. In form: the spherical skull contrasts the radiating limbs. In movement: the immobility of skull, enclosing and protecting, contrasts with the extreme mobility of the limbs, disclosing the individual's Karma through deeds. Anatomically: the skull has exterior bone and interior softness; the limbs have the hard bones within, the softness outside. The head pole is a centre for receiving and taking in nourishment, light, sounds, and air. At the limb-digestive pole the deed finds outward expression and one finds dispersion in the excretory function within its cover of dark, protected metabolic activity in contrast to the light-filled nerve-sense head system.

Thought and consciousness are reflected in the nerve-sense system concentrated primarily at the cephalic pole. The astral body has a breaking-down action at the nerve-sense pole which allows consciousness to stream in. A nerve cell is incapable of regeneration. It is more greatly sculptured and formed showing the results of the prevailing astral forces working upon it. A digestive cell appears more like a morula with greater regenerative capabilities, but one without form. Growth then, "is the result of two activities, one of multiplication arising

from the etheric forces, and the other of form-building, the sculpturing activity of the forces of the astral body and the ego which transforms the etheric forces into formative forces."

growth – centrifugal – multiplication

consciousness – centripetal – sculpturing

Normal growth is a process of multiplication controlled by sculpturing forces. The growth or centrifugal forces which are dominant in the child have the tendency to fill out, round off or even swell out the bodily forms, while in the old man, the consciousness or sculpturing and mineralizing forces have the upper hand, so that the distension due to the centrifugal forces disappears.

Rich in content

One really grasps the importance of understanding how both forces work in the organism when one has stood before a class in a Waldorf School putting pedagogical theory into practice. For it is between the ages of seven and fourteen that one may provide nourishing, image-building activity that strengthens the child's growth or etheric forces, preparing the way for a harmonious relationship with these increasingly manifest consciousness or astral forces in a healthy thinking and cognition.

The book is exceedingly rich in content. There are chapters on The Problem of Cancer, Diseases of the Skin, The Menstrual Cycle as well as individual chapters on the seven organs as earlier mentioned. An extremely wide range is covered in 200 or so pages – from cancer to teenage acne – yet one cannot at all say that Bott's treatment is superficial, simply that there are strong indications in directions one's own work might possibly take. The opposing polarities of hysteria and neurasthenia, inflammation and sclerosis are shown as aberrations of otherwise normal processes. Clear pictures are brought in of common disorders such as allergies, asthma, migraine and hayfever as well as the now not so common pneumonia, scarlet fever, whooping cough and diabetes. One reads even of dyslexia and how the etheric body's workings allow the symptom

of mirror-writing to emerge in some children. There are also many prescriptions that would doubtless prove very valuable for doctors. This book, *Anthroposophical Medicine*, can only deepen and broaden one's working knowledge of spiritual science, thus permitting its inner streams of life-giving impulse to illuminate and strengthen one's dedication to the universal truth that may be discovered through living Anthroposophy.

Joel Gordon

**VLADIMIR SOLOVIEV:
RUSSIAN MYSTIC**
*by Paul Allen. Steiner Books,
New York, £5.95 Paperback.*

This is in every way a remarkable book. It is the first full account in English of the life and thought of the Russian mystic and philosopher Vladimir Soloviev. Through his knowledge of the Russian language Paul Allen has had access to many sources and has been able not only to give a wide range of Soloviev's poetry but also to portray many almost unknown figures among the Russian elite of the last century.

The width of his knowledge in no way limits the vividness of the writer's style. The story of Soloviev's life is of compelling interest. He was brought up in the atmosphere of the Orthodox Church and from an early age had supersensible experiences. He was able to converse with characters who had died and sometimes had difficulty in distinguishing between the living and the dead.

Divine Sophia

At the age of nine he had a vision which coloured his whole life. While present at an Ascension Day Service and enraptured by the celebration of the Christ Event, the child experienced himself alone under the arch of heaven. He was enveloped in an azure veil interwoven with a golden radiance through which appeared a divine Being whom he named his Eternal Friend. In the course of his life he had two more visions of this Being; the second when he was studying in the

British Museum and the third in the Egyptian desert. He then recognised her as the Divine Sophia, the Heavenly Wisdom. This relationship remained his inspiration throughout his life.

As a schoolboy, after a short spell of infatuation with Western scientific thought, he soon learned to recognise the lack of spiritual insight, and he became drawn more and more deeply into religious studies, though without losing his concern for everyday problems. His own spiritual experiences led him to an ever deeper understanding of the Christ, so that he felt the only future for mankind was a union in the Christian impulse of love and forgiveness. He strove intensely to bring together all religious sects in a universal devotion to Christ, inspired by the Divine Sophia.

His intentions were little understood and he brought upon himself the condemnation of the Orthodox Church. We can see his striving, however, as a preparation for the time when, as foretold by Rudolf Steiner, – after the decline of Western civilisation – Russia will take the lead in inaugurating a period of brotherly love in contrast to the present era of hatred of race against race and sect against sect.

Prophetic quality

During his last years Soloviev became more and more aware of the increasing power of evil. It is almost as though he foresaw the tragic darkness into which Russia would soon descend. These experiences drove him to the creation of what is perhaps his most powerful work – the parable of the Antichrist, which is included in this book. Soloviev saw the Antichrist as the apparent benefactor of mankind, providing material comforts and removing the burden of responsibility; but in spite of his seeming destruction of the true Christians, it was they who miraculously survived while he himself perished.

Paul Allen gives a powerful impression of Soloviev's spiritual stature and the prophetic quality of his thought. He also presents a vivid picture of the life of the times, including an account of the prevalence of spiritualism

in England, and there are details of Soloviev's relationship with Dostoyevski and Tolstoi. The book is illustrated with many photographs of Soloviev himself as well as of leading characters and places of note. All who are truly interested in Russia and its future development should certainly read this book.

Eileen Hutchins

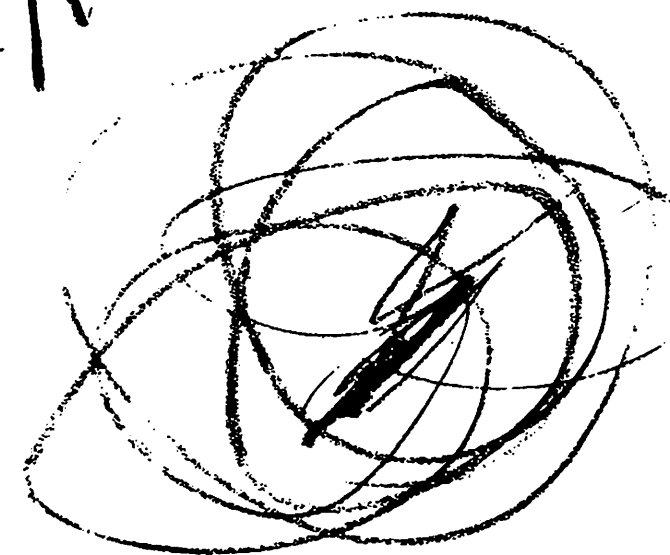
**UNDERSTANDING
CHILDREN'S DRAWINGS**
*The Path to Manhood, by
Michaela Strauss, with Notes on
the Study of Man by Wolfgang
Schad; translated by Pauline
Wehrle. £3.95.
Rudolf Steiner. Press. ISBN 0
85440 330 2.*

The 70 drawings (40 in colour) illustrating this impressive interpretation of the creative work of early childhood were drawn from a collection of 6,000 left by the author's father, whose aphoristic notes formed its basis. The very thorough, yet lively text was favourably reviewed by The Guardian and clearly makes an important contribution to our understanding of young children's developing consciousness.

D.B.



Boy
4 years 5 months



Girl
1 year 10 months

'For The Fun Of It: Selected Cooperative Games for Children and Adults', by Marta Harrison. The Non-Violence and Children Programme, Friends' Peace Committee, 1515 Cherry St., Philadelphia, USA 19102. \$1.25.

'The New Games Book', Editor Andrew Flugelman, Dolphin Books, Doubleday and Co., New York. 1976.

Tie up your class, your family or your teacher's group in knots. Close your eyes, form a tightly bunched circle, take someone else's hands in each of your own, preferably not a neighbour's. All having grasped two hands, open your eyes and try to untangle yourselves without breaking a handclasp. You must all now work together in whatever way you decide on to unravel the knots. After much fun, time, intricate situations and perhaps the odd breaking of a grip, your group may end up in a complete circle, in several interlocking circles or in a greater tangle than before. This is an example of a new game people can play. (Harrison p.15).

Musical knees

Another game that can be an immediate hit, with any group of people almost, is that of musical laps or musical knees. Form a circle with everyone facing one way, holding on firmly to the middle or hips of the person in front. Then, perhaps singing a simple song or round, move around in a circle until the 'leader' sits down on the knees of the person behind him, which the whole group then tries to do. If everyone sits down on the knees of the person behind him or her, and no-one falls, then the group has won. According to 'The New Games Book', the world record for this game is 1,468 people, so your whole school should be able to manage it easily and perhaps set at least a British record.

This game of musical knees was once used when I talked to a group of sixth formers

about 'Amnesty'. The ulterior motive for playing it was to demonstrate human interdependence in the world community, especially the domino effect on everyone else of one person losing his human rights unjustly in one part of the plant. In such a case everyone's rights are eroded a little. Such games, then, can be useful learning tools in the right situations.

Compare this 'new game' with the 'old game' of musical chairs. In musical chairs, there is a slow process of elimination of the 'losers' who then become onlookers, not actively involved. The person 'wins', by virtue of the others 'losing'.

Such an example is a comparatively harmless one of competitive 'win-lose' games. Unfortunately, extreme competition seems to be the hallmark of western materialist society, competition between companies for markets, competition between states for more destructive weapon systems, and closer to home people competing together in workplaces, schools, neighbourhoods or groups for resources, money and respect. The old Greek meaning of competition is the striving together with others for excellence, not against each other, as the meaning of the word has become in modern life.

Respecter and breaker

Sport is one of the most powerful educational tools to foster values in children, and the games children play in school, and how they play them, can be an important indication of the predominant values in society as a whole. There are many primitive societies, for example, which always play their 'games', usually of a sacred kind, to a draw, because they maintain that balance is one of the most important values. Game playing can be a social training in that it helps children to understand the need for rules for relationships and activities. For instance, there is the need to respect or change rules if necessary, the need for the whole group and/or a referee to enforce such rules, and hopefully the need to become oneself an active creator, respecter and breaker of rules, in situations

where, through ordering relationships, activity can be directed towards a goal.

However, if one looks at the prestige sports of the world, such as professional football, international athletics or even cricket, one can see the harmful effects such models of behaviour could and do have on schoolchildren. The Olympic Games has become in many of its component sports a travesty of the original Greek ideals, in which 'sport' was a kind of spiritual-physical discipline. Gone is the old maxim of 'a healthy mind in a healthy body', as athletes take drugs to build up their performances, as women have to be tested to verify their sex, and as children are trained under rigorous schemes to secure prestige for the Nation through medals. In soccer there are few Stanley Matthews around any more. Nowadays rough tactics are more admired than skill. Cricket is becoming a tough game under the impact of fearsome bowlers such as Dennis Lillee, who make Freddie Trueman look mild in retrospect.

Not surprisingly, many people are turning away from such competitive sports, to take up activities such as rock climbing, sailing, hiking, skiing, canoeing, archery or even eastern forms of movement such as yoga, karate, kendo or judo which combine a spiritual discipline with physical skill.

Jolly and bold

The aim of 'new games', then, is to overcome the negative qualities which extreme competitive games have engendered, by encouraging people to invent new games, to stimulate the loosening up of the old games in creative directions, to be conscious of the values of a given game, to bring groups to work together non-verbally, and to foster the search for excellence in alternative ways to competition. New games, then, are an important aid to bringing about new social awareness, and the old games need to change as new social forms develop.

Take 'Old Volleyball' and 'New Volleyball' as examples. In old volleyball one team wins and one loses. But the rules can be changed. Try rotating players from side to

side after each point has been made or after each change of service. This emphasises the process, the game not being about sides and winning, but about keeping the ball moving in skilful ways. Or try 'Infinity Ball', counting the numbers of times the ball is hit over the net without touching the ground. You can, and probably have, invented other types of volleyball.

Marta Harrison's book, 'For The Fun Of It' could be a useful (and cheap) manual to teachers of all age groups. It was sponsored by the Friends' Service Committee so that teachers could use it in order to explore non-violent ways of playing games with children. It is well written, clear and with a mine of information packed into a short space. It is divided into sections for convenience.

One section is on name games, useful for new classes to get to know one another's names, or for the teachers to learn children's names. For example, in 'Quality Initials', one introduces oneself by saying adjectives of a positive kind using one's initials. Joe Bloggs might say 'I'm Joe Bloggs, and I'm jolly and bold'.

There is a section on opening up activities, for new groups, such as 'Touch Blue' in which, when the leader says, 'Everyone touch blue', everyone touches something on another person. One can make up variations ad lib, such as, 'Touch someone's knee with your big toe', etc.

Also mentioned are 'Physical Contact Games', 'Cooperative Games' including musical laps, body sculpture and clapping games, quick games to enliven groups, changing old games, inventing new games and games suitable for pre-schoolers.

Effects of games on children

'The New Games Book' is much more expensive, at \$4.95, but worth reading and using. The New Games Movement apparently began during the Vietnam war years, when for example Whole Earth Catalogue editor, Stuart Brand, devised a game called 'Slaughter' aimed at helping war resisters to

experience their own aggressive drives, so that they could work on these, as well as on more outwardly 'political' activities. The game involved forty players moving shoeless on their knees, trying to get four moving balls into two moving baskets, with the rule that someone could be slaughtered by being hoisted off the matted area by other players. Of course the teams were rather fluid in membership. 'Earth Ball', a six foot diameter ball with the seas and continents painted on, can be played with in a variety of ways mentioned in the book.

There are plenty of good games described, only a few of them being known and played already, like British Bulldog or 'Biffing people off the Bolster Bar'. Such games as 'Spirals', 'Amoeba Race', 'Smaug's Jewels', 'The Indian Bone Game', 'Maori Lummi Sticks' and 'Catch the Dragon's Tail' might whet your appetite.

More importantly, these books get one thinking about the educational and social role of games, about the effects of certain games on children of different ages and development needs, and about the use of games as learning tools. Thinking about games in new ways can encourage one to look at other cultures' ways of playing games, to unearth old, forgotten games out of such rich sources as the Opie's book on children's games, and inventing new ones to meet the needs of a particular situation and group of children. But maybe, after all the philosophising, the main rationale of the new games people can play is that they are good fun.

Martin Large

Books Received

Toys and Playthings in Development and Remediation, by John and Elizabeth Newson. 279 pp. £1.50. Penguin Books.

A handbook for all parents and professional workers who want to enlarge their understanding of play and of the role of toys in the development of both normal and handicapped children.

Children at Play. Preparation for Life, by Heidi Britz-Crealius. 123 pp. £5.95. Floris Books. To be reviewed.

Mit Kindern Leben. Zur Praxis der Körperlichen und seelischen Gesundheitspflege. 280 pp. DM 12. Verlag Freies Geistesleben. Practical advice on nutrition, health, toys, TV, comics, pop music, etc. written by doctors and teachers for teachers and parents.

Ich Will Dein Bruder Sein. Jakob Streit. 62 pp. Hard cover. DM 19. 12 Legends of Saints, newly retold.

Lautwesenskunde, Erziehung und Sprache. Martin Tittman. 158 pp. DM 24. Speech formation in education.

Zur ersten Tier- und Pflanzenkunde in der Pädagogik Rudolf Steiners. Gerbert Grohmann. Relationship of Animal Form and Human Spirit, Plant-Earth-Human Soul; background for Animal and Plant Study based on Rudolf Steiner's lectures to teachers. 152 pp. DM 24.

Wir Spielen Schattentheater. Erika Zimmermann 62 pp. DM 10.

Spring, Summer, Autumn, Winter, Spindrift, Gateways; 6 paperbound booklets for Kindergarten & Classes I & II; £1 each. Published by, and available from Wynstones School, Whaddon, Glos. GL40 0UF.

This working material for kindergarten and nursery school teachers containing collections of poems, songs, and stories has been put together by kindergarten teachers in Steiner schools in Britain. Four of the booklets are for use in the appropriate Seasons and Festivals. The two others, entitled 'Spindrift' and 'Gateways', contain a miscellany of action songs and verses, morning and evening songs and verses and some for use in acting fairy tales.

THE LADY OF THE FOUNTAIN



These have been long-awaited and are well worth possessing, a boon for anyone working with young children. They are clearly and well printed at the reasonable price of £1 each.

By reason of economy in printing there is no printed music for the songs, but if this could be made available it would greatly enhance their value; perhaps we could be informed where this might be obtained?

M.E.D.

Wyatt. 132 pp. The Lanthorn Press 1978. £4.20.

The form of English language that Isabel Wyatt has forged for these magnificent Arthurian stories – including that of Peredur, translated from the Welsh only a century ago – conveys a wonderfully appropriate vigour and majesty.

Designed as a reader to supplement the study of medieval times in the sixth or seventh class (ages 12-13), this is beautifully illustrated by Arne Klingborg and Jean Francois de Baros, with watercolours derived from medieval manuscripts.

D.B.

Tales the Harper Sang, Medieval Stories collected and retold by Isabel

PARZIVAL
an Introduction by Eileen Hutchins. 120 pp. paperback, £2. Temple Lodge Press, 51 Queen Caroline St., London W6 ISBN, 0 904 693 058.

The poem 'Parzival' written by Wolfram von Eschenbach about 1215 A.D., is an astonishing work which has remained comparatively unknown in the English speaking world. It tells the story of its hero's quest for the Grail and as such bears comparison with the various Arthurian romances which were produced in the Middle Ages. However the unique manner in which the Adventures are recounted sets it apart from all other courtly romances of the period; in a complex and subtle way the spiritual biography of modern man is mapped out in this tale of knights and joustings, fair ladies and enchanted things.

Eileen Hutchins has written a splendid introduction to this work. She gives first of all a panoramic view of the historical background of European literature in which the cultural contributions of Greeks, the Nordic peoples and the Celts are compared and contrasted.

The story of Parzival is then told in brief outline but accompanied with many helpful and penetrating comments.

Thereafter the book examines the claim made earlier that in this legend 'the central character can be said to illustrate the path of development needed by a modern human being'.

Quests by modern people

In the general disintegration that can be seen in society today and in spite of the blinding materialism which is so pervasive there are many signs of an awakening to the presence of the spirit in that which is truly human, and Parzival's journey through the wasteland of the spirit in search of the Grail ('beatitude's own fruit') echoes and illuminates the actual quests undertaken by modern people towards true freedom. The author refers particularly to two contemporary writers, Solzhenitsyn and Saul Bellow as providing in their writings evidence that modern man is in fact striving to develop those human qualities attained by Parzival.

The theme of the Grail is generally considered an integral part of the Arthurian legends but the writer emphasises that the concept of the Grail as pictured by Eschenbach, distinct as it is from the Cauldron of Plenty of Irish legends, represents a new spiritual quality which was beginning to appear towards the end of the Middle Ages and which was not rooted, like stories around the figure of Arthur, in the ancient Celtic Imagination.

This book will no doubt encourage many who are unfamiliar with the poem to take it up and read it, and it offers to those already familiar with it the wise appraisal of one who has for many years pondered deeply its marvellous themes. Four beautiful illustrations from woodcuts by Irma von Duszynska accompany the text.

J. B. Thomson



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Bern Rudolf-Steiner-Schule Bern, Ittigenstr. 31, CH-3063 Ittigen, Tel. (031) 58 18 22
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Ins Heimschule „Schloßli“, CH-3232 Ins/BE, Tel. (032) 83 10 50
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Lugano Scuola Rudolf Steiner, Via Montarina 23, CH-6900 Lugano, Tel. (091) 57 21 35
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Winterthur Rudolf-Steiner-Schule, Maienstraße 15, CH-8406 Winterthur, Tel. (052) 22 19 97
Zürich Rudolf-Steiner-Schule, Plattenstrasse 37, CH-8032 Zürich, Tel. (01) 32 45 02

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Göteborg Rudolf Steinerskolan, Birkagatan 61, S-41656 Göteborg, Tel. (031) 21 46 32
Järna Järna Waldorfskola, Nibble, S-150 20 Järna, Tel. Sodertälje (0755) 5 03 15
Lund Rudolf Steiner skolan i Lund, Hardeberga, S-24107 Sodra Sandby, Tel. (046) 9 91 75
Norrköping Norrköpings Waldorfskola, Holmstagan 14, S-603 54 Norrköping, Tel. (011) 18 21 18
Stockholm Kristofferskolan, Box 124, S-161 26 Bromma, Tel. (08) 26 63 96
Stockholm Martinskolan, Söders Waldorfskola, Parkskolan, Munstycksåvagen 18, S-123 57 Farsta, Tel. (08) 64 38 27
Umeå Waldorfskola, c/o Orjan Retsler, Norrlandsgatan 61, S-902 48 Umeå, Tel. (090) 11 77 40

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Steiner Schools Fellowship, Emerson College, Forest Row, Sussex, RH19 5JU, Tel. 034 282 2238
Aberdeen Aberdeen Waldorf School, 44 Bon Accord Street, Aberdeen AB1 2EL
Belfast The Holywood Rudolf Steiner School, 34 Croft Road, Holywood, Co. Down, Northern Ireland BR18 0DB, Tel. Holywood (02317) 20 29
Botton Botton Village School, Danby, Whitby, Yorkshire, GB, Tel. (02876) 281
Bristol Bristol Waldorf School, Park Place, Bristol BS8 1JR, GB, Tel. (0272) 20440 (Nursery 12D Cotham Rd. BS6 6DR, Tel. (072) 34 399)
Canterbury Perry Court School, Garlinge Green, Chatham, near Canterbury, Kent, Tel. (022773) 285
Edinburgh Rudolf Steiner School of Edinburgh, 38 Colinton Rd., Edinburgh EH10 5BT, Scotland, Tel. (031) 337 3410
Forest Row Michael Hall, Kidbrooke Park, Forest Row, Sussex RH18 5JB, GB, Tel. (034) 282 2275
Gloucester Wynstones School, Whaddon, Glou-

cester, GL4 0UF, GB, Tel. (0452) 2 24 75
Ilkeston Michael House School, The Field, Shipley, Heanor, Derbys, DE7 7JG, GB, Tel. Langley Mill 68050 STD 07737
Kings Langley The New School, Kings Langley, Herts, WD4 9HG, Tel. (09277) 6 25 05
Ringwood Folly Farm School, Ashley, Ringwood, Hants, BH24 2NN, GB, Tel. (04254) 26 64
Stourbridge Elmfield School, Love Lane, Stourbridge, West Midlands DY8 2EA, GB, Tel. (03843) 46 33

UNITED STATES OF AMERICA

Baltimore New Morning School, 2405 Ruscombe La., Baltimore, MD 21209, Tel. (301) 664-69 59
Gt. Barrington Rudolf Steiner School, Pumpkin Hollow Rd., R.D. 1, Gt. Barrington, MA 01230, Tel. (413) 528-40 15
Belmont Waldorf School, 380 Concord Av., Belmont, MA 02178, Tel. (617) 484-09 07
Chicago Waldorf School, 333 W. Wisconsin, Chicago, IL 60614, Tel. (312) 337-38 12 or 588-01 48
Denver Waldorf School, 2112 S. Patton Ct., Denver, CO 80219, Tel. (303) 936-37 44
***Detroit** Waldorf School, 2555 Burns Av., Detroit MI 48214, Tel. (313) 822-03 00
***Garden/City** Waldorf School, Cambridge Av., Garden City NY 11530, Tel. (516) 742-34 34
Greeley Waldorf School, 2418 19th Av., Greeley CO 80631, Tel. (303) 353-69 33
***Harlemville** Hawthorne Valley School, R.D. 2, Harlemville, Ghent, NY 12075, Tel. (518) 672-70 92
***Honolulu** Mohala Pua Waldorf School, 350 Ulua St., Honolulu, HI 96821, Tel. (808) 373-4077
***Kimberton** Kimberton Farms School, West Seven Stars Rd., Kimberton, PA 19442, Tel. (215) 933-36 35
Kula Haleakala School, R. R. 1, Box 790, Kula, Maui, HI 96790, Tel. (808) 878-12 59
***Los Angeles** Highland Hall School, 17100 Superior St., Northridge, CA 91234, Tel. (213) 349-1394
***New York** Rudolf Steiner School, 15 East 79th St., New York, NY 10021, Tel. (212) 535-21 30;
Paonia Lamborn Valley School, Box 461, Paonia, CO 81419, Tel. (303) 872-30 38
Potter Valley Mountain Meadow Country School, 12771 Main St., Potter Valley, CA 95469, Tel. (707) 743-15 64
***Sacramento** Waldorf School, 3750 Bannister Rd., Fair Oaks, CA 95628, Tel. (916) 961-39 00
San Rafael Marin Waldorf School, 160 N. San Pedro Rd., San Rafael, CA 94901, Tel. (415) 479-8190
Santa Cruz Waldorf School, 165 Pryce St., Santa Cruz, CA 95060, Tel. (408) 425-01 19
Santa Cruz Waldorf School, 729 Western Dr., Santa Cruz, CA 95060
Sebastopol Summerfield School, 500 North Main St., Sebastopol, CA 94901, Tel. (707) 823-55 91
***Spring Valley** Green Meadow School, Hungry Hollow Rd., Spring Valley, NY 10977
***Washington** Waldorf School, Hearst Hall, Wisconsin Av. & Woodley Rd., N. W., Washington, DC 20016, Tel. (202) 362-37 05
***Wilton** High Mowing School, Wilton, NH 03086, Tel. (603) 654-23 91
***Wilton** Pine Hill Waldorf School, Wilton Center, NH 03086, Tel. (603) 654-60 03
***Member: Association of Waldorf Schools of North America, c/o Kimberton Farms School, West Seven Stars Rd., Kimberton, PA 19442**

URUGUAY

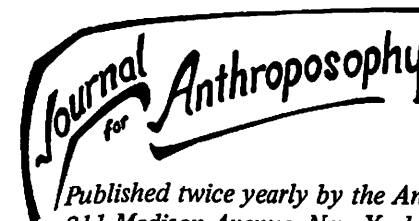
Montevideo Colegio Novatis, Metodo Waldorf, Avenida A 5693, Punta Gorda, Montevideo, Tel. 50 69 68

The WORLD LIST OF RUDOLF STEINER SCHOOLS (193 as at January 1980) may contain omissions or errors. Please send us any corrections or additions.



Full particulars from:

THE SECRETARY, EMERSON COLLEGE, FOREST ROW, SUSSEX.



AUTUMN 1979

Toward a Michael Culture Albert Steffen
 Water - Destiny of Mankind Theodor Schwenk
 Time and Eternity Alan Howard
 Rudolf Steiner and the theme of the Christ Andrei Belyi
 The Mystery of Silence Margarita Woloschin

Reviews of The Innocence of Dreams / Rycroft by Frank Newell; An Evident Need of Our Times / Ege by M.C.Richards; Toward a Man - Centered Science/ Schaeffer by Fred Amrine.

Children at Play Preparation for Life



Heidi Britz-Crecelius

Children at Play— Preparation for Life Heidi Britz-Crecelius

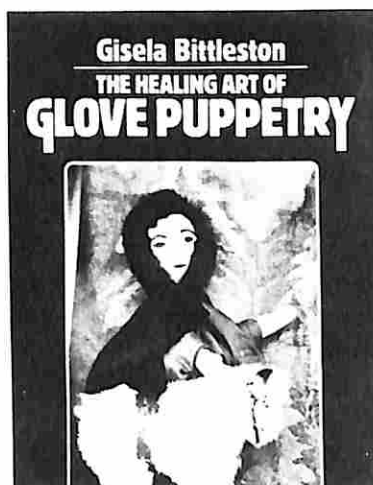
The author believes that play is more vital for the child's future than many parents realize. Her plea is that children's fantasies should be allowed free scope, for they are learning through play and spontaneous creations of their own magical worlds. The more they can be absorbed in their play, from the earliest joy in little rhythmic movements to the extended imaginative games of childhood, the more fully and effectively they later take their place in the world of adults. Her book offers many practical suggestions for the urban family. Dozens of real children play through the pages of this book making it a delight to read and its conclusions convincing. It is a refreshing and a timely warning for a technological age and should be of interest and value to parents and teachers.

Tr. from German; first edition 1979; 22 x 14 cm; 128 pp; hardback; £5.95; 0 903540 24 X; paperback; £3.50; 0 903540 27 4

The Healing Art of Glove Puppetry Gisela Bittleston

This book describes all the basic problems of glove puppetry. It tells you how to make puppets and let them act, how to construct a puppet theatre with lighting and other additions, how to put on performances and write your own scripts. There follow four fairy-tale plays and the author concludes the book with a note on the background to these fairy-tales.

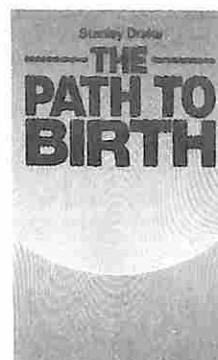
First edition 1978; 25 x 18 cm; 66 pp; illustrated; hardback; £3.75; 0 903540 15 0



The Path to Birth Stanley Drake

To be born is a very hazardous undertaking. The incarnating soul is exposed to the arbitrary decisions and impulses of human beings who have ample scientific information on the physiological processes of birth yet may lack understanding of the deep issues involved and no longer possess the instinctive wisdom of their forebears. Birth may seem a very 'natural' process, but we live in an unnatural world in which contraception, abortion and the imperfectly explored effects of modern drugs may have far-reaching and disastrous effects. For man is not just part of nature as the animals are, he is also a member of a spiritual world — even when he forgets this or questions its existence. And this fact makes all the difference to the way we think about birth and our actions in regard to it. It is for the purpose of increasing people's awareness of the true situation that this book has been written.

First edition October 1979; 18 x 11 cm; 64 pp; hardback; £2.95; 0 903540 31 2



The King of Ireland's Son

Padraic Colum
Illustrated by G & W Knapp

Padraic Colum's books for children have meant good reading to several generations and are as fresh today as when they were first published. The King of Ireland's Son sets out to find the Enchanter of the Black Back-Lands where he meets the Enchanter's daughter, Fedelma and is betrothed to her. He loses her and his adventures to find her again lead him to the Land of the Mist, the Town of the Red Castle and the worlds of Gilly of the Goatskin, the Hags of the Long Teeth, Princess Flame-of-Wine, the Giant Crom Duv.

Third edition 1978; 22 x 14 cm; 250 pp; 32 half-tones; hardback; £5.95; 0 903540 16 9; Not for sale in North America

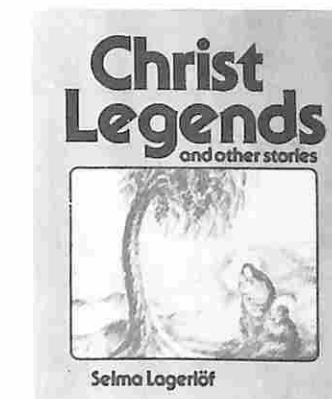


Christ Legends and other stories

Selma Lagerlöf
Illustrated by G & W Knapp

Selma Lagerlöf, the well-known Swedish writer, has gathered the legends and stories of the childhood of Jesus and retells these with a wonderful warm feeling.

Tr. from Swedish; first edition 1977; 21 x 17 cm; 204 pp; 30 half-tones; hardback; £4.50; 0 903540 06 1



The Sun Dances Prayers and Blessings from the Gaelic Collected and translated by Alexander Carmichael

Those who made and used these verses felt the presence of God and His messengers in all concerns of their lives — in their human relationships, in birth and death, in waking and sleeping, in their work at home and in the fields and on the sea.

Second edition 1977; 18 x 11 cm; 124 + xx pp; paperback; £1.35; 0 903540 07 X

Mary's Little Donkey

Gunhild Sehlin



Mary's Little Donkey Gunhild Sehlin Illustrated by Jan Verheijn A Christmas Story for Young Children

The stubborn, dirty little donkey who is of no use to any one in Nazareth, becomes a quick and willing helper under Mary's care. The other animals in Mary's stable like him and together they wait for the birth of Mary's child. But Mary and Joseph have to leave Nazareth before that and the donkey carries Mary to Bethlehem where he is when the child is born. It is clear from the story that the author knows Nazareth and Bethlehem well. The landscape of the Holy Land becomes alive before the eye of the reader.

Tr. from Swedish; first edition October 1979; 22 x 14 cm; 96 pp; 8 half-tones; hardback; £3.95; 0 903540 29 0



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