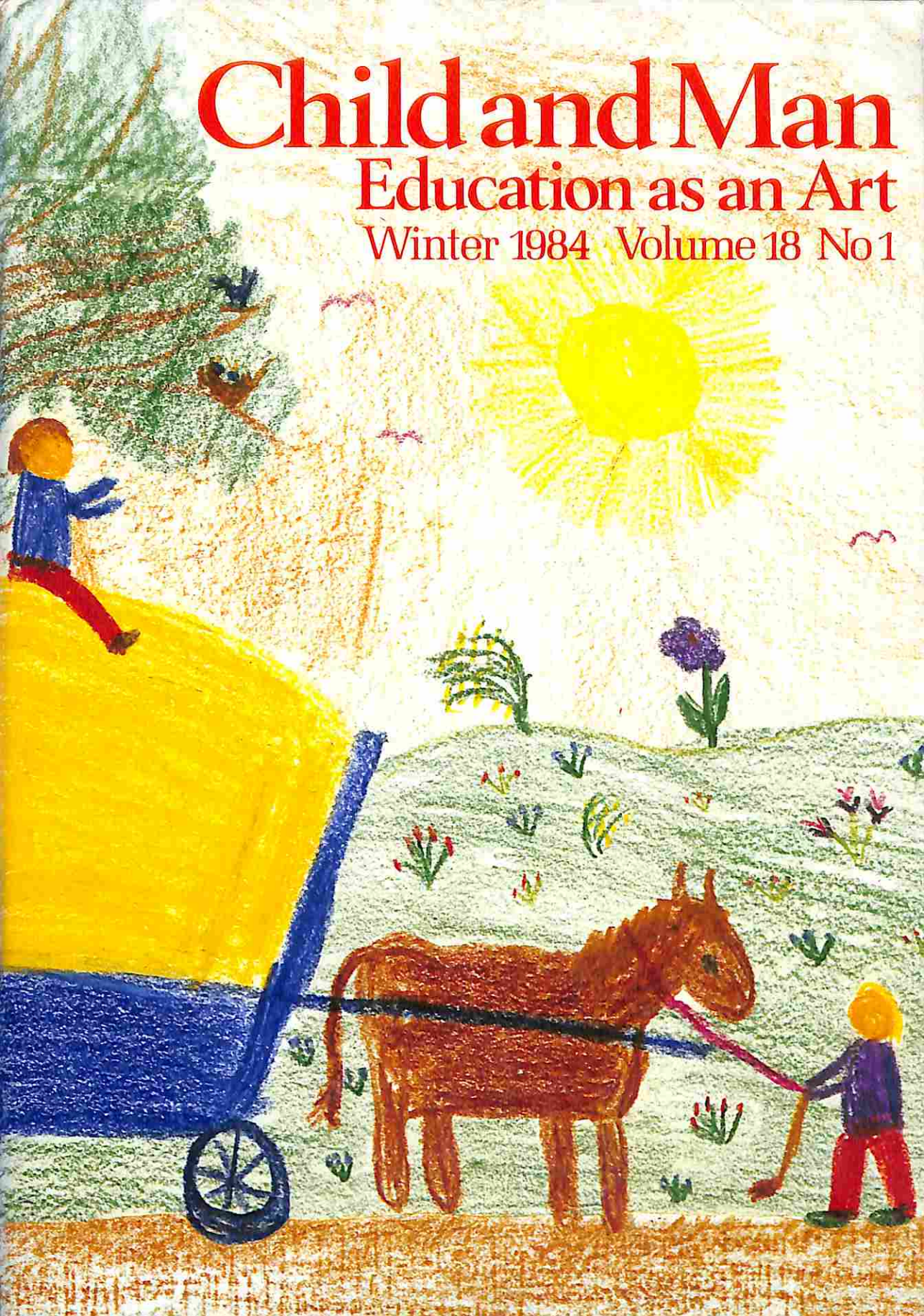


Child and Man

Education as an Art

Winter 1984 Volume 18 No 1





Child and Man

ISSUE THEME: Ecology

To observe the macrocosmic – the wide circumference of Nature's workings – that is the task of Spiritual Science. But we must first know how to penetrate into these wider workings of nature.

Rudolf Steiner: The Agriculture Course.

FRONT COVER: *Class III farming: pictures of a harmonious connection with nature planted into the soul of the 9 - 10 year old may grow later into right attitudes and fruitful work.*

OPPOSITE: *Children and water at play: an enlivening feature in the brick-scape of The Hague's 'Free' Waldorf School.*

Contents

Editorial	2
Comment	4
Second Thoughts on the Third World <i>Matthias Guépin</i>	5
Ecology: A Living Experience <i>Nancy Dill</i>	9
Behind the Scenes <i>Marjorie Spock</i>	12
The Walnut <i>Dolores Graham</i>	16
Discovering the Sea Shore <i>David Sharman</i>	19
Gardens to Please and Serve <i>Tony Cooper</i>	26
The Earth: Dead or Alive? <i>Warren Ashe</i>	30
A Question of Water's Healing <i>A. John Wilkes</i>	33
Books	37
Correspondence	40
World List of Waldorf Schools	41

UNITED KINGDOM: Editor: Brien Masters. Editorial Group: Peter Ramm (Editorial Manager & Advertising), Margaret Shillan (Art Editor), John Docherty (Circulation), Robert Kersey-Green (Treasurer), Arthur Osmond (Newsletter), Sarah Wakefield (Secretary), Frank Newell (Editorial Consultant).

Artwork: Haydn Manning Ltd.

NORTH AMERICA: Editor: Daniel Bittleston, 16½ Olive Avenue, Larkspur, CA 94939. Correspondent: Alan Howard. Advertising: Dan Dorr, Liaison Editors: Don Basmajian, Gerhard Bedding, Mary Christopher, Christine Davies, Marcia Egan, Ina Farling, Paul Haywood, Gregory Hudson, Anne Jurika, Michelle Marin, Kenneth Melia, Pat O'Connor, Jack Petrash, Barbara Powers Richardson, Therese Schroeder-Seker, Hal Williams, John Wulsin.

Winter 1984 Vol. 18 No. 1. Child and Man is a focus for ideas, insights and achievements in Waldorf, Steiner and all truly human education throughout the world. Subscriptions and all correspondence to:

The Secretary, Child and Man, The Sprig, Ashdown Road, Forest Row, East Sussex RH19 5BR.

U.S.A. Subscriptions from: *Diane Schmitt, 1823 Beech Street, Wantagh, New York 11793.*

©1984 by Steiner Schools Fellowship.

ISBN 0009-3890

Printed in England by Image Illustration Ltd.

Individual copy price: UK £1.75. AUSTRALIA \$3.20. CANADA \$3.50. DENMARK K26.25. FRANCE F21. GERMANY DM 7.00. ITALY L4,375. NETHERLANDS G8.00. NEW ZEALAND \$4.45. NORWAY K21. RSA R3.55. SWEDEN SK20.10. SWITZERLAND SF6.00. USA \$3.00.

Subscription price (2 copies per year, postage included): UK £2.75. AUSTRALIA \$5.00. CANADA \$5.50. DENMARK K41.25. FRANCE F33. GERMANY DM11.00. ITALY L6,875. NETHERLANDS G12.00. NEW ZEALAND \$6.75. NORWAY K33. RSA R5.50. SWEDEN SK31.60. SWITZERLAND SF9.00. USA \$4.50.

Editorial

When children draw, they somehow succeed in making nature seem 'larger than life'. The Sri Lankan tree placator sees and feels nature larger than life. Breughel's peasants dance nature, as it were, larger than life. But what has happened to the rest of us? Why do we see, feel, draw, dissect and 'manage' nature as if it were a conglomeration of particles, *less* than life? Where will it end if, despite the modern ecologist's efforts to impress the message upon us, we still continue to treat the soil, the air, water, solar energy, the plant, the animal and the human being — life itself, in fact — as if it and they were all less than life? How can we bring new life to our thinking, the main trend of which, over the last four centuries, has made the world into this corpse? What part can education play in all this?

An Edinburgh chambermaid of a hundred years ago calling her warning: 'Gardy loo', was obviously unaware of the ecological significance of her deed, if it ever got as far as having any! By contrast, the youths of yesterday — some of them now spooning honey into their herb tea during break in Waldorf School staff rooms — had probably been thoroughly exposed to the immediacy of polluted air, disturbing noise levels and disappearing fossil fuels well before ever putting insteps to kick-starters, revving up for the first time and hacking off on their machines. No doubt we could all tighten our

ecological belts!

But how far does mere *exposure* really touch us? Awareness of ecological consequences is undoubtedly on the increase. It has, however, a tumour of ecologically destructive practice to deal with, a tumour that has been growing morbidly for decades. Even where a keen-edged scalpel may discover the growth, many resources, much ingenuity, painstaking research and dedicated labour will be needed if post-operative measures are going to restore the lost *balance of nature*.

A wide variety of attitudes towards restoring this balance obtains: There is the Cornish small-holder 'practising her survival skills'; or the hob-nailed old timer getting away from it all, leaving his car harmlessly confined to garage, as he tramps through carpets of the Grass of Parnassus high above Loch Lomond; there are the big commercial enterprises decking out their city blocks with impressive displays of window boxes and flower tubs; or the company publishing tastefully illustrated pamphlets to heighten young people's awareness of rare and vanishing species; and there was Rainbow's proposal for a Waldorf community — did anyone answer his letter in the last issue of *Child and Man*? And many more attitudes could be mentioned. All play their part, though few have weight only on the plus side of the scale pan.

One of the most beautiful and natural of sights is to see a small child picking flowers. This can, of course, elicit *one* response if they are daisies being gathered on the lawn for a daisy chain and *another*, very different, if they are the majority of Daddy's crop of prize carnations. Nevertheless, through the vase of summer flowers which the child has arranged on the kitchen table, he seems to be saying: I, too, am gathering cosmic blossoms, and I seek a vessel in which they can live on, to give joy to all the connections I

will make in the household of my life.

All the more painful is it for the youth — who longs, deep in his heart, for nature to speak again — to become aware on the one hand of how the *form* of Man crowns earthly creation, whereas, on the other, much of his *behaviour* sullies it. Here, as in other walks of life, there are pain-killers on offer. Often one experiences how the seeming advantages to the individual of cut-prices, labour-saving devices, creature-comforts, insurance cushions of all shapes and sizes, or lucrative investments mask the ecological disadvantages to the earth as a whole. These remain in the background. And youth can be defencelessly susceptible when the world presents itself through such façades.

Although the Ecology Party did not offer Mrs. Thatcher much political opposition at the general election last summer, in the depths of people's consciousness there is a stirring not limited by political leanings and affiliations, national frontiers or particular creeds.

In one recent edition only of a British national daily, within the scope of some seven pages, a large number of news items was published having some bearing on the wider aspects of ecology: The strong influence of public reaction upon the straw burning policy of one of Britain's larger cereal growers (front page). Among the Greenham Common prosecuted, one woman of 26 years of age who was quoted as saying: "We may be legally guilty, but not morally guilty." The 80ft. high Orkney windmill has now been constructed to produce 250 kilowatts for the national grid. The Greater London Council's proposal to ban heavy lorries within its boundary at night and at weekends "to curb noise, dirt, and danger". Two gardening articles. Dr. Michael Colgan's Californian based research (formerly New Zealand) into reformed prison diet: by reducing refined carbohydrates and sugars, he claims to

correct high blood sugar levels in prisoners as well as deficiencies in vitamins and minerals — less violence where governors have followed his advice, he attributes to the diet. A report of discussion at the British Veterinary Association Congress concerning the regularisation of animal experiments (though figures are still high, there has been a 23.6% decrease since 1976). Even mention of six African pygmy geese introduced into Sir Peter Scott's Slimbridge Wild Fowl Trust — a rare species from Zimbabwe!

In society at large, clearly the climate of opinion seems already to be changing. This can only serve to strengthen much in the Waldorf curriculum which embraces ecological concerns. It is to be hoped that the present issue of *Child and Man*, in being devoted to such matters, will add to this strength. In it, glimpses may be obtained of several ways in which the child's connection with nature is furthered at all levels in a Waldorf School, from Kindergarten to university entrance candidates. There are also descriptions of current research being conducted by sister movements, research which also has its connections with Waldorf Education both in the present and looking forwards towards the future.

B.M.

Comment

Exploitation and Nourishment

The battle between those who exploit the earth and those who care for it is becoming more visible.

In this last year, public outrage forced the U.S. Administration to strengthen the Environmental Protection Agency. Independent organizations that work to protect the environment, such as the Sierra Club and the Audubon Society, are growing stronger. An organization that has recently been formed in New York, Universal Children's Gardens, is calling for whole-earth gardens in every city of the world, in which children can learn to make compost, use tools, care for plants and vegetables and enjoy seasonal celebrations.

Another encouraging initiative is taking place in the State Parks of Northern California, where State Historian Glen Burch is guiding Environmental Living Programs for children. In places with rich historical associations, teachers, parents, children and the Park Ranger re-create the lives of, for example, Miwok Indians, early settlers, or even Russian soldiers. The aim is to share a dramatic experience that awakens understanding for other ways of life and other relationships with nature. Uniting History, Drama, Science, Cooking, Sociology, Crafts and an Ecology that places the human being in the centre of the picture, these courses are greatly appreciated.

The same life and death battle that we see taking place around us is, of course, taking place within us. Just as the earth is exploited, usually for short term gain, we exploit our own bodies. More than twenty years ago, Jacques Lusseyran warned that, although environmental

concern was clearly important, the real danger, which we never heard about, was the pollution of the human "I". If our whole life is concerned with externals, we lose touch with our inner being, the source of humanity and of our ability to cope with adversity. Lusseyran described how, soon after entering a Nazi prison camp where clothes were taken and hair shaved off, he spoke with many people who felt that in this way their whole identity had been taken from them. Within a few weeks they had died.

How well would any of us stand up to such an experience today? How well, in fact, are we standing up to the pressures external and internal which beset, I suspect, just about everyone?

In amongst the murders and suicides there is, I think, quite a lot of good news. There is a rising tide of people who recognise that we are now so interdependent, that every little thing we do or omit to do has repercussions throughout the whole human community. There is growing awareness that natural science is bringing more moral problems that present us with powerful challenges. And, there is a dawning comprehension that education is a disaster when presided over by governments. More money is not the answer: a recent U.S. survey revealed that many independent schools are providing good learning environments with less funds than their neighboring state school.

In Waldorf education, we are clear that education belongs firmly in the hands of teachers and parents. Good education is creative in meeting the needs of each individual within each particular environment and gets polluted by bureaucratic books of rules.

Like the health of the world, or the health of an individual, good education can not be standardised but requires to be nurtured by a living stream of individual initiatives.

D.J.B.

Second Thoughts on the Third World

The Rural Development Programme at Emerson College

by MATTHIAS GUÉPIN



Sketches drawn on site by 17 year olds.

It is well over 100 years now since farming and market-gardening started becoming an industry. Human labour and draught animal labour has, in what we call the "developed world", been replaced by machinery, thus taking the heavy labour out of agriculture. Farming and gardening has become a profession instead of a "way of life". The goal is to achieve the same working hours as in industry, and all extra hours to be paid accordingly. Nobody can be against it. It is not fair if those whose task it is to provide food work from sunrise to sunset, and those who provide the rest of our basic needs work only part of the day. Industry and agriculture basically have the same rights. No doubt the goal was right, but now we have run into trouble. What happened?

As soon as the farmer/gardener recognized the blessing of shorter working days and a somewhat easier life, he or she more or less stepped out of the natural day and

seasonal rhythms, forcing the farm/garden into a new rhythm – the rhythm of the machine. Wheels need a dry soil, but hooves and feet can deal with a moist soil. The draught horse or ox could drag the harrow over a field at exactly the right sowing time, while the tractor wheel would still slip and smear because the moist earth was still too heavy. The challenge, however, to bring back the field work from one hour per acre, dragging the harrow by horse, to less than half an hour by tractor, changed the farmer's mind and made him an agronomist. A half year's pay became a monthly pay, then a weekly pay, then an hourly pay. A new rhythm started ruling the countryside, a rhythm of how much a man or woman can do in an hour, not with his or her skills, but as an operator of a lifeless machine. It resulted in a full dependence on the machine, the situation we are in now.



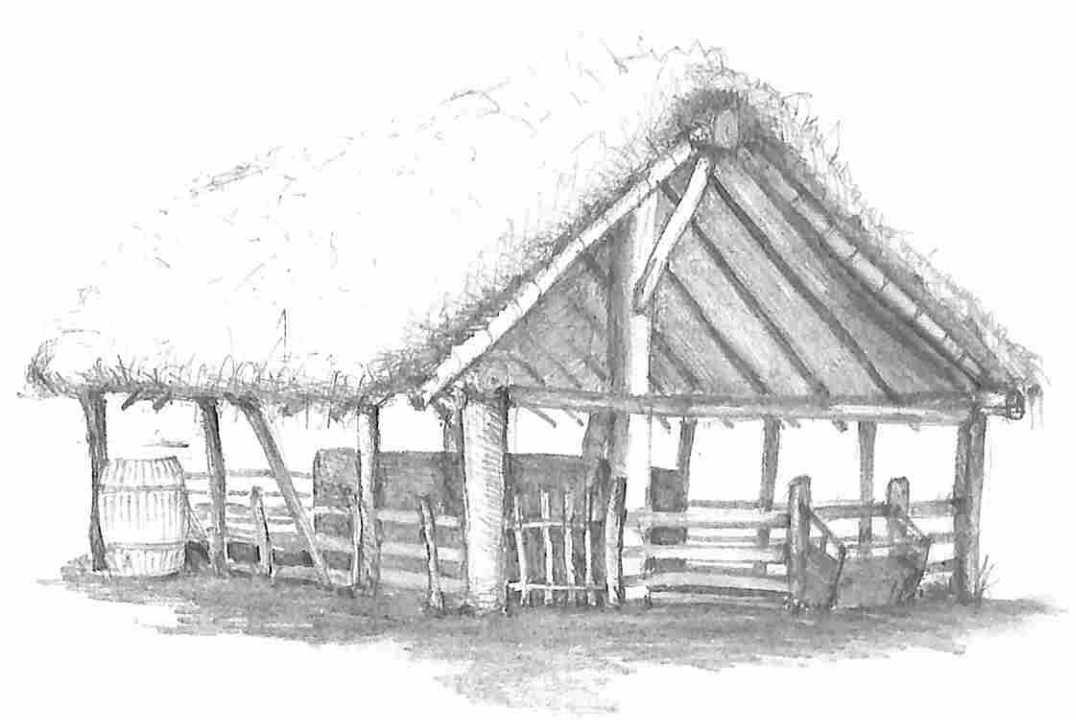
because of our own car pollution. But we keep on driving our cars anyway!

Crippled leaders

While going through this process, which is basically a struggle in the realm of consciousness, our "developed world" feels at the same time very concerned about what is going on in the "under-developed" part of the world. We feel that we cannot let people die because of lack of food. As we are still wealthy people, we are willing to help them to achieve a better way of life. Numerous are the aid organizations, and large sums are spent on food-aid and rural development. We send water pumps, grain mills, tools and equipment to make life easier. Out of our good hearts we want to share a better life with them. Not long ago, the Dutch minister of "Development Co-operation" stated, after having been in a country where logging by axe was still common, that he would send chain-saws to take the heavy labour out of tree felling!

How can we get away from wanting to share our disasters with them? Is it not like the drug addict who wants to share his experience with one who has not had it yet? A crippled way of sharing a crippled social task?

Wherever we go, we always meet the urge in developing countries to gain the same wealth as the West. The way we live will be the way they live. Our development is theirs. The only difference is that our industry took an age or more to develop. Theirs is a sudden one. For instance, the introduction of artificial fertilizers in many developing countries started only 20 years ago, putting a sudden stop to traditional agriculture which was based on family and village food production. Today the larger majority of small farmers in the tropics are cash crop farmers, who sell one or two crops to the merchants and buy food with the cash. As the growing of cash crops such as tomatoes, coffee,



tobacco etc., needs plenty of fertilizer and pesticides, the "input" is high. The merchant who buys the crop, however, makes sure that the price is low. This forces the farmer to buy cheap food which ruins the health of the family. Malnutrition becomes a common picture in many countries which originally had a sound agriculture.

Development begins at home

Out of the question: how can we develop ourselves so that we can help others in their development, a course at Emerson College came into being called The Rural Development Programme. It intends to be a study and training course for men and women who want to work in rural areas in developing countries. The founder of this course, Mark Feedman, who worked for many years as a rural development worker in the Caribbean, recognized the possibilities of bio-dynamic agriculture when he studied it at Emerson College in 1978-79. During his work in Honduras, Guatemala and the Dominican Republic, he experienced the hopeless situation of the peasant farmers in those countries and saw how

little effect today's aid programs have when they work out of our western way of thinking. People wanting to go out should have a thorough knowledge and skill in small-scale agriculture, based on the ecological situation in the area and think in terms of self-subsistence, as so much of this principle has been lost. Out of self-subsistence, a way of agriculture can develop which will feed the cities, as gradually, through bio-dynamic agriculture, the soil will improve and become fertile again. Then food surpluses develop and the small farmer will become the one who can sell natural and balanced foods to the cities as he has always done in the past.

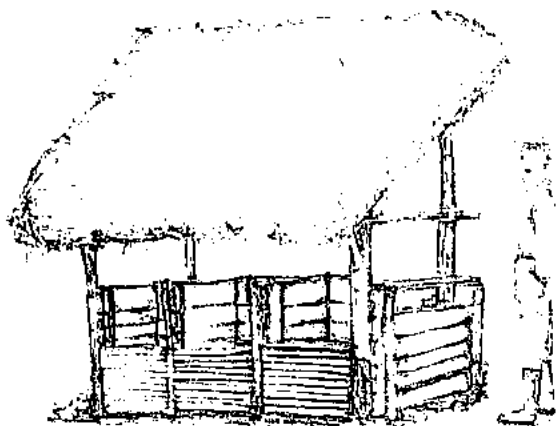
Developing skills by the use of one's hands forms a large part of the three-year training course. The development of a five acre mixed small-holding by the students, helps them to gain confidence in their own personality. Many aspects of gardening — herb growing, tree nursery, vegetable gardening, fruits, flowers etc. — are dealt with, and field crops, animal husbandry, and the construction of their housing, form the farm part of the place. The necessary theoretical background is

given by the staff of the faculty for bio-dynamics at the college. The student gains his tropical experience at the Programme's field-station in the Dominican Republic, where Mark Feedman and his wife, Chela Lightchild, train local peasants in ecologically orientated agriculture. Step by step, they make them familiar with the basics of bio-dynamics. But there is a long way to go as their agriculture is still based on slash-and-burn principles. The students learn to communicate and work together with the Spanish-speaking Dominicans who are of African origin. To work at the same level as the local people and not as someone wanting to introduce something new from the developed world is not an easy task — as what we would like to share with them does come from the West! Mark Feedman therefore underlines that something like a bio-dynamic approach to rural development is what is actually needed. Not the bio-dynamic method itself. It needs to be developed out of people. The same seems relevant for Waldorf education which also never can be an export article. Dominicans therefore, will have to develop their own bio-dynamic method. The task of the development worker can only be to do the work together with the local people and show that it works on *their* fields and in *their* gardens with *their* tools and seeds. A sustainable agriculture which functions as a part of nature, even supporting nature, is the aim. However, not the only one. The work on the land will naturally be followed up by a request to teach the children. First a school garden, then classes about nature, and soon a full programme. Mark Feedman was asked several times to start a school when he described the Waldorf approach to education. Agriculture will have a natural follow-up by education, crafts, etc. It only needs the people who decide to skill themselves by working with their hands.

The half-year stay at the Dominican field station enables the student to see

what is realistic and what is not. They come back with a good deal of understanding. Nobody expects them to stay in remote rural areas for the rest of their lives. They will come back and train other people who want to go out. People who have that inner urge of wanting to be of service. Not out of sentimentality, but out of a feeling that it is not too late to help people to survive, and at the same time, build bridges between nations and hopefully contribute to the task we all share in learning to work out of the Spirit.

Having graduated at Agricultural College in Holland in 1950, Matthias Guépin turned his hand to this present work after experiences of severe soil and water erosion when farming in Argentina.



Ecology A Living Experience

The Harlemville Rudolf Steiner Farm School by NANCY DILL

Early in the year of 1970, the environmental movement burst into national awareness with Earth Week. Demonstrations, speeches, books, and articles challenged the nation and the world to awaken to what is described by many as the greatest crisis yet faced by mankind. Charges and counter charges were exchanged between those who saw the urgent need for a new environmental ethic and the industrial world which feared for its existence. In time the clamor and excitement subsided and many returned to a complacent faith in an ever-growing Gross National Product which would provide "the good life" for all. Many engineers and scientists saw solutions in more science and more technology, but many people also joined the ranks of environmentalists in their efforts to awaken public consciousness to the havoc and destruction our careless way of life is having on the sustaining power of this earth.

Enlightened educators were stimulated to press for environmental education in the schools — the study of ecology — in the hopes that through education of the young, enlightenment of all could be accomplished. Many states have, in fact, mandated the study of ecology at all grade levels, and millions of dollars have been spent on programs and personnel. Still, except for an occasional shock or outrage over a Three-Mile-Island incident

or a massive oil spill or the effects of acid rain, much of the world remains ignorant or frustrated about what to do or what, even, can be done to meet the crisis and affect a change. Why is it that in the more than ten years since Earth Week the educational inoculation has not succeeded in getting to the real heart of the problem?

Why do the naturalists, environmental educators, writers and planners face such difficulties in getting the message across, even to the impressionable minds of the young? What is the missing ingredient we seek, the key which will open the eyes and minds of the world to a new attitude, a new ethic so essential for the task which lies before us?

Also in that year, 1970, Dr. Franz Winkler at the opening of a seminar held at the Myrin Institute on "The Quality of Life on Earth" said the following, "Youth longs for nature, but almost nothing in school experience or in modern life brings students in touch with nature's beauties and mysteries. School is abstract, the civilization is mechanical, the environment surfaced with concrete; nowhere does living nature come through ..." "The love of nature springs from an intuitive relationship between man and the earth, the sky, and the living creatures of his environment; but life today works against intuition."¹

¹ Dr. Franz Winkler, "The Secret of Peace and the Environmental Crisis", Proceedings, XXIV, (The Myrin Institute, Inc., Spring 1971).

Ecology polluted by academicalism

Is it possible that in these words of Dr. Winkler, we can find the key for which we search? In actual fact, it becomes evident on examination, that the study of ecology which is becoming more and more widespread and on which so many hopes are pinned, is itself in danger of joining the ranks of abstract academic subjects, reducing nature to mathematics and models and theory and, in the process, losing the inner intuitive sense for the whole. And yet, it is also clear that in the educational process solutions must be sought and found if we are going to succeed in awakening moral responsibility for the earth. Children and young people must know nature, not as outer phenomena only but deeply, as a rich inner experience. How can ecology be meaningful if it bears little connection to a child's experiences of life? Today's children, especially city children, expect to find the same sterile, mechanical world outside their homes as they know inside. To them nature is pretty pictures on TV and postcards, and ecology belongs to school — in the classroom where it is safe and clean and academic. Even in the Waldorf schools with the enriching curriculum of natural sciences, there is the danger that the experience of nature does not reach beyond the classroom door, or at most, the schoolyard. And how can a child come to really know nature and his place in it until he has really met nature, until he or she has waded in a meadow of flowers (and bees!), caught frogs (and snakes and tadpoles and salamanders) in a pond, squished in the mud, or heard the songs of the tall grass zoo, discovered who lives in a rotting log or under forest leaves; until he has been surrounded by a starlit sky, or followed the tracks of a fox in the snow? How can a child understand nature if he cannot come to know nature as a personal friend? How can he begin to sense man's partnership with nature until he has felt soft ploughed

earth underfoot or planted seeds or held a warm egg fresh from the nest or felt the cow's warmth in the barn on a frosty winter night?

Moral responsibility for the earth

It was from questions such as these and the challenges given us by Rudolf Steiner for the renewal of cultural life and development of a moral responsibility for the earth, that the germinal idea for a farm school was born. In the 1960's (before Earth Week) a group of educators and farmers, including Karl Ege, Henry Barnes, Herbert Koepf, and Ray Schlieben sought to establish a community where farming, academic learning, practical and artistic work might be combined. With help from many and years of nurturing the dream and searching for suitable property, The Rudolf Steiner Farm School became a reality in 1972 in Harlemville, New York, just two and a half hours' drive north of New York City. Valley farm land, wooded hills, meadows, and streams offered rich resources for the community that was to follow.

In the eleven years following its purchase the 350 acre dairy farm, now the Hawthorne Valley Farm, has been developing biodynamic agricultural methods and a successful cheese-making operation. Cheese and bread from the farm bakery are supplied to the New York City Green Markets on a regular basis, several days weekly from May through December. The farm store, now over a year old, combines an existing food co-op with the sale of farm products and has become an important center in the life of the village and surrounding area. At least two farm apprenticeships each year extend the educational role of the farm. Within a year following purchase of the farm, a Waldorf Day School, The Hawthorne Valley School, was established and in 1983, graduated its first Twelfth Grade class.

In keeping with the original intent of

the farm school idea, and just as soon as dormitories and dining facilities could be made ready, The Rudolf Steiner School in New York City extended the classroom experience of its children to include a stay at the farm. Here children from the city, perhaps for the first time, could for a week or more be in touch with the earth and feel in their bodies the changing of the seasons. As studies and work and play take them into woods, fields, ponds, barns, and gardens, the interweaving and interdependence of nature, wild and husbanded, become living experiences.

Here at the farm where the rhythms of the seasons can come alive, so also can the rhythms of the day; sleeping, waking, playing. How sharp is the dawn when one shakes off sleep to rise with the farmers for animal feeding! In the unfolding work of the day the will is engaged in the practical tasks of country life. Satisfaction of accomplishment grows out of such activities and projects as preparing the soil and planting seeds, kneading dough in the transformation of grain to bread, chopping wood, pressing apples to make cider, building a bridge, making compost, boiling sap for maple syrup. Observing nature and the cycles and rhythms of interrelationships of life and landscape is also an important part of each day. And, finally, when the images of the day melt into gentle weariness, it is time for stories and singing and the anticipation of welcome sleep.

Shared experiences

All of these daily experiences at the farm are enhanced and enlivened by working and living together with classmates. Relationships are warmed and many problems solved through shared experiences and the demands of shared chores and work projects. Setting tables, washing dishes, cleaning house together help to foster a cooperative spirit among the children and a sense of responsibility for

meeting group life's needs in an orderly, caring manner. In short, whatever can be observed, experienced, practised, or felt in the natural outdoor conditions on the farm, becomes for the children the real ecology of living relationships.

Over the years this element of the farm, the Visiting Students Program, has enriched the education of many children. At least a dozen schools have availed themselves of opportunities offered by a farm visit. Children have come from Waldorf schools all along the East Coast, other independent schools and a Long Island public school as well. During the 1982-83 school year, over 500 children came to the farm for visits averaging five days in length. Their teachers and helpers added another 50 or more persons who also found new ways of understanding ecology and their children. A small camp held during the month of July makes possible a summer experience of farm and outdoor living for boys and girls, ages 9 to 16.

The Visiting Students Program reaches out in yet another way by accepting as interns suitable college students or young people who want to help children learn about nature and farm life. In return, these young workers are brought in touch with Anthroposophy, with community life, Waldorf Education, and biodynamic farming.

In our efforts to teach ecology as a living experience, we here at the Farm School are endeavoring to plant seeds — seeds of understanding which will foster love and reverence for the earth in the hearts of all who share the farm with us (for even a short time), adult and child alike. For we see in the program possibilities to stimulate in our visitors a new way of realising man's place in the world.

Behind the Scenes

The World of Faerie and its Denizens

by MARJORIE SPOCK

If you have a child who speaks with special tenderness of an invisible play-mate (invisible, that is, to you), don't rush him off to a psychiatrist; you, rather than your child, may be the one out of touch with reality. Very young children have not lived long enough to be tainted by the particular prejudices of the Twentieth Century. Instead of trying to deprive them of the wonders of that fuller, magical experience to which early childhood still has access, grown-ups might practice opening their minds and eyes to a view of reality everywhere en-souled, as a child does, and be infinitely enriched thereby. They might in consequence even find themselves one day adventuring with their children into that kingdom rightly called The Land of Heart's Desire, the habitat of faeries.

Those who listened with open hearts and minds to Rudolf Steiner had a chance to learn a great deal about the faeries and the work they do. He took them very seriously indeed, for he saw in them beings of profound importance, charged not only with the day-to-day maintenance of Nature's household but with the carrying out of her evolutionary plans as well.

Natura

People of earlier ages knew a thing or two we have forgotten. They saw and worshipped Nature as a goddess. To them the living world was faery country, where

dwelt an infinitude of lesser spirits over whom she reigned. Natural events were regarded as their acts, performed in her service. And from every tree and plant and cloud, mountain, spring and flower these beings spoke with a voice to which the people hearkened. For wisdom is the breath of life in Nature, the exhalation of the goddess, and it was this wisdom that they sought in listening.

So it was from the Little People that men of earlier times learned such things as the secrets of the healing powers of plants, the properties of metals, the care of fields and flocks and children.

Under such circumstances man and Nature were one heart and soul, and faeries the mouthpiece through which they communicated.

Four races of Little People form Nature's work-force. It is their function to convey life through the realms of Nature, serving the four elements: earth, air, fire and water. Gnomes are the caretakers of the earth-realm. Undines or water-spirits are wielders of fluids. Sylphs rule the element of air and light. Fire-spirits reign over processes of heat.

Gnomes and Undines

Gnomes live down below the surface of our planet, where roots take an anchor-hold on earth. There could be no such things as plant or tree roots if there were no gnomes to tend their development.



Root Spirits

Gnomes are at work throughout the year marshalling mineral nutrients around them and wielding magnetic forces to draw them down to a firm grounding in the earth.

These Little People are immensely clever; they are the *knowers* among elementals. They have large heads out of all proportion to their tiny bodies. Faery tales tell how they carry little lamps on their subterranean wanderings. But the light cast comes from their own bright intelligence. They have what we might call "a knowing eye"; they understand everything at a glance, or just by sticking their long noses into it. To them, anyone who has to think to get facts is half asleep. They consider thinking just a means of pulling oneself together from a bout of dreaming. Since they are wide awake already, they perceive what *is* without having to mull it over in their heads.

These little beings, from tip to toe one tingling sensor, have as their own special faeryland the realm of metals and of

crystals, through which they wander tasting all manner of delight in its transit. Mortals see that realm only as a finished world, still, hard and unchanging. But to gnomes' subtle sensing it is all alive, a world of moving forces rather than of matter, still endowed with the music and colourfulness of its cosmic origin.

If you go down where metals are being mined and wander through the galleries you will find yourself in a swarm of gnomes. But to catch sight of the water-spirits — nixies or undines — you must go where water and air commingle. Undines are all flowing motion, streaming shapes never twice the same. And when veils of rain sweep over a landscape and mist rises to drift over hills and valleys, there you will find these willowy dreamers playing in the metamorphosis of form, trailing about in shifting cloud-masses.

But undines too have a task assigned them. It is they who draw sap, the clear lifeblood of vegetation, up the trunks of



Tree Elemental.

trees and stems of plants to join forces with the light in foliage. All nixies are alchemists, bringing about magical change in the shape and composition of substances as they wield the fluid element to bind and loosen.

Sylphs and Salamanders

Just as gnomes inhabit earth and undines water, sylphs — the spirits of the light and air — are dwellers in the atmosphere, darting about in the wake of birds, whose flight, to their ears, makes music on the air-waves. Sylphs live in a world of tone, a realm of sounding glitter so vivid that even our dull ears and eyes catch glimpses of it. It is not for nothing that we resort to such terms as 'colour-tone' and 'tone-colouring,' showing that in some deeper level of our being we are, after all, dimly aware of the faery world behind what we mistake for reality, sensing that in a fuller experience colour can be heard and music seen.

Sylphs work in closest communion with the undines, bringing the creative forces of the light-world to commingle with the flow of sap in vegetative greening and in the taking on of blossom colour. They are, moreover, lovers and guardians of birds, in whose presence alone they experience wholeness. It is they who teach the little birds to sing. They take an invisible but vital part in bird migrations. The next time you look up at a flock travelling northward or southward with the changing seasons you might try to listen in as with the sylph's ears to the multicoloured sounding of its passage. At such times the sky overhead becomes a mighty wind-harp, the air a kaleidoscope of rainbow tone.

Lastly, those inseparable companions of the butterfly: fire-spirits, on whose wings warmth is carried into earth. They fly with every pollinating insect. And as our world was once born of fire and every true idea is still begotten in the warm glow of enthusiasm, so fire-spirits wield that primeval element, mothering summer's heat around the swelling fruits, sweetening, bringing them to fullness, letting us taste and smell the sun and planets in their savours. They bring seeds, those tiny clinkers of their burning, to maturity. And from their hands the dreams of next year's vegetation fall with the seed to earth for gnomes to nourish. Henceforth the underworld is warmed and lit, as our inner world is, with visions, the cherished images of things-to-be that fuel evolution.

Living with Nature

How vital to our life are faeries! Without the gnomes there would be no solid ground to stand on, no firm bones to make a scaffolding inside us, no logical structure in our thinking; without undines no life-giving lakes and streams and oceans to lave the dry land, no green vegetation, no circulating fluids in our bodies, no liquid world of feeling in our souls; without sylphs no movement of

air nor blessing of the light, no flowers, no purposeful wills; without fire-spirits no warmth, no hearths to sit by, no fruits or fragrances or grains, no fire-core of selfhood. For all this, and a great deal more, we owe the faeries thanks and recognition. It is they who keep the earth so alive that the elements, their provinces, are faithfully out-picturings of the soul of Nature. Our whole world lives in soul and body because of the presence of the Little People in it.

We live with gnomes when we enter perceptively into winter's gesture. It can be sensed as a holding in, the dynamic that solidifies minerals and makes the cohesion of the frozen earth. We live with undines when we feel with spring, experiencing the upward freeing of the tide of life, letting our own beings flow in waking dream with the undulating and meandering, the surging and billowing of the fluid element. We live with sylphs when we imagine ourselves moving with the raying light as it suffuses the whole universe in summer, striking into and illumining the outer scene as wisdom does the inner. We live with fire-spirits in the mellow warmth that is carried deep into the earth in autumn, when Nature's soul again turns inward, withdrawing the life that poured forth in summer and transmuting it into energy of spirit. Immersing ourselves in this dynamic, we come to understand the ties that link fire-spirits to the life of man, where they fan creative fires and work in the generating of imaginative vision.

This is to live with Nature where she really lives. Looking behind the scenes, participating more and more sensitively in the action, one begins to wake up to the wonders of the real world, known to children, where the Little People labour. We grasp what Hamlet may have meant when he admonished the prosaic-souled Horatio, "There are more things in heaven and earth than are dreamt of in your philosophy."



Elemental observing plants.

(All three illustrations are from Ingrid Gibb's brush drawings — the originals in water colour.)

Biographical note:

Marjorie Spock has taught for 15 years in American Waldorf schools, primarily as a eurythmist, but with some class teaching and as a recorder instructor. Now retired and farming in Maine, she is the author of 2 books on the elementals, illustrated by Ingrid Gibb; 'Nature Spirits' (Iceni Publications, Colchester, England) and 'Fairy Worlds and Workers' (St. George Publications, Spring Valley, New York), in which much that is in this article is further elaborated.

The Walnut

A nature story for Classes I or II

by DOLORES GRAHAM

Rudolf Steiner consistently recommended an imaginative, pictorial presentation of material for children in the lower classes. Teachers who practise it discover how akin such a presentation is to the life-giving nature of a young child's creative consciousness. In this issue we are concerned with its application to 'nature study' (though it applies equally well to the introduction of letters and writing, the learning of musical notation or to disciplinary matters).

The following is an example of a so-called *Nature Story*. Through such stories the children of Classes I and II are introduced to some of the natural processes in their environment. What they receive in this way may then flow on as an undercurrent of deeply felt interest in the natural world. Such a stream may well be joined by tributaries of wonder or reverence in a soul in which such qualities abound. Where they do not, it may well lave the thirsty land precisely with those qualities. Moreover, when it passes, in the latter part of a school career, through landscapes of more conceptual activity, of natural scientific modes of thought and of precise observation and analysis, it will have more chance of imbuing the necessary precision and exactness of the scientist with life.

Ed.



A 9 year old's drawing.

In the forest under a large nut tree sat a walnut. He hadn't always been sitting on the ground. Once, he had lived high, high up on the very tip of one of the tallest branches with the blue sky smiling at him, the sun warming him and the wind rocking him. The birds sang to him. He had been a very happy, little green walnut until one day something happened to make him become very afraid – and this is what it was.

Early on a summer morning a black crow landed on walnut's branch and began pecking at the nut next to walnut. He pecked and pecked until he made a large hole in the nut's side. Then the crow put his beak into the hole and began eating. "Oh!" shuddered walnut, "I don't want that to happen to me," and he pulled the two halves of his shell tightly together and tried to make himself very, very hard. From then on,

day after day, he practised making himself as hard as he could. Summer passed and walnut's color began to change from green to pale brown, but indeed, he scarcely noticed this for he only thought about making his outside shell harder and harder.

One day a dark shadow fell on walnut. Startled, he looked up – straight into the black, beady eyes of the largest crow he had ever seen. The crow began fiercely pecking at walnut's side. He pecked and pecked and pecked. Little walnut could do nothing but quiver inside and shudder and pull his shell tight. But, do you know, that no matter how hard that crow pecked, he could not make a hole in walnut's shell. Finally, the crow gave up and flew away.

How proud walnut felt. How happy he was that he had practised becoming hard during the long summer days. "Why, I am stronger than crow!" he exclaimed. "I am a hard nut indeed!" It wasn't long before all the nuts heard about walnut's hardness. They gazed at him respectfully and whispered to each other that he must be the hardest nut on the whole tree. Walnut puffed his chest out with pride and kept on practising to become harder.

The days went by until one afternoon with a big huff and a puff the wind came and blew walnut right off his branch. "What's this," cried walnut as he felt himself falling, "what will happen to me now?" He kept on falling faster and faster. With a loud 'geplunk' he landed right on a large stone at the base of the tree. Walnut looked around. Scattered about the stone were bits and pieces of other walnuts that had fallen and cracked as they bounced off the stone. "Ha!" said walnut as he saw this. "I've nothing to be afraid of down here. Why, I'm even stronger than this stone. I *really* am a tough nut to crack!" and there he sat proudly on the forest floor.

A squirrel came by collecting nuts

for his winter store. He tried to bite into walnut. "Ouch," cried squirrel. "Why, this nut is so hard it hurt my tooth."

"That's right," retorted walnut. "I'm a hard nut to crack – much too hard for you, squirrel!"

Not long after, a porcupine ambled up. "Hm," he thought. "This is a nice, fat nut – just right for my dinner." He put walnut between his strong teeth and made a loud crunch. "Ow!" he exclaimed, letting go of walnut. "This nut is so hard it's given me a jawache."

"That's right," piped walnut. "I'm a hard, hard nut. Nobody's harder than I am!"

So it was with all the forest animals. They took turns trying to open walnut but he was too hard and tough for them. "No one is going to crack me," he said, "not ever!"

After that the creatures of the forest left walnut alone. There he sat for the rest of the autumn and the long winter until one day he awoke to find that the spring rain had come. 'Splash, splash, splash' went the raindrops against his shell. 'Tap, tap, tap' like a quiet knocking.

"Hello, rain," said walnut. "I'm walnut, and if you haven't heard by now, I'm a hard nut to crack." The gentle spring rain didn't say anything but only sent another soft drop of water rolling down walnut's cheek – then another soft drop and then another. "Hymph!" continued walnut. "I can see I have nothing to fear from you. Why, you're so soft you couldn't even crack a peanut!" He went on, "I've been pecked by crow but I was too strong for him. I fell all the way from the top of the tree onto the stone and I still didn't crack. Nearly all the creatures have tried to break my shell, but I'm too hard for them. The truth is I'm probably the hardest nut in this forest," he loudly exclaimed, swelling himself with pride so that his chest looked as if it might burst. But, the rain didn't say anything. It just kept

falling gently, ever so gently, and soon walnut became drowsy and fell asleep.

He awoke with a start to find the rain had stopped and he was quite dry. He thought of the rain and he felt a tender stirring in his heart, and he could not help but wonder if she would come again. Then he suddenly remembered that he ought to be practising to become harder, and all the rest of the day he pulled his shell tight ... except now and again he stopped and thought of the rain, and each time he felt a gentle stirring in his heart.

The next day the spring rain came again. "Hymph!" he greeted her as the soft drops began to fall, "er ... ah, I mean 'hello'." The rain didn't reply but she stayed a little longer this time, and walnut felt the gentle stirring in his heart grow stronger and stronger.

On the following day walnut didn't even feel like practising. His whole heart was filled with tenderness. All he could think about was the rain and if she would come. "I wonder if she has a heart," he thought. "I will ask her." The rain didn't come that day but she came the next.

"Do you have a heart?" he called to her as soon as the first drop touched his cheek.

"My heart lies hidden in the clouds," replied the rain.

"Ah," sighed walnut, "then I must somehow reach the clouds." He sat very quiet for a while thinking. Then he realized that in order to reach up for the

heart of the rain, he would have to open his shell.

At this thought walnut began to tremble. He was very afraid. "If I open my shell, crow may peck me or some creature eat me, and then I will never reach the heart of the rain." But all the time he was thinking, the fresh, soft rain was falling, and the heart of the walnut filled with such tenderness that it pressed against the sides of his shell. Suddenly, with one mighty swell of courage, the little walnut cast his hard shell aside and the two halves fell to the ground. But, crow didn't come to peck him and the forest animals didn't eat him. Instead, out of the heart of the walnut a little green shoot sprang, its tiny green arms stretching up to touch the clouds.

As the days passed, it grew taller and taller, nearer and nearer to the clouds, and the tenderness of the walnut's heart changed into a mighty strength. Still the walnut tree kept growing, closer and closer to the clouds, never forgetting the rain. If you get out into the forest today, you will see him there. Always he is reaching out with his strong arms, reaching higher and higher, so that one day he may hold the heart of the rain close to his own.

Dolores Graham, currently a Waldorf parent, has had much teaching experience in Amercia.

Discovering the Sea Shore

by DAVID SHARMAN

What a delight it is to walk on the sea shore with the feel of the sand, the smell of the sea, the cry of its birds, and the restlessness of the waves. This natural space usually allows us to relax and dream, dig sand castles or play in the water. But how many of us are aware of the rich world of plants and animals that inhabit this place?

The curriculum of a Steiner school suggests courses in botany and zoology

in Classes XI and XII (ages 17 and 18). Here the teacher can introduce the great diversity of the plants and animals and their dependence on one another. However, it is also important to introduce a more detailed study of an environment, in order that the pupils can become involved and observe nature themselves. This is not an easy process and calls for patience and perseverance in the young observers.





Collecting Seaweed



Crab



Jellyfish

The teacher has the task of encouragement and sharing his own observations with them. In this way a world of beauty in form, colour, biological association, feeding habits and reproduction is revealed. This is one of the joys of a teacher and has been mine particularly. In Class XI and XII I have arranged short marine biology courses, either as visits to the same shore through different seasons, or sometimes, as visits to different shores over several days. Most of the time the rocky shore is our chosen site, as here are found a richer variety of organisms, and the plants of the sea shore – the seaweeds – are confined to the rocks for secure attachment. Our visits are chosen to coincide with the lowest tides, thus most of the shore is exposed for our observation. We always set off carrying collecting equipment – buckets, jars and nets and a notebook and pencil for records.

Unfolding wonder

Time and tide wait for no man! So sometimes this demands a very early start or a later evening visit. Weather never deters us – even in a snowstorm and bitter cold we have been on the shore, and so each visit has its own particular quality as a total experience. Soon we are scrambling over rocks covered with wet slippery seaweed. Now is the time for a pause and a chance to notice that different types of seaweed live on the shore as we go down to the sea. By this zonation of the seaweeds the shore can be divided into upper, middle and lower zones. The continuous ebb and flow of the tides means that organisms in the upper zone are exposed to the air, wind



Mussel

and sun for much longer periods than those of the lower zone. Hence, all life in the upper zone is seen to be well equipped to resist dessication; their life style is drastically interrupted during the exposure, and life processes only return to normal when covered once more by water. The shape of the seaweeds is important to survive the constant movement of wave action. The simple dichotomous branching gives it a two-dimensional form, and buoyancy is maintained by some with air bladders, and by others with their inherent lightness compared with sea water. These plants all belong to the group the Algae – green and photosynthetic by nature, in many of them the green-ness is masked by other pigments, giving a colourful pattern of reds, purples and browns.

It is, however, the animal world which abounds here; animals without back-bones (Invertebrates) are especially well represented, and examples of most major groups are found. Fish, of course, are the important vertebrate, though many seabirds are often seen. Where are all these animals? As we look towards our feet, trying to maintain the balance of a tight-rope walker, we see little.

We are perhaps nearing the lower middle shore and now is the time for diligent searching, bending down, lifting seaweed, turning and returning stones, peering into every nook and cranny. Now one enters the cool damp animal world. Catching our eye at first are perhaps the encrusting sponges and brightly coloured sea-anemones, both plant-like and sessile. Many common star fish and sea urchins are found, and under stones the brittle star hides. These radially symmetrical animals are most beautiful in colour and form. The starfish with great strength can pull open the valves of a mollusc such as the mussel and rapidly digest its softer parts. The sea urchin is a vegetarian and lives by scraping algae from the rock surfaces using its complex tooth-like structure which, when dis-

sected, shows an amazing pentamerous form known as Aristotle's lantern. Crabs and small fish can be disturbed in the rock pools. A rare and exciting find, I well remember one year, was an octopus stranded in a small pool. We were able to catch it in a bucket and all stood round fascinated as we watched its quick breathing and turning to a dark brown colour as it adjusted to its surroundings; even as we watched waves of colour seemed to pass through it. A little later we released this incredible animal into a large pool and watched spell-bound as it swam away using its jet propulsion pulsations to move body first and tentacles trailing behind.

When barnacles are treasure trove

How many of us have cut a foot on a sharp barnacle or tried to move a limpet from its seat? Very seldom can we observe the barnacle on the shore in action as a living organism, as it needs to be covered with water to unfold. So this is one of the treasures we take back to our marine aquarium for observation in the laboratory. Limpets, too, only show activity when the tide covers them, then they move off to graze on the algae, but always return back to their 'home' seat before the tide ebbs.

Now time must be given to looking at our collection, notes taken, photographs made. Some specimens are selected to take back to school for our marine tank, the rest are returned to the pools. Containers of sea water must be collected for the aquarium. On our return to school our collection is further investigated and identified with the help of a low powered microscope or magnifying glass. This part of our study reveals so much more than is possible on the shore itself.

One summer we brought back a female shore crab 'in berry' and she was put into our aquarium. Next day a puzzling mass of moving specks were seen. On looking at these under the microscope there danced before our eyes some queer little

creatures, – a large head, prominent eyes, two spines and a thin body and tail – these were the zöeae larvae of the crab – so unlike the adult, and a wonderful example of the metamorphosis one can find in marine life.

Barnacles too, are a good example of metamorphosis; the sessile adult having transformed from a free swimming larva. These adults we enjoy observing in the aquarium when their feathery limbs unfold and beat in delicate rhythm causing water currents to flow and provide them with food and oxygen.

Tiny white calcareous tubes encrusting rocks, stones and seaweed, when in our aquarium have revealed the beautiful delicate fans of the worms that inhabit them. These worms have also given us the interesting experience to observe the process of fertilization under the microscope.

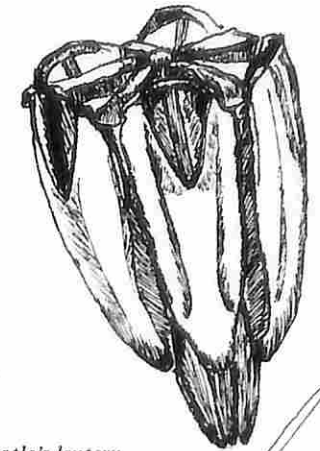
Science turns to man

Our thoughts can turn to man and see how he, in his uniqueness, can do many things which an animal, locked in its hardened nature, can only do in a single limited way. Our soft mobile creative hand can use its forefinger and thumb for one brief moment to pick up a crab, and for an instant we see it in comparison with the set, harsh pincers, restricted entirely to a grasping nature.

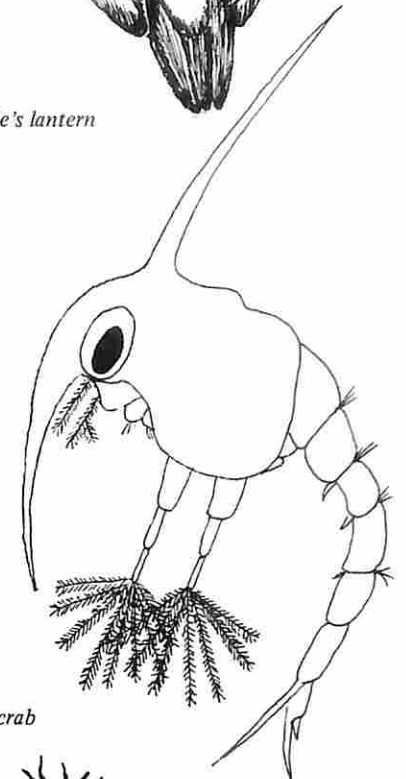
For these young people, this experience of the wisdom and beauty of nature enhances for them their own being as man, with his upright stance, his speech and his thoughts. It teaches them compassion for their fellow creatures and thankfulness in particular to the earth with its mantle of green plants and the gifts therefrom.

The outer world can stir the inner world to thoughts of a divine nature even though no words of this are spoken.

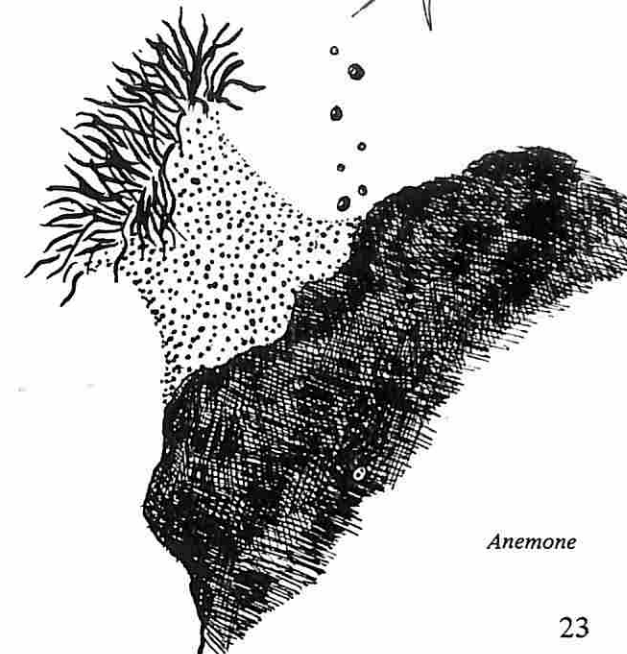
David Sharman worked formerly in Marine Biology in Aberdeen in Fisheries and Research, since when he has taught for 15 years in Edinburgh.



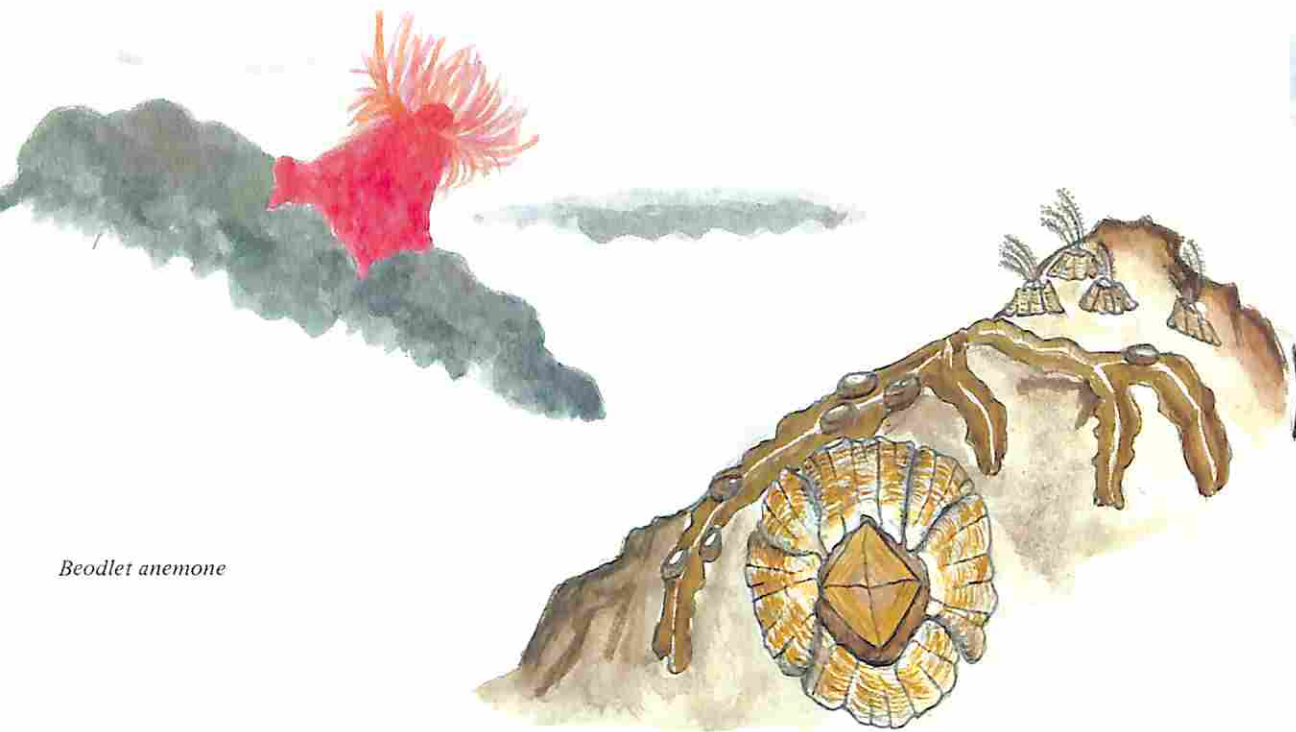
Aristotle's lantern



Shore crab



Anemone

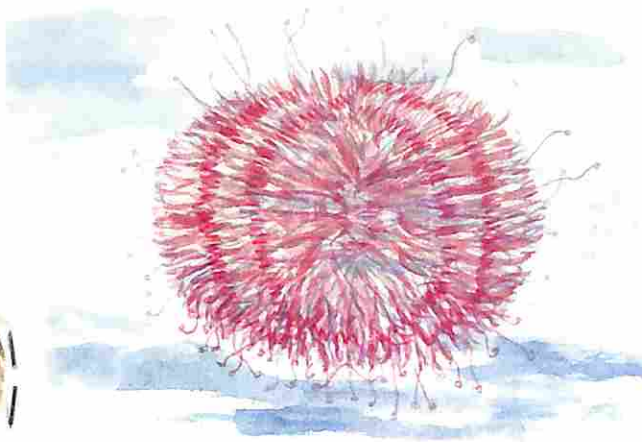


Beodlet anemone

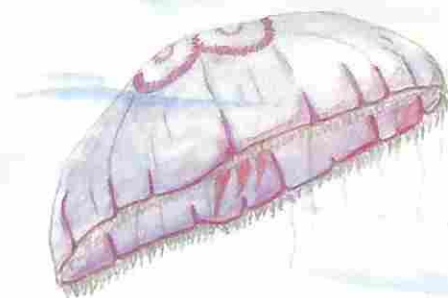
Acorn barnacles and bladder wrack seaweed



Octopus



Common sea urchin



Medusa



Common starfish feeding on bivalve

Gardens to Please and Serve

*An Exhibition at the Liljevalchs Konsthall in Stockholm
and at the Rudolf Steiner Seminar and Surrounding Farms in Järna*

by TONY COOPER

In the strong light of a hot Swedish summer evening we drove into the car park of the Rudolf Steinerseminariet at Järna. The first sight we noticed as we began to take in the surroundings was a beautiful circular rose garden full of shimmering colour – delightfully welcoming, especially for an Englishman. This was the first of many lovely and stimulating experiences we were to have on our visit to the galleries and gardens which made up this unique exhibition.

Vitality and harmony exuded from all the exhibits and displays, together with a quality which spoke of an inner understanding balancing outer form. It was as if the paintings, executed specially for the occasion, had tamed time and space, opening a door to a visual journey which led through the history of garden development.

The splash of the water steps cooling the warm air amid the sturdy timber stalls with their white canvas awnings offering books, plants, pottery and vegetables, immediately set a friendly mood in the entrance hall of the Liljevalchs Art Gallery, inviting participation. From here, the first few steps into the exhibition were through a scenic garden gateway, confirming the open friendliness, and encouraging the visitor to inquire further. The exhibits chosen, made visible the very roots of garden architecture history, from gardens of the imagination and of Paradise to the excit-

ing possibilities which working with biodynamics offers in our present time. Progressing through the galleries one was introduced at one moment to the minute detail of a medieval garden tapestry, at the next, to contemplating the moon in cosmic space framed by a Japanese tea house. The grandeur of the French and Italian gardens, the diversity of the English styles, were all depicted in splendid waves of greens, greys and the brighter hues. Here was a history not just of gardens in the ordinary sense, but a revelation of the settings in which human beings have found their relationships to religion, to art, to science and most especially to the Earth which is their home.

Peace on the Land

At a very practical level, the realisation that, to be able to work the earth at all, there must be peace on the land is shown very early in history. The sacred quality surrounding the breaking of the surface of the earth in order to create environments for the growing of crops, the strong relationship of the planetary bodies to the Earth and its plants is a reality quickly realised by man, eventually lost and now rediscovered in the working with biodynamic methods.

The message is clear: the more care the Earth is given, the richer are her fruits, not only in nutritional and medicinal terms, but in the manner in

which our imagination, inspiration and intuition are fed by this process which reveals the spirit working in nature. The picture of the meadow sums up much of what is shown at a very simple human level. For in a meadow is the essence of harmony: mineral, plant, animal and man brought together, interwoven with each other and also with the cycle of the year, while being set against the elements. A romantic picture, – of man in his idyllic childhood. Also an archetype needing a modern form to express itself.

It is hard to describe how beautiful a garden looks in the late evening, but from the terrace in front of the white house at the Seminar the care and love lavished on the surroundings truly reward the viewer. A short walk from the rose garden leads through beds of medicinal herbs, past the 'crystal palace' (as the glass house is called), bringing one into the green and ferny places close to the still, reed-edged sea; then past the

Painter and painting, illustrating the English tradition.

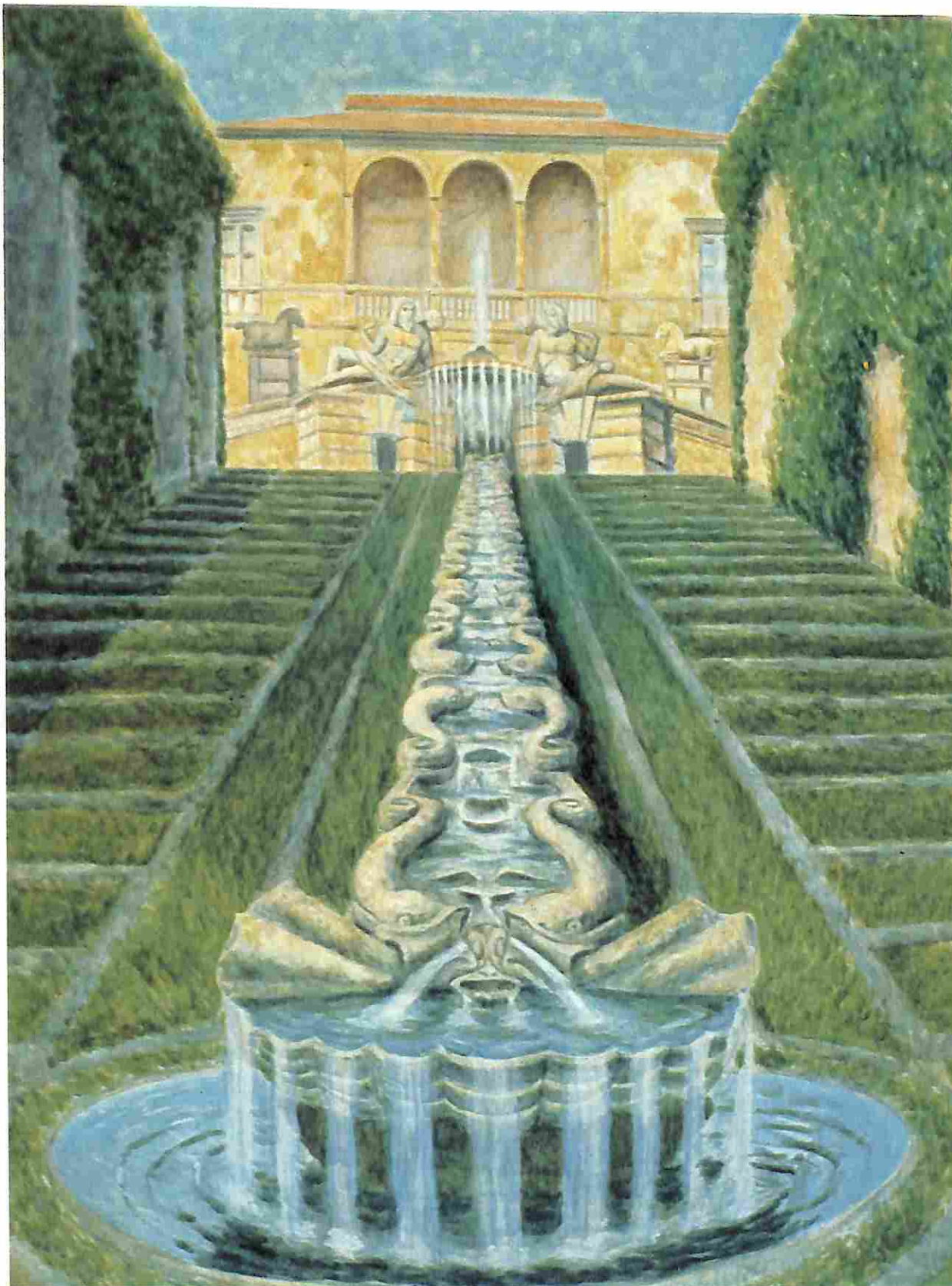
biological ponds with their hard-working, swishing water-form-steps*, and once again into the vegetable gardens in time to catch the sun taking the last blaze of yellow from the marigolds into the darkness of the short Swedish night.

One sensed from the faces of the many people who were visiting the Seminar gardens that they too had experienced something rather special, and that they would take into sleep pictures which might provoke a new interest in their lives; a direction perhaps inspired by caring for the land in an artistic, creative manner and brought to vivid attention by the efforts put into forming this fine exhibition.

**see page 33*

Tony Cooper is Director of First Year Studies at the Canterbury College of Art: School of Architecture.

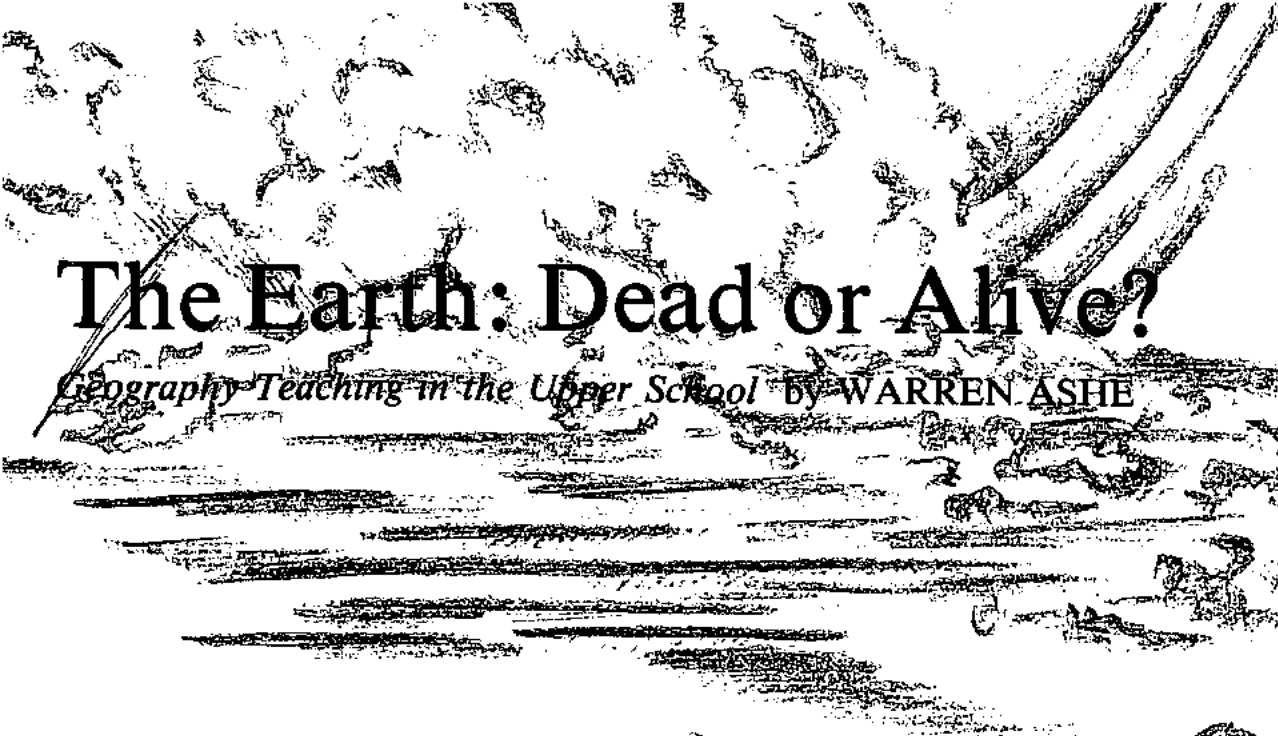




Italian Renaissance water staircase



Summer on the leaf meadow, an old tradition in Sweden.



The Earth: Dead or Alive?

Geography Teaching in the Upper School by WARREN ASHE

One of the main purposes of geography teaching in a Waldorf School is to engender in pupils' minds the idea that the earth is a living being. There are two main obstacles to this: first, the definitive list of functions – respiration, growth, reproduction, etc. – that biologists apply to ascertain when an organism is within the biosphere does not necessarily help to understand what a living planet is; and second, that pupils, along with the rest of us, experience the planet as it presents itself to their perception, namely as a place, a setting, not as an entity. The first obstacle may be avoided if the nature of the planet in its totality – barysphere, lithosphere, hydrosphere, atmosphere and pyrosphere – is studied phenomenologically to begin with, omitting classifications and definitive lists as far as possible in order to discover whether or not some of these same qualities we know to characterize plants, animals and humans can be seen in the planetary organisation. The second obstacle will only be removed if the teacher's powers of description evoke imagination in his pupils; only the perceptive power of the mind can experience the planet in its totality;

we cannot all undertake astronomical expeditions.

In the Class X geography main lesson the teacher can begin with the size of the earth. It is a spheroid of about 25,000 miles circumference; of which only some 3 - 30 miles form the crust, or lithosphere. The highest mountain peak reaches only about eleven miles above the deepest ocean floor. Thus the great peaks and depths would make the globe no rougher to the touch than a basketball, were the earth's diameter reduced to about one foot. On its skin-like crust lies a fine film of water and around it moves a thin membrane of air. The water film or hydrosphere covers more than three quarters of the surface and is typically only a mile or two in depth; the air membrane or atmosphere is about ten miles thick at the equator and about half that at the poles. Both the hydrosphere and the atmosphere bear substantial quantities of powdered lithosphere or dust.

The earth, water and air, fed by solar fire and reactive to it, constitute the biosphere – a living environment for the organisms that inhabit the planet.

This environment is both supportive and protective. (The air, for example, filters or reflects those solar emanations that are harmful to life.) The life support system is made possible through the transfer and movement of heat, air, water and – surprisingly – earth. This movement is seen in the tides, currents and waves of the sea, in the quaking and eruptions of the land, and above all in the phenomena of weather and climate in the air. These latter phenomena constitute the main subject of study with 15-year-olds in the Waldorf geography curriculum.

In the short space available here it is not possible to discuss the vast range of detailed topics that can and should be studied – the water cycle of evaporation, condensation, and precipitation, the pattern of global climatic distribution, the structure and chemistry of the atmosphere, the creation of soil, etc. etc. – and thus it may be most effective to look briefly at one specific sub-topic, clouds, in order to see how it may be handled.

Clouds are constituted of numberless water droplets or ice particles, each condensed round a dust particle nucleus: this is so regardless of whether we speak of low dark clouds, high light clouds or morning mist. The different shades are primarily the consequence of the size and density of the water or ice particles. But it is the *shapes* of the clouds, not their physical composition, that are their true hallmarks of character, and in observing them the teacher has an unusual opportunity to demonstrate Goethean thinking at work.

Clearer about Clouds

It is nine o'clock on a bright, breezy morning in late April, when the class makes its way to a low rise that serves as our observation point. From the western horizon and stretching to the zenith, is a pattern of wispy, very white clouds clearly etched against the blue of the

sky. They take the form of loosely gathered delicate strands trending east-west and curving in long, gentle arcs, sometimes with frizzed ends. Long ago their form led people to call them mares' tails. They seem to be very high and it is not possible to see any movement in them.

An hour and a half later we go out to see if the cloudscape has changed. The mares' tails have moved east. Now on the western skyline there are thicker clouds – a more closely packed layer, medium gray, with its edges crumbling or rounded; occasional gaps show, even in our oblique view of them. At a higher level, and of a lighter shade, is a fish-shaped layer of small fluffy clouds hazily joined – mackerel cloud is its name – and stretching eastward after the departing cirrus. Slow movement can be discerned; it is clouding over, and if we were to remain observing the sky for the next ten or twelve hours we would see the lowest stratum completely cover the sky, thickening and darkening as it did so and finally dropping drizzle and light rain.

Later in the week we see some fine examples of anvil clouds, great columns of billowing, piled cauliflower shapes rising from a dark stratified base to a white, fuzzed horizontal cap, the whole gradually bulging out in knobbed growths, edges clearly etched against the blue of the sky. If we were to watch them longer – and follow them, for they travel – we might observe lightning, thunder and a heavy downpour, possibly including hail.

Observing the massive cauliflowers, the milky sheets, the jagged fragments, the fish-scale layers, the wispy strands, the brooding blue-black ceilings or the multitude of other cloud-forms, the pupil has the task of discerning the formative principles at work in determining what he sees. As long ago as 1803, in his "On the modifications of clouds" Luke Howard, a London chemist, perceived that three primary forms were

working and a fourth element – more material than formative – was an influence in cloud shapes. His three primary types he called the cirrus (manifesting the linear force) the stratus (manifesting the planes), and the cumulus (manifesting the spherical); in addition he noted the nimbus (water) influence which appears only in combination with the others, blurring the clarity of their forms.

Science teaching in Waldorf schools

Luke Howard's system of primal types and their combinations and compounds (alto-stratus, cumulo-nimbus, etc.) still stands today as the basis for cloud classification. Meteorologists are not entirely agreed on nomenclature and the classification of sub-types, but every pupil can discern the same formative forces at work that Luke Howard drew down from the skies. This power of discerning primal types from perceived phenomena – what Goethe called the "*Anschauende Urteilskraft*" – is an intellectual experience that is at the heart of science education in Waldorf schools; it is in fact the single most sustentive feature that distinguishes Waldorf from other contemporary teaching methods and philosophies of education in the scientific field; it is in clear contrast to the Baconian-Newtonian inductive method based on the formulation and testing of specific hypotheses. (Pupils should also experience and use the inductive method, since it is fundamental to contemporary technology and provides the experience of a thought-mode quite alien to Goetheanism; in Classes XI and XII (age 16-18) pupils can make a more conscious and philosophical distinction between the different *methods* of acquiring knowledge, which are more important than its results and application for all except the technician.)

This same attempt to discern the formative forces in clouds may be applied to other meteorological or climatic pheno-

mena such as the world's pattern of ocean currents, winds and pressures or seasonal rainfall. When the hydrosphere and atmosphere have been looked at in their great variety, it begins to dawn on some pupils that their functions cannot be understood entirely mechanistically; in fact a knowledge of the planet's sheaths of water and air require the same quality of thinking as an understanding of the human being's own organism. When the teacher recognises this in his pupils – and especially the sense of wonder that accompanies it – he can be assured that a seed has been planted that may have untold but subtle consequences for the mental life of the teenager before him.

Attention teenagers!

It may also have important consequences for the life span of the planet. For the last two centuries man has been an important agent in the health – good or ill – of the planet. Industrial processes involving energy consumption by combustion have been affecting the delicate membrane we call the atmosphere to the point where we fear radical changes in climate, triggered by a hothouse effect or even the man-induced spread of the arctic ice-cap. Such processes and changes should be brought to the attention of teenagers, and above all it should be pointed out that the dangers we face now have arisen just because of the mechanistic view of planetary functions taken by mankind up until the last few years. We can no longer afford the luxury of that kind of error; if you treat a plant or an animal like an inorganic object, you will turn it into an inorganic object, and so it is with the earth.

People in the eighties are not difficult to rouse on the subject of environmental pollution; youngsters are especially quick to condemn the industrial establishment – "they", a faceless, nameless group who may include members of the

A Question of Water's Healing

The work of the Virbela Flow Design Research Group

by A. JOHN WILKES and Colleagues

We are all aware of the significant role water plays in our lives. Over the past century particularly, we have learnt to utilise this amazing natural resource in a multitude of ways. Earlier, water was primarily there to sustain nature's life cycles and nature also provided the means of keeping it fresh and vigorous. Now, however, a great deal of effort is needed to maintain water's capacity to support life. As we continue to increase our demands and influence upon this element, so will the magnitude of the problem increase.¹ The future depends on our ability to achieve a truly balanced management of water, especially in industry and agriculture, but also right down to the turning on of our taps. Undoubtedly an urgent task.

The Flow Design Research Group was founded in order to understand water more and improve its condition. It began with Flowforms. In articles for *Planned Innovation* June 1980 and the *English News service* from the *Goetheanum* Jan. 1982 activities of this group were discussed in some detail.² The Virbela Flowform Method³ was inspired through the work of George Adams and Theodor Schwenk. The task was to look for forms in which water could be encouraged to express in a specific way its innate potential to rhythm and metamorphosis. First developed by the writer in 1970⁴ the method presents a means of investiga-

ting the use of rhythms, initially for artistic educational purposes but with increasing emphasis on achieving an understanding and support for biological processes.

In an artistic way, the Flowform draws our attention to the intimate relationships water has to the surfaces it caresses. In all its relationships to movement and form, water tends to respond rhythmically,⁵ so it is to these phenomena we give our main attention. It is clear that although the work has had strong sculptural connections from the beginning, scientific questions are implicit in it. This is due to the fact that movements in water certainly affect its condition in relationship to life processes. One only has to study the river as an organism⁶ to become aware of its regenerative capacity.⁷

Rhythm and Life

All living processes are rhythmical, one can even say that life is totally dependent upon rhythms. From this we are prompted to ask whether the water which supports the organism can be brought closer to it through rhythmical treatment? Will water organisms for instance, flourish more readily in an environment which is penetrated with rhythms more closely related to them?

Just as the spectrum may be derived

continued on page 40

from the interaction of light and darkness, so may component oscillations be derived from a rhythm. Rhythm has its physical 'signature' which can be read just as a substance can be read from its spectrum. The present range of available Flowforms has been examined with regard to their exact rhythmical components.⁸ One can see that each has its 'signature'. A parameter analysis has also been carried out revealing that the Flowform Method as such is mathematically definable in certain respects.⁹ Such material and research techniques will eventually facilitate the design of Flowforms which generate specified rhythmical frequency patterns. Further work on the effect of rhythms upon growing organisms¹⁰ may lead to the knowledge of the types of rhythm which are most beneficial and perhaps, which are the reverse. By learning to read the phenomenon in this way, the relation between water and its life sustaining quality is sought.

A complementary aspect of the work concerns the active furtherance of George Adams' projective geometric work to find how these processes may be understood as an inter-working of space and counter-space.¹¹ Such researches may lead to further insights into the nature of the liquid state and its relation to life forms. The importance of rhythms is also becoming clear here, but such findings have yet to be finalised and published. The success of this work will depend on our ability to develop artistic insight into the nature of rhythm, combined with genuine Geotheanistic observation of its manifest quality. What is really being said here is that the artistic and the scientific aspects of the work, are being increasingly closely interwoven.

Surface and flow

In addition to the actual movements generated in the water, we have to study the characteristics and influences of the

surfaces themselves which make up the Flowform vessels. Normally, these surfaces are designed empirically in sympathy with the water passing over them. It is also possible to let such surfaces be inspired directly from natural growth processes found in shells, buds etc. A further step concerns the use of 'ideal' mathematical surfaces (or 'path-curve' surfaces), as it is towards such surfaces that organisms strive. George Adams began mathematical investigations with water in the early sixties. Lawrence Edwards has since continued his study of organic forms. He begins tentatively to say that those buds, for instance, which achieve most clearly the 'ideal' form towards which the plant is striving, are the most vigorous. The form seems to provide the vehicle for the life forces.¹² Such work supports our intentions¹³ very positively.

The fundamental theme of the Group's work concerns the fact that forms can bring about rhythms in water flowing over them. A small trickle of water streaming over a smooth, slightly sloping surface, generates meander patterns. Even here, when the form and proportions of the water's boundaries are organised correctly, the stream begins to pulsate. The heart function is born.¹⁴

The river may be considered as the heart of the earth in that it regulates the flow of the earth's blood – water.¹⁵ In it and around it, life should abound. The river is the region of water's most intensive involvement with its own physical nature and there can be at the same time, a 'sensing' of the total organism's state of health through the very quality of that abounding life.

We see the whole water cycle in stages of contraction from cloud via rain to the tributaries and further. There is a process of preparation in coming inwards from the totally expanded condition through vigorous movement and interchange with the air. The river itself follows with its meandering forms and inner infinitude



Flowforms in the Ashdown Forest Health Centre (top) and Järna's biological ponds (bottom).

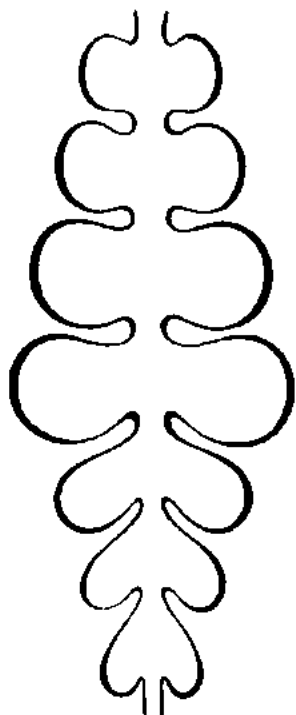


of whirling, swirling movements. It expands via the delta to the ocean's salty state from which water can again evaporate. Considering the earth as an organism in such a way, we see the total water cycle as a breathing in and out.

Can we create vessels, an organ, forms which will enhance the 'medial' heart function of the river? The sevenfold process here described inspires a picture of a sevenfold sequence of rhythms.¹⁶ Flowforms of gradually increasing size provide in the 'medial' stage a large form in which the previous vigorous movements may be 'digested'. The water then streams on, concentrating the assimilated movement. Again a kind of breathing in and out of rhythms. In terms of life processes in an organism,¹⁷ there is a taking-in of substance and forces, a working with this intake and a utilisation of these effects in space and time.

John Wilkes is founder of the Virbela Institute.

(to be continued)



1. Wasser - Bedrohtes Lebenselement, Walther, Montana Verlag Zurich 1964. Environmental Film Festival and European Forum on 'Man and Water' at Rotterdam Oct. 1983. See p. 47 Architect's Journal 19 October 1983.
2. Planned Innovation reprint. June 1980 Pub. Virbela Institute. English News Service. Goetheanum CH 4143 Dornach. Jan. 1982.
3. Patented and registered logo.
4. Journal for Anthroposophy No. 27 USA Spring 1978. Die Jahreszeiten Heft 4. 1981 Wien.
5. Sensitive Chaos, Theodor Schwenk. Rudolf Steiner Press, London, 1961.
6. Der Flusslauf ein Organismus. Koehler. Erziehungskunst Dec. 1981.
7. Bewegungsformen des Wassers. Th. Schwenk. Verlag Freies Geistesleben Stuttgart. 1967.
8. Cultura Report 1983. Flowform Rhythms. Nick Thomas. Pub. Virbela Inst.
9. Cultura Report 1983. Parameter Analysis. Nick Thomas. Pub. Virbela Inst.
10. Wirbela Water Projekt. Warmonderhof. de Jonge & Prof. Mansvelt. Report 1982. Stichting Artec Projekt.
11. The Plant Between Sun and Earth. Adams. Whichever. R. St. Press London - 1980.
12. The Field of Form. L. Edwards. Floris Books. 1983.
13. Rolex, Spirit of Enterprise 81. p.213. Harrap London, 1981.
14. Cultura Report 83. The Developing Heart. Phillip Kilner. Pub. Virbela Inst.
15. Rudolf Steiner 9 Feb. 24. (Workmans Lectures)
16. An Institute project proposal with basic funding from the Cultura Foundation.
17. Rudolf Steiner 12 Aug. 16 (Golden Blade '75).

Photo inside front cover of installation at the Hague Waldorf School carried out by Copijn Groenadviser, Virbela Flowform agents in Holland.

Books

The Renewal of Education through the Science of the Spirit by Rudolf Steiner, Steiner Schools Fellowship Publications, Michael Hall, Forest Row, E. Sussex.

All teachers will be glad to welcome the long awaited translation of the course of 14 lectures given to Basel teachers in 1920, class teachers in particular perhaps, as so much can be learned from them of the development of the child from seven to fourteen. Rudolf Steiner begins with an introductory lecture which, although given after the first World War, is curiously applicable to our own times. He speaks, for example, of social chaos in Europe and warns that it will get worse, for in spite of those who call loudly for socialism, few show a really social attitude.

He goes on to consider the whole human being, which can only be understood with the help of spiritual science. He speaks of the threefold man, the nerve-sense man, the rhythmic organisation and the metabolic system and then of the thinking, feeling and willing and points out that knowledge of man is the basis of the art of education. Later he speaks of the curriculum as a whole and of various subjects such as eurythmy, music and language lessons. In the eighth lecture he gives a wonderful description of how the animal and plant periods should be given to children after the ninth year, when the child can differentiate between himself and the world. At this time he needs to develop his faculties of intellect and also his heart forces. A further lecture speaks of the rhythmical element in education; Steiner applies this in the widest sense, even pointing out that listening to rhythmical speech is a help to right spelling. This, no doubt, applies more to German spelling than English.

We are indebted to Roland Everett for a very good, clear translation of these valuable lectures.

J. M. Russell

Move in Time by Jean Hunt. 34 pp, paperback. Published by Mary Nash-Worham for 'Take Time Products'. Jean Hunt has drawn on her 15 years' experience as Eurythmist, 8 years work with maladjusted and disturbed children and more recently as movement therapist - part of a research group of the Learning Disabilities Clinic of St. Thomas' Hospital, London, to produce a most helpful and valuable aid for mothers and teachers who wish to take up the challenge of therapeutic work with their children.

She has "taken exercises from the field of Eurythmy which are appropriate to the cognitive and motor problems associated with reading and writing ... By working in an imaginative way with the child his dexterity, ability to move and even inner cognitive ability can be helped."

Each exercise is fully explained with clear illustrations so that following the sequence of 16 parts is straightforward. Helpful techniques are given for developing the exercises further which stimulates us to find our own ways into the therapeutic process.

The aims of the exercises are brief and to the point. Hopefully this valuable work will be taken up widely so that remedial work can move forward at this important moment in time.

Art Osmond.

Floris Books, 21 Napier Road, Edinburgh EH10 5AZ

Nuclear Energy A spiritual perspective by Michael Jones. Published by Floris Books, Paperback. £2.75. This is a lucid and widely-referenced book, by a priest of the Christian Community, which speaks out with religious fervour against not only nuclear power, but also against atomic fission as such, and modern energy-intensive technology as a whole. When I had read through the first half, I was under the happy impression that here at last was a book from the anti-nuclear camp that could be appreciated by some of my own colleagues in the nuclear industry. For it describes some of the early discoveries and some current ideas in atomic physics, and relates them to wider issues. Any fruitful exchange between nuclear power professionals and critics of nuclear power must begin along such lines.

But then I became disappointed, as Michael Jones proceeds to discuss the attributes of Lucifer and Ahriman, Rudolf Steiner's names for the twin powers of evil, spiritual beings working through technology against the Christian powers of redemption, and finally he damns nuclear fission as being wholly against evolution, and in fact anti-Christian. Now many people in the nuclear industry, like myself, are Christians, but are not anthroposophists, and so clearly could not take Jones's viewpoints on board, or they would be obliged to resign from their job.

In general I found Nuclear Energy very readable, lively, well-informed, and accurate on the technical issues without being laborious. Most of the illustrations are clear and helpful, though the three diagrams in the fourth chapter of the main types of nuclear reactor are almost unlabelled, and hence assume much familiarity with the shapes of reactor components. In the fifth chapter, on capra and the dance of life, Michael Jones quotes a most remarkable passage by the Polish poet Slowacki (1809 - 49), describing his own personal participation in the creation of the world. Slowacki describes how plant life began to appear as a result of The Lord striking and breaking up the rock with lightning, life thus arising from "the first death".

The sixth chapter on elements and ethers is especially clear and concise, outlining the ethers' origins in the

three former planetary evolutions, as described in much detail by Rudolf Steiner in his Occult Science. Jones justifies his several quotations in the book from Steiner, I'm glad to say, by referring to various contemporary ideas in science that are compatible to some extent with Steiner's descriptions. Books written by anthroposophists for the general public should not quote Steiner arbitrarily, nor even apparently so.

We should be grateful to Michael Jones for tracing the specific origin of the heaviest radioactive elements, at least, to one particular stage in the earth's development: see chapter 8. To my knowledge this is the first time that this has been done.

But he concludes that nuclear fission and hence nuclear power is totally bad, and no good: evil and good in the full moral, religious sense. As a professional in this field, I find that such an extreme interpretation goes quite against life experience. Assisting in the fueling of a nuclear power reactor, standing on top of it in fact, did I once feel surrounded by great forces of ghastly evil, working with people having a cold, ruthless lust for power? Categorically, No.

A book review is not the place for extended arguments for and against the relative costs of nuclear power, as against coal, oil, solar or wind power. Sufficient to say that they are all expensive, for power on an industrial scale. If you want nice cheap power, you will need to get rid of industry, and cities!

I find that there are positive, even Christian, aspects to nuclear energy, particularly in the area of job-responsibilities and cooperation, and similarly experience for the future. This book refers only in passing to the growing problems of nuclear waste. But I hope that ways of dealing with this can be developed that directly involve forces of healing. Then spiritual science really would come of age.

Robert Kersey Green

A Scientist of the Invisible. An Introduction to the life and work of Rudolf Steiner. by A. P. Shepherd. Floris Books. Soft back. £3.95. 222 pp.

The work of Rudolf Steiner is so manifold and its implications so far-reaching that it is a major task to present these in introductory form in a single volume. Thirty years ago Canon Shepherd successfully undertook this task, this edition being the first reprint.

Through courses as intricately interconnected as the Norfolk Broads he navigates the reader, always keeping to the main stream while pointing out a wealth of tributaries for further exploration.

In the last chapter he refers to Rudolf Steiner as having remarked that for anthroposophy to be grasped in Britain it needed to be presented through the thoughts of British minds. The book is still a leading example of that, ideal for the bookstall at PTA functions, public lectures and in the school office for serious enquirers. Already it has been a crucial life-line for many people, justifying its being termed a 'classic'.

However, was it not possible to up-date the bibliography for further reading, scattered through the footnotes, in an addenda or some other form? This would have been more representative of continuing anthroposophical research, with fewer references o/p, and a silent tribute to Shepherd's resourceful spirit and truly contemporary insight.

Genesis by Emil Bock 18 pp hardback £8.50

Non-German readers waited some seven years before Bock's 'The Three Years' was published in English. It is forty-nine years since the present work first appeared under the original title 'Urgeschichte'.

Emil Bock is able to read so many things 'like a book': in the landscape of the Near East; in the journeys of Abraham and others through this landscape; in the symbolism in Noah's dove, in Lot's wife's pillar of salt, in Melchisedek's bread and wine or in Babel's tower; also in the less familiar imagery of Jewish legend. Through such outstanding ability, together with an unusual power of description, he is able to lead the student of Genesis into a deeper understanding of occult traditions. In his hands this unparalleled document of 'cosmic, mythological- and historical-history' begins to yield further secrets.

Bible students owe Floris Books a great debt of gratitude for making this rich source of inspiration available in English translation.

Nothing to do with me? The Individual and the Community. by Alexander Bos. Floris Books. £1.25. 44 pages. Soft linen.

In "The devil with the three golden hairs" the child of good fortune discovers that it is a mouse gnawing at the roots of the unfruitful tree, which causes the townsfolk's sorrow. Within the compass of these few pages, Alexander Bos digs deep to the roots of today's inflation: the seeming power of the multi-national, insurance mania, the arms industry, the welfare state's tax system, space travel and — yes, another sword drawn — TV. And what Brobdingnagian mice he finds!

But his thesis is — and for this one can be grateful — that means, well within the possibility of each individual, can be found "to guide and order their acts," quoting his closing words, "to prevent social collapse." An encouraging outlook.

Biblical Rhythms in Biography by Diether Lauenstein Floris Books £2.95 125 pp. Soft linen.

"In the forties, a woman sees how her children are growing up. With children around, we are able to re-experience the stages of our own growth. In this way, our souls are kept fresh ..." Diether Lauenstein gives birth to many ideas which shed light on biography. As with 'children around', we are able to recognise stages of growth, and also deepen our understanding of them. The refreshment — to return to familiar scenes by a new path. A scholarly path, yet not without landmarks lining the way, which have a fascination of their own: the collared attire of the sixth century Byzantine athlete, the death garlands of myrtle worn by the Eleusinian youths, Haroun al Raschid's youngest son's departing words to his father, Frederick the Great's threadbare cloak. The keynote of the author's argument lies in the frequent biblical references; many readers may find nevertheless that it is the octave of life experience which leaves the more lasting impression.

Biodynamic Gardening by John Soper, Biodynamic Agricultural Association, Woodman Lane, Clent, Stourbridge, DY9 9PX. Paper. 158 pp.

A fairly sharp walk to the tool shed is the mood of John Soper's prefatory remarks in this book, after which he adopts a 'dig like this' or 'test the soil

structure by holding it in your hand like that' method of instruction. Yet there is more scientific reference and research in and behind this method than meets the contents- or index-scanning eye. I suppose a gardener as experienced as this writer can easily afford to hide this kind of scientific light under his rich bushel of practical hints and sound, well tested advice. The gardener in each reader — and what Waldorf parent or teacher can afford to employ someone else to 'do the garden'? — can only be grateful for such a procedure. But in addition, there is a fascinating harvest to be gathered of facts relating to ecology, plant nature, weather, worm population, bio-dynamic compost making etc. alongside all that you would expect in a gardening book. A fine demonstration of the approach which is increasingly needed to succeed the muck and magic that served the gardeners supplying our grandparents' dinner tables, and the 'artificial' which have since flooded the market.

Books Received in German

From Verlag Freies Geistesleben, Haussmannstrasse 76, 7000 Stuttgart 1.

Mit Kasperle durch das Jahr by A. Weissenberg-Seeborn.

Aus dem Holländischen von Arnica Esterl. 36 Seiten, kart. DM 12. (Werkbücher für Eltern, Kinder und Erzieher, Band 5).

This book contains four very fine glove-puppet plays for the main festivals of the year and they contain a richness of fantasy and humour.

The child would quietly connect himself with the character of Kasper, who seems to have a little of everything in him, but fundamentally a will to do good. They are excellent plays for the child entering Class I or a little older.

Hänschen Apfelkern Gesammelt und bearbeitet von Bronja Zahligen.

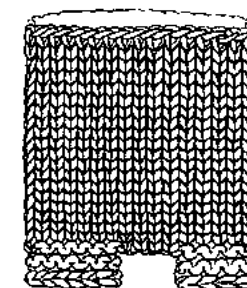
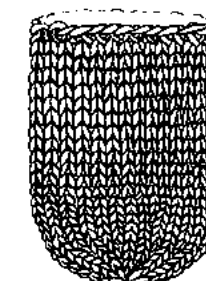
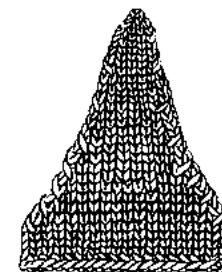
56 Seiten mit 5 farbigen Abbildungen, kart. DM 14. (Arbeitsmaterial aus den Waldorf-Kindergärten, Band 8).

This is a beautiful collection of short stories very suitable for the young child, both for telling or for using as puppet plays. They are told so well that children are captivated by the fantasy and the wonderful pictures that are in them. They are fine for presenting as table puppet plays, which are so right for the little child, where the puppeteer is not hidden from sight.

Stella Jarman.

Menschenbildung aus Kunstverständnis. Hildegard Gerbert. (Menschenkunde und Erziehung 21.) 162 Seiten. DM 24.

Aus Barbara Hübners Feiner Würzküche. 270 Seiten mit zahlreichen Zeichnungen, kart. DM 29.



Threefold Dwarf — in the making!
(Illustration from 'Zwerge' — see below.)

Zieh hin ins gelobte Land. Der Weg des Volkes Israel von Abrahams Berufung bis zu Davids Traum. Erzählt von Jakob Streit. 128 Seiten, DM 24.

Parsifal. Friedrich Oberkogler. Der Zukunftsweg des Menschen in Richard Wagners Musikdrama. 195 Seiten, kart. DM 19.

Zwerge. Zusammengestellt von Johanna-Veronika Picht. 54 Seiten, kart. DM 13. (Arbeitsmaterial aus den Waldorf-Kindergärten, Band 9).

Lied der Sonne, Morgen und Sonnen gedichte. Herausgegeben von Lis Jacobi. 224 Seiten, Leinen DM 34.

Lebensschrift Bildwege. Rudolf-Steiner-Haus, Stuttgart. 115 Seiten mit 35 schwarz-weißen und 12 farb. Abbildungen. Leinen DM 49.

Der Stern der Weisen. Vom Rhythmus der grossen Konjunktion Saturn-Jupiter. 200 Seiten mit zahlreichen Zeichnungen, DM 32.

Correspondence

45, Arran Road,
London S.E. 6.

Dear Editors,

I am always interested to receive your magazine and enjoy the little bits of insight I get into Waldorf Education through it.

In Vol. 17 No. 2, which I just received, I found some correspondence about Alan Howard's article (in Vol. 17 No. 1), in which he suggests that the 'spiritual world' might engineer a nuclear catastrophe in order to wipe the slate clean so we can start again.

In the current issue there is another letter explaining his point of view further.

I think the things I found most difficult in both Mr. Howard's writings on this issue are: 1. his apparent equanimity about this possibility and 2. the comparison between the relationship of humanity to the spiritual world and the relationship between a wayward child and a parent.

"It is a naive view of the spiritual world to think that after endowing us with the capacities it has, it is going to stand idly by while we play fast and loose with them in a most wanton way."

I find this kind of viewpoint very little different from the old God the Father and Judge notions I received in my Roman Catholic Education. If you don't toe the line God will punish you. As if the spiritual hierarchy were like some monstrous administration deciding in its wisdom that if we humans in our folly play about with socialism/communism/audio-visual technology, then the consequences will be nuclear war and the end of life for all.

As a supporter of C.N.D. I have always said in discussion that I am against nuclear weapons because they would wipe out totally life as we know it. Whereas if there is life (under whatever domination) then there

is always hope and the possibility of change.

Mr. Howard's views come over as fanatical.

In your current issue there is another article which I feel is spoiled; that is the article "Temptations of the Ego" by Tony Brown. I thought this article contained a very good analysis of the effects and appeal of many modern cults.

When Mr. Brown is talking about the meditation techniques he asks: "What sorts of influence does the human being lay himself open to when his wide-awake consciousness is subdued in this manner?" This is a perfectly valid comment asking what *really* are the effects of these practices? But later in the article he makes a different kind of comment. He says, in discussion of the guru figures and the "forms of salvation" they offer, "can we not detect an almost blasphemous disregard for the saving work of the Christ?" And he continues with quotations from the gospels about the second coming and false Christs etc. He continues "Armed with such a knowledge (of the gospels?), the adolescent can hopefully find his rightful path"

This type of comment is only valid from *within* a particular religious framework, it only *makes sense* if the reader already accepts "the saving work of the Christ".

The word "blasphemous" rings warning bells for me. From making an objective appraisal of cults and sects, in this latter type of criticism Tony Brown steps down to make criticism of cults from the point of view of *within* another cult.

This I found very disappointing coming at the end of an article which on the whole I found very apt and succinct.

Yours faithfully, Tom Hart Shea.

continued from page 32

teenagers' own families and who are very likely helping to pay (via profits and dividends if not by more direct means) the fee-contributions that keep them at school. Pupils do not find it so easy to see or feel that their own appetite for consumer goods is the force that sucks the products out of industry and thus keeps the industrial fires burning. Time and again they are surprised to realise how we have all become dependent on the internal combustion engine for the necessities and comforts of everyday life: shelter, transport, food, clothing and most entertainment in its modern form cannot be provided without using the planet's energy store and

creating waste. The economic and ecological chains mean that each half-hour of TV watching or joy-riding in the new car affects the planet - minutely but cumulatively. Discussion with teenagers soon makes it clear how hard they find it to make this connection. Practical work in environmentally beneficial projects is one step in the consciousness-raising process that schools can take, and it is then not too difficult to speak of ecological thrift in daily life as a service to the earth.

Warren Ashe has taught for 21 years in Michael Hall's Upper School.

World List of Waldorf (Rudolf Steiner) Schools

ARGENTINA

Buenos Aires Colegio Incorporado "Paula Albarracín de Sarmiento" - Rudolf Steiner Schule, Warnes 1322, 1602 Florida, Pcia. de Buenos Aires. Tel. 797-92 48
Buenos Aires Escuela San Miguel Arcangel, Iruzingo 592, San Isidro, Prov. de Buenos Aires, Tel. 743-2515.

AUSTRALIA

Association of Rudolf Steiner Schools in Australia, Box 82, P.O., Round Corner, Dural 2158. Participants in Association:

Bellingen Cumjovoi Rudolf Steiner School, Darkwood Road, Upper Thora, N.S.W. 2492.
Canberra School for Rudolf Steiner Education, Y.M.C.A. Hall, Yarralumla, A.C.T. 2600.
Maitland Linuwei School for Rudolf Steiner Education Ltd., 133 Morpeth Road, East Maitland, N.S.W. 2323.
Melbourne Melbourne Rudolf Steiner School, 213 Wonga Road, Waranwood, Vic. 3134, Tel. 870 20 03.
Mount Barker Waldorf School for Rudolf Steiner Education, Sims Road, Mount Barker S.A. 5251, Tel. Adelaide 391 10 30.
Newcastle Newcastle School for Rudolf Steiner Education, P.O. Box 71, Adamstown, N.S.W. 2289, Tel. (049) 57 51 53.
Sydney Glenaeon School Ltd., 5a Glenroy Ave., Middle Cove, N.S.W. 2068, Tel. 407 31 93.
Sydney Lorien Novalis School for Rudolf Steiner Education Ltd., 456 Old Northern Rd., Glenhaven, N.S.W. 2154.
Sydney Lorien Novalis College of Teacher Education - Rudolf Steiner Schools, 456 Old Northern Rd., Glenhaven, N.S.W. 2154. Tel. 651 25 77.
Windsor Aurora-Meander, P.O. Box 213, Windsor, N.S.W. 2754. Tel. (045) 72 54 91.

AUSTRIA

Graz Freie Waldorfschule, Stiftingtalstrasse 79, A 8010 Graz, Tel. 03 16 3 13 54
Klagenfurt Rudolf-Steiner-Schule Klagenfurt, Linsengasse 21, A 9020 Klagenfurt, Tel. 0 42 22-8 60 43
Linz Freie Waldorfschule, Hölderlinstrasse 23, A 4020 Linz, Tel. 0 72 22-23 81 38
Salzburg Rudolf-Steiner-Schule, A 5412 St. Jakob am Thum Nr. 81, Tel. 0 62 22-25 56 22
Wien Rudolf-Steiner-Schule, Endrestrasse 100, A 1238 Wien 23, Tel. 02 22-88 12 75

BELGIUM

Antwerpen Rudolf Steiner School, Charlotlaai 29 & 3, B 2000 Antwerpen, Tel. (031) 30.25.89 & 39.63.99
Antwerpen Rudolf Steiner School, Lange Lozanastraat 238, B 2000 Antwerpen, Tel. (031) 16.05.26
Antwerpen Rudolf Steiner School, Prins Albertlei 19, B 2600 Berchem, Tel. (031) 30.50.40
Antwerpen Hibernia School, Prins Albertlei 19, B 2600 Berchem, Tel. (031) 30.50.40
Antwerpen Parcival School, Lamorinièrestr. 75, B 2000 Antwerpen, Tel. (031) 30.24.44
Brüssel Ecole Rudolf Steiner, 227 Av. Molière, B 1060 Bruxelles, Tel. 343.17.37
Gent Rudolf Steiner School Gent, President Roosevelt laan 83, B 9000 Gent, Tel. (091) 23.99.61
Lier Rudolf Steiner School Lier, Maljekotstraat 41, B 2500 Lier

BRAZIL

Sao Paulo Escola Rudolf Steiner de Sao Paulo, Caixa postal 21.108, Rua Job Lane 900, CEP 04639, Sao Paulo/Brasil, Tel. 247-73 92 0, 247-8792
Sao Paulo Colegio Micael, Rua Pocho Alexandrino Soares 8004, Sao Paulo, Brasil, 05584 Jardim Boa Vista

CANADA

Member of Association of Waldorf Schools of North America
ALBERTA
Edmonton Waldorf-Parkallen, 6703 - 112 Street, Edmonton, Alberta T6H 3J9

BRITISH COLUMBIA

Ainsworth Mt. Lake School, c/o Wanda Berreth, P.O. Box 1289, Ainsworth, B.C. V0G 1A0
Heriot Bay Discovery Passage Waldorf Education Society, Box 198, Heriot Bay, B.C. V0P 1H0
Kelowna The Waldorf School Association of Kelowna, K. B.R.4, Hughes Road, Kelowna, B.C. V1Y 7R3
Vancouver Vancouver Waldorf School K-12, 2725 St. Christophers Road, North Vancouver, B.C. V7K 2 B6
Windsor Nelson Waldorf School, c/o Francis Krentler, Rt. 1, Windsor, B.C. V0G 2J0

ONTARIO

Kitchener/Waterloo Waldorf Education Interest Group, Contact: Donna Huston 519-884-3192, Kitchener/Waterloo
London, Ont. London Waldorf School, 303 Commissioners Road West, London, Ontario N6J 1Y4
Ottawa Ottawa Waldorf School/Harwood Nurs. 8 Fairbairn Street, Ottawa, Ontario K1S 1T3
Toronto Toronto Waldorf School K-12, 9100 Bathurst Street, Box 220 Thornhill, Ontario L3T 3N3
QUEBEC
Montreal Ecole Rudolf Steiner de Montreal K-4, 1125 Gouin Blvd. East Montreal, P.Q. H2C 1B3

CHILE

Santiago Colegio Giordano Bruno un Colegio Waldorf, No 15022-Correo Nuncio, Santiago-Chile

COLUMBIA

Cali Colegio Luis Horacio Gomez, Apartado Aereo 6477, Cali

DENMARK

Aarhus Rudolf Steiner-Skolen i Aarhus Strandvejen 102, 8000 Aarhus C, Tel. (06) 14 09 00
Aarhus Rudolf Steiner-Vestskolen, Strandvejen 96, 8000 Aarhus C, Tel. (06) 14 10 12
Copenhagen Rudolf Steiner-Skolen i Hjørtenspring, Stokholmbuen 26, 2730 Herlev, Tel. (02) 84 98 98 9-11 kontor
Copenhagen Rudolf Steiner-Skolen i Vendsyssel, Astrupvej 112, 9800 Hjørring
Copenhagen Vidar Skolen, Brogaardsvej 61, 2820 Gentofte, Tel. (01) 65 71 18
Kvistgaard Rudolf Steiner Skolen i Nordsjælland, Kongevejen 310, 3490 Kvistgaard, Tel. (02) 23 96 87
Odense Rudolf Steiner-Skolen i Odense, Lindvedvej 64, 5260 Odense S, Tel. (09) 14 46 83
Risskov Rudolf Steiner-Skolen i Vejby-Risskov, Skejbyvej 1, 8240 Risskov, Tel. (06) 21 27 22
Silkeborg Rudolf Steiner-Skolen i Silkeborg, Funder Bygade 4, 8600 Silkeborg, Tel. (06) 85 10 11
Skanderborg Rudolf Steiner-Skolen, Skanderborg, Gyldendalsvej 10, 8660 Skanderborg, Tel. (06) 52 51 02 12-13.00
Vejle Johanneskolen, Rudolf Steiner-Skolen, i Vejle, Sukkertoppen 93, 7100 Vejle, Tel. (05) 83 03 20
Vordingborg Rudolf Steiner-Skolen, Ørvej 2, 4760 Vordingborg, Tel. (03) 77 43 49

ECUADOR

Quito Instituto Educativo Rudolf Steiner, Fernandina 733, y Av. Rio Coca, Quito-Ecuador Tel. 452-557

FINLAND

Föreningen för Steinerpedagogik ry. Lehtikuusentie 6, SF 00280 Helsinki 27

Helsinki Rudolf Steiner koulu - Rudolf Steiner skolan, Lehtikuusentie 6 Lärkitieäsvägen, SF 00270 Helsinki/Helsingfors 27, Tel. (90) 41 27 17
Lahti Rudolf Steiner koulu - Toivoniemi 3, SF 15900 Lahti 90, Tel. (918) 53 12 (Kindergarten: 53 19 22)
Tampere Rudolf Steiner-koulu, Pinninkatu 45, SF 33100 Tampere 10, Tel. (931) 2 30 25 & 3 54 77

FRANCE

Chatou near Paris Ecole Perceval, 5 Avenue d'Eprémessil, F-78400 Chatou, Tel. 966-16-64
Colmar Ecole Libre Mathias Grünewald, 198 Rue Robert Schuman, F 68000 Colmar, Tel. Kindergarten (89) 41-90-07
Lagny-sur-Marne Ecole Internat Rudolf Steiner, Labastière-en-Thelle, F-60570 Andeville, Tel. 452-62-05
Saint-Menoux Ecole Rudolf Steiner, Château de la Mhotte, F 03210 Saint-Menoux, Tel. (70) 43 93 98
Strasbourg Ecole libre St. Michel, 67c, Route des Romains, F 67200 Strasbourg-Koenigschoffen, Tel. 30 19 70
Strasbourg Ecole Rudolf Steiner, 2 Chemin Goeb, F 67000 Strasbourg, Tel. (88) 31 55 69
Troyes Ecole Perceval, 251 Fbg. Croncels, F 10000 Troyes, Tel. (25) 82 40 44
Vernières near Paris Libre Ecole Rudolf Steiner, 62, rue de Paris, Amblainvilliers, F 91370 Vernières-Buisson, Tel. 011 38 12

GERMANY

Bund der Freien Waldorfschulen e.V., D-7000 Stuttgart 1, Hauemannstrasse 46, Telefon 0711/23 29 96

Augsburg Freie Waldorfschule Augsburg, Dr.-Schmelzing-Strasse, 8900 Augsburg, Tel. vorläufig (08 21) 7 82 28
Bielefeld Freie Waldorfschule Landschulheim Bielefeld, 3036 Barnitz-Benefeld Ob Walrode/Hann., Tel. (0 51 61) 40 21 & 40 22
Berlin Rudolf Steiner Schule Berlin e.V., Auf dem Grut 3, 1000 Berlin 33, Tel. (030) 8 32 70 86
Berlin Emil Molt Schule, Freie Waldorfschule für Erziehungshilfe, Clauzeile 60-66, 1000 Berlin 31 (Zehlendorf), Tel. (030) 8 15 57 57 & 15 20 61
Bexbach Freie Waldorfschule Saar-Pfalz, Parkstrasse, 6652 Bexbach, Tel. (0 68 26) 32 60
Bielefeld Rudolf Steiner Schule, An der Stiftskirche 13, 4800 Bielefeld 1, Tel. (05 21) 8 59 08
Bochum Rudolf Steiner Schule Ruhrgebiet, Hauptstrasse 238, 4630 Bochum 7, Tel. (02 34) 2 81 31
Bonn Freie Waldorfschule Bonn-Köln, Brunnenallee 30, 5303 Bornheim-Rolsdorf, Tel. (0 22 22) 39 80 & 4190
Braunschweig Freie Waldorfschule Braunschweig, Kralenriede 73, 3300 Braunschweig, Tel. (05 31) 35 22 00
Bremen Freie Waldorfschule Bremen, Touler Strasse 3, 2800 Bremen 1, Tel. (04 21) 44 78 02
Chiemgau Freie Waldorfschule Chiemgau, Graben-Altstrasse 6, 8221 Erlstätt, Tel. (08 61) 1 34 31
Darmstadt Freie Waldorfschule Darmstadt, Ludwigshöfstr. 42, 6100 Darmstadt, Tel. (0 61 51) 66 36 66
Dortmund Rudolf Steiner Schule, Mergelreichstrasse 45, 4600 Dortmund 50, Tel. (02 31) 7107-336 (Gesch.-Z) & 7107-480 (Sek.)
Düsseldorf Freie Waldorfschule Düsseldorf, Hagener Straße 60, 4000 Düsseldorf 12, Tel. (02 11) 29 77 67
Engelberg Freie Waldorfschule Engelberg, 7065 Engelberg Post Winterbach/Würt., Tel. (0 71 81) 7 04-1
Essen Freie Waldorfschule, Schellstrasse 47, 4300 Essen 1, Tel. (02 01) 47 39 58
Esslingen Freie Waldorfschule Esslingen, Zweigschule Engelberg, Christian-Fink-Strasse 5, 7300 Esslingen, Tel. (07 11) 37 98 99

Evinghausen Freie Waldorfschule Evinghausen, 4550 Brämche 8 - Evinghausen, Tel. (0 54 68) 424

Frankfurt Freie Waldorfschule, Friedlebenstrasse 52, 6000 Frankfurt 50 (Eschersheim), Tel. (06 11) 52 00 91, Kindergarten 52 07 93

Freiburg Freie Waldorfschule, Schwimmbadstrasse 29, 7800 Freiburg i. Br., Tel. (07 61) 7 70 17

Freiburg Freie Waldorfschule Freiburg, Parallelzug St. Georgen, Zechenweg 2, 7800 Freiburg, Tel. (07 61) 4 12 14

Gladbeck Freie Waldorfschule Gladbeck, Horsterstrasse 82, 4390 Gladbeck, Tel. (0 20 43) 2 12 12

Göppingen Freie Waldorfschule Filstal, Ahornstrasse 41, 7320 Göppingen-Faurndau, Tel. (0 71) 61 2 70 72 & 2 79 07

Göttingen Freie Waldorfschule Göttingen, Bönnecker Straße 8, 3401 Friedland 1 Groß Schneiden, Tel. (0 55 04) 19 88

Hamburg Rudolf Steiner Schule, Wandsbeker Allee 55, 2000 Hamburg 70 (Wandsbek), Tel. (040) 68 50 00

Hamburg Rudolf Steiner Schule Nienstedten, Elbchaussee 366, 2000 Hamburg 52, Tel. (040) 82 99 17

Hamburg Rudolf Steiner Schule in den Walddörfern e.V. Hamburg-Bergstedt, Bergstedter Chaussee 203, 2000 Hamburg 65, Tel. (040) 6 04 70 90

Hamburg-Harburg Rudolf Steiner Schule Harburg, Am Radeland 98, 2100 Hamburg 90, Tel. (040) 7 90 72 88

Hannover Freie Waldorfschule, Rudolf-von-Bennigsen-Ufer 70, 3000 Hannover 1, Tel. (05 11) 80 03 36 (Kindergarten: 88 37 71)

Heidenheim Freie Waldorfschule, Ziegelstrasse 50, Postfach 1340, 7920 Heidenheim/Brenz, Tel. (0 73 21) 4 10 38/39

Heilbronn Freie Waldorfschule Heilbronn, Max-von-Laue-Strasse 4, 7100 Heilbronn, Tel. (0 71 31) 5 10 12

Homburg/Saar Freie Waldorfschule Saar-Pfalz, Parkstrasse, 6652 Bexbach, Tel. (0 68 26) 32 60

Karlsruhe Freie Waldorfschule Karlsruhe, Königsberger Strasse 35a, 7500 Karlsruhe 1, Tel. (07 21) 68 80 81/82

Kassel Freie Waldorfschule Kassel (einschl. Berufsbildendes Gemeinschaftswerk mit Ausbildung für Facharbeiter u. staatl. anerk. Erzieher), Hunoldstrasse 17, 3500 Kassel-Wilhelmshöhe, Tel. (05 61) 3 09 31

Kiel Freie Waldorfschule Kiel, Hofholzallee 20, 23000 Kiel 1, Tel. (04 31) 52 38 14

Köln Freie Waldorfschule Köln, Alte Neußer Landstraße 268, 5000 Köln 71 (Worringen), Tel. (02 21) 78 51 99

Krefeld Freie Waldorfschule Krefeld, Kaiserstrasse 61, 4150 Krefeld, Tel. (0 21 51) 5 31 57

Loheland Rudolf Steiner Schule Loheland, 6411 Künzell 5/Fulda, Tel. (06 61) 6 90 08 & 6 90 09

Ludwigsburg Freie Waldorfschule Ludwigsburg, Bönningheimer Straße 2, 7140 Ludwigsburg-Eglosheim, Tel. (0 71 41) 3 26 05

Lübeck Freie Waldorfschule Lübeck, Dieselstrasse 18, 2400 Lübeck-Eichholz, Tel. (04 51) 60 10 61/62/63

Mainz Freie Waldorfschule Mainz, Merkurweg 2, 6500 Mainz-Finthen, Tel. (0 61 31) 47 32 97

Mannheim Freie Waldorfschule, Neckarauer Waldweg 131, 6800 Mannheim 24, Tel. (06 21) 85 10 81

Marburg Freie Waldorfschule, Ockershäuser Allee 14, 3550 Marburg/Lahn, Tel. (0 64 21) 2 52 56

München Rudolf Steiner Schule, Leopoldstrasse 17, 8000 München 40, Tel. (089) 34 81 42 & 39 62 07

München Rudolf Steiner Schule, Zweigschule Brodersenstraße, Brodersenstraße 62, 8000 München 81, Tel. (089) 93 57 93

Nürnberg Rudolf Steiner Schule, Steinplattenweg 25, 8500 Nürnberg, Tel. (09 11) 59 30 77

Nürtingen Rudolf Steiner Schule, Erlenweg 1, 7440 Nürtingen, Tel. (0 70 22) 3 17 67

Oldenburg Freie Waldorfschule, Kleiststraße 43, 2900 Oldenburg, Tel. (04 41) 50 21 12

Ottensberg Freie Rudolf Steiner Schule, Amtshof 5, 2802 Ottensberg 1, Tel. (04 20 5) 366

Pforzheim Goetheschule - Freie Waldorfschule, Schwarzwaldstrasse 66, 7530 Pforzheim, Tel. (0 72 31) 29 71-3

Rendsburg Freie Waldorfschule, Nobiskrüger Allee 75/77, 2370 Rendsburg, Tel. (0 43 31) 2 35 51

Reutlingen Freie Georgenschule, Moltkestrasse 29, 7410 Reutlingen, Tel. (0 71 21) 2 20 15-0 17

Schloss Hamborn Rudolf Steiner Schule Landsholheim Schloss Hamborn 4791 Borchsen 3 - Schloss Hamborn, Tel. Paderborn (0 52 51) 389-210

Siegen Rudolf Steiner Schule - Freie Waldorfschule, Pavillon an der Alche, 5900 Siegen 1, Tel. (02 71) 26 30

Stuttgart Freie Waldorfschule Uhländshöhe, Haussmannstrasse 44, 7000 Stuttgart 1, Tel. (07 11) 24 02 41 & 24 02 42, Kindergarten: 24 02 75

Stuttgart Freie Waldorfschule am Kräherwald, Rudolf-Steiner-Weg 10, 7000 Stuttgart 1, Tel. (07 11) 29 18 20, Kindergarten: 22 47 47

Stuttgart Michael Bauer Schule, Freie Waldorfschule mit Förderklassenbereich, Othellostrasse 5, 7000 Stuttgart 80, Tel. (07 11) 73 46 36

Trier Freie Waldorfschule, Montessoriweg, 5500 Trier, Tel. (06 51) 3 50 93 oder 4 53 85

Tübingen Tübingen Freie Waldorfschule, Rotdornweg 30, 7400 Tübingen-Waldhäuser-Ost, Tel. (0 70 71) 6 51 18

Überlingen Freie Waldorfschule am Bodensee, 7770 Überlingen-Rengoldshausen, Tel. (0 75 51) 6 30 77-78

Ulm Freie Waldorfschule Ulm mit angeschlossenen Sonderklassen für Lernbehinderte, Römerstrasse 97, 7900 Ulm, Tel. (07 31) 3 70 71

Villengen-Schwenningen Rudolf Steiner Schule, Frühlingshalde 85, 7220 VS-Schwenningen, Tel. (0 77 20) 6 16 29 & 44 08

Wahlwies Freie Waldorfschule Wahlwies, 7768 Stockach 14, Tel. (0 77 71) 31 83

Wangen Freie Waldorfschule Wangen, Rudolf-Steiner-Straße 4, 7988 Wangen i. Allgäu, Tel. (0 75 22) 30 69

Wanne-Eickel/Herne Hiberniaschule, Holsterhauser Strasse 70, Postfach 2849, 4690 Herne 2, Tel. (0 23 25) 4 10 81

Wattenscheid Widar Schule Wattenscheid, Reiterweg, 13, 4630 Bochum 6, Tel. (0 23 27) 7 30 96

Witten Rudolf Steiner Schule Witten, Bochumer Straße 10 a, 5810 Witten 1, Tel. (0 23 02) 5 10 21

Würzburg Freie Waldorfschule Würzburg, Oberer Neubergweg 14, 8700 Würzburg, Tel. (09 31) 7 20 71

Wuppertal Rudolf Steiner Schule, Schluchtstrasse 21, 5600 Wuppertal 2 (Barmen), Tel. (02 02) 8 12 33 & 8 09 69, Kindergarten: 8 33 71

Wuppertal Christian Morgenstern Schule, Waldorfschule für Erziehungshilfe, Haderslebenerstrasse 14, 5600 Wuppertal 2 (Barmen), Tel. (02 02) 8 26 44

ITALY
Milano Scuola a indirizzo pedagogico steineriano, Via Francesco Sforza 23, Milano, Tel. 79 54 88

Rome Scuola Rudolf Steiner "Giardino del Cedri", Via delle Benedettine 10, 100135 Roma, Tel. 33 80 791

NETHERLANDS
Bond van Vrije Scholen in Nederland - Secretariaat: Dedelstraat 4, Den Haag, Tel. 070-466116
* Incl. Upper School. † Only Kindergarten

Alkmaar Rudolf Steinerschule, Sperwerstraat 1, 1826 KL, Tel. 072-618602

Almelo Vrije School Almelo, Biesterweg 6, 7608 RN, Tel. 05490-67815

Almere Vrije School, Klipgriend 1, 1356 GA, Tel. 03240-16242

Alphen A/D Rijn Vrije School, Churchillaan 6, 2401 LG, Tel. 01720-34902

Amstelveen Parvialschool, de Savornin Lohmann-laan 2, 1181 XM, Tel. 020-438556

*Amsterdam Geert Grootteschool, Hygiëplein 47, 1076 RS, Tel. 020-714753

Apeldoorn Vrije School, Morinistraat 6-8, 7312 KC, Tel. 055-559010

Arnhem Parvialschool, Woudrichemstraat 141, 6844 GH, Tel. 085-816181

*Bergen Vrije School, Prins Hendriklaan 58, 1862 EL, Tel. 02208-3613

Bergen Vrije School Bovenbouw, van de Velde-laan 179, 1816 PD Alkmaar, Tel. 072-150816

Bilthoven Rudolf Steinerschule, Leyenseweg 22, 3721 BD, Tel. 030-792700

Den Bosch Rudolf Steinerschule, Waalstraat 30, 5215 CK, Tel. 073-139158

†Boxmeer Vrije School, Bakelgeertstraat 43, 5831 CS, Tel. 08858-2765

Breda Rudolf Steinerschule, Minckelersstraat 27, 4816 AD, Tel. 076-810176

Bussum Vrije School Michaël, Esther de Boer van Rijklaan 22, 1403 GD, 02159-31967

Delft Vrije School, De Meesterstraat 2, 2613 XB, Tel. 015-130330

Deventer Vrije School, Houtmarkt 6, 7411 CG, Tel. 05700-11010

Dordrecht Vrije School, Wijnstraat 119, 3311 BV, Tel. 078-136157

*Driebergen Vrije School, Rijsenburgselaan 14, 3972 EJ, Tel. 03438-13856

Ede Vrije School, Nachtegaallaan 49, 6713 BW, Corr. Adres Postbus 40, 6710 BA, Tel. 08380-15428

*Eindhoven Vrije School Brabant, Woenselsestraat 316, 5623 EG, Tel. 040-450164

Emmen Vrije School, Sparrenlaan 5, 7822 EM, Tel. 05910-10531

Gouda Vrije School, Aalberseplein 5, 2805 EG, Tel. 01820-13278

*Groningen Vrije School, Hoornsediep 72, 9725 HM, Tel. 050-252754

Groningen Vrije School Bovenbouw, Wassenberghstraat 26, 9718 LL, Tel. 050-120574

*Den Haag Vrije School, Waalsdorperweg 12, 2597 JB, Tel. 070-244300

*Haarlem Rudolf Steinerschule, Engelandlaan 2, 2034 NA, Tel. 023-343469

Haarlem-Noord Vrije School Kennemerland, Weltevredenstraat 9, 2022 VA, Corr. Adres: Postbus 2161, 2022 CD, Tel. 023-373578

Helmond Vrije School Peelland, Postelstraat 31, 5705 AS, Tel. 04920-47628

Hilversum Vrije School, Kamerling Onnesweg 2, 1223 JK, Tel. 035-833276

Hoorn Westfriese Vrije School, Opgang 4, 1689 KZ, m.i.v. 1-1-84 Nachtegaallaan 146, 1628 DJ Hoorn, Tel. 02290-31011

Krumpen A/S IJssel Krumpener Vrije School, Hobbemalaan 1, 2923 XD, Tel. 01870-19776

Leeuwarden Michaëlschool, Emmanuel Murandstraat 37, 8932 GZ, Tel. 071-762225

Leiden Rudolf Steinerschule, César Franckstraat 9, 2324 JM, Tel. 071-762225

Leiden-Noord Vrije School Leiden-Noord, Pasteurstraat 2, 2316 BT, Tel. 071-124003

*Leiden Vrije School Bovenbouw, Kerkstraat 11, 2514 KP Den Haag

Maastricht Vrije School, Heugemer Pastoorstraat 12, 6229 AG, Tel. 043-614386

Meppel Vrije School, Julianastraat 22, 7941 JC, Tel. 05220-53343

*Middelburg Vrije School Zeeland, Willem Arondeusstraat 59, 4333 DD, Tel. 01180-12102

*Nijmegen Vrije School, Groesbeekseweg 146, 6524 DN, Tel. 080-229798

†Oldenzaal Vrije School, Bentheimstraat 2, 7571 CP, Tel. 05423-21050

Oud Beijerland Vrije School Hoeksche Waard, Jasmijnstraat 10, 3261 BK, Tel. 01860-12142

†Roermond Grijze School, Jesuitenstraat 2, 6041 ED, Tel. 04750-17957

*Rotterdam Vrije School, Vredenhofweg 30, 3062 EP, Corr. Adres: Postbus 4292, 3006 AG, Tel. 010-526519

Tiel Vrije School, Kloosterhof 4, 4003 DH, Tel. 03440-15313

Tilburg Vrije School, Wilhelminapark 54, 5041 ED, Tel. 013-431963

Uden Vrije School, Bosveld 120, 5403 AG, Tel. 04132-61446

†Utrecht Vrije School, St. Maartensdreef 1, 3564 TA, Tel. 030-614249

†Venlo St. Rozenpoortje, Burg. Boubenstraat 44, 5913 VZ, Tel. 077-43487

†Voorschoten Rudolf Steiner kleuterschool, Burg. de Koolplantsoen 19, 2253 KD, Tel. 071-761876

Wageningen Vrije School, Ritzema Bosweg 7a, 6706 BA, Tel. 08370-12027

Zaandam Vrije School Zaanstreek, Poelenburg 156, 1504 NH, Tel. 075-167194

*Zeist Zeister Vrije School, Burg. van Tuylllaan 35, 3707 CV, Tel. 03404-23054

Zoetermeer Vrije School, Kerkenbos 14, 2715 RR, Tel. 079-213994

Zutphen Vrije School "de IJssel", Henri Dunantweg 4, 7201 EV, Tel. 05750-16380

Zutphen Vrije School "de Berkel", Weerdsdag 14b, 7206 BR, Tel. 05750-24011

*Zutphen Vrije School Bovenbouw, Weerdsdag 14a, 7206 BR, Tel. 05750-24687

Zwolle Vrije School, Bachlaan 6-8, 9031 HL, Tel. 038-225448

NEW ZEALAND
Auckland Michael Park School, 55 Amy Street Ellerslie, P.O. Box 28-150, Remuera, Auckland 5, Tel. 593-083

Christchurch Christchurch Rudolf Steiner School, 19 Ombersley Terrace, Opawa, Christchurch 2, Tel. 370-723

Hastings Rudolf Steiner School, P.O. Box 888, Hastings, Tel. 87-363

Wellington Raphael House Rudolf Steiner School, 27 Matuhi Street, Belmont, Lower Hutt, Wellington, Tel. 695-161

NORWAY
Bærum Steinerskolen i Bærum, Gamle Grav vei 5, N 1342 Jar, Tel. (02) 24 86 71

Bergen Rudolf Steiner-Skolen i Bergen, Rieber-Mohnsvei 15, N 5040 Paradis, Tel. (05) 27 32 60 / 37 38 20

Borghem Rudolf Steiner-Skolen i Vestfold, Boks 10, Vestkogen, N 3140 Borghem, Tel. 033-2 24 12

Haugesund Rudolf Steinerskolen i Haugesund "Bellevue", N 5500 Haugesund

Oslo Rudolf Steiner-Skolen i Oslo, Flyveien 2, N 1010 Oslo 3, Tel. 14 31 17

Rygge Rudolf Steiner-Skolen i Rygge, N 1580 Rygge, Tel. (032) 6 02 92

Stavanger Steinerskolen i Stavanger, c/o Nylund Skole Storaug, N 4000 Stavanger

Trondheim Steinerskolen i Trondheim, Lilleby skole, Postbox 2155, N 7001 Trondheim, Tel. (075) 2 81 66/2 73 15



Michael Oak School, Cape Town, S.A.

SOUTH AFRICA
Southern African Federation of Waldorf Schools - Secretariat: Waldorf School, Constantia

Cape Town Waldorf School, Spaanschemat River Road, Constantia, 7800, Cape Town, Tel. 74-1047

Cape Town Michael Oak Waldorf School, 4 Marlow Road, 7700 Kenilworth, Cape Town, Tel. 77 97 28

Johannesburg Michael Mount Waldorf School, P.O. Box 67 587, Bryanston, 2021, Johannesburg, Tel. 706-61 26

Pretoria/Transvaal Max Stibbe School, 257 Mooiplaas, P.O. Box 11384, Brooklyn 0011, Pretoria/Transvaal, Tel. 86 16 64

SWEDEN
Delsbo Delsbo Waldorfskola, c/o Wätte, PL 1470, S 82060 Delsbo, Tel. (06 53) 4 10 54

Göteborg Rudolf Steinerskolan, Birkagatan 61, S 41656 Göteborg, Tel. (031) 21 46 32

Järna Örnarskolan, Rudolf Steinerskola i Järna, Nibble, S 15300 Järna, Tel. Södertälje (07 55) 5 00 51

Järna Nibble Skolan, Nibble, S 15300 Järna, Tel. Södertälje (07 55) 5 03 15

Lund Rudolf Steinerskolan i Lund, Hardeberga, S 24107 Sodra Sandby, Tel. (046) 9 91 75

Norrköping Rudolf Steinerskolan i Norrköping, Box 748, S 60116 Norrköping, Tel. (011) 18 21 18

Örebro Rudolf Steinerskolan, Axbergs kyrkskola, S 70590 Örebro, Tel. (019) 22 26 45

Stockholm Kristofferskolan, Box 124, S 16126 Bromma, Tel. (08) 26 63 96

Stockholm Martinskolan, Söders Waldorfskola, Munstycksvägen 18, S 123 57 Farsta, Tel. (08) 64 38 27

Umeå Waldorfskola, PL 5285, S 90251 Umeå, Tel. (090) 3 10 70

SWITZERLAND
Baar Rudolf Steiner-Schule Zug, Asylstrasse 15, CH 6340 Baar, Tel. (042) 31 30 77

Basel Rudolf Steiner-Schule, Jakobsbergerholzweg 54, CH 4059 Basel, Tel. (061) 50 62 50

Basel Christophorus Schule, Bühnenfluhstr. 20, CH 4059 Basel, Tel. (061) 50 46 90

Basel Helfenbergsschule, Förderschule, Starenstr. 41, CH 4059 Basel, Tel. (061) 35 07 10

Bern Rudolf Steiner-Schule Bern, Ittigenstr. 31, CH 3063 Ittigen, Tel. (031) 58 18 22

Biel Rudolf Steiner-Schule, Rosenheimweg 1, CH 2502 Biel, Tel. (032) 42 59 19

Chur Rudolf Steiner-Schule Chur, Münzweg 20, CH 7000 Chur, Tel. (081) 22 32 88

Dornach Rudolf Steiner-Schule Birseck, Wollmattweg 10, CH 4143 Dornach, Tel. (061) 72 62 90

St. Gallen Rudolf Steiner-Schule, Zwinglistr. 25, CH 9000 St. Gallen, Tel. (071) 22 60 18

Geneva Ecole Rudolf Steiner, 213 route d'Aire-la-Ville, CH 1242 Satigny, Tel. (022) 53 18 48

Ins Heimschule "Schloßli", CH 3232 Ins/BE, Tel. (032) 83 10 50

Kreuzlingen Rudolf Steiner-Schule, Bahnhofstrasse 15, CH 8280 Kreuzlingen, Tel. (072) 72 17 10

Lausanne Ecole Rudolf Steiner, "La Longeraie", CH 1110 Morges, Tel. (021) 71 7494

Lenzburg Rudolf Steiner-Schule Aargau, Alte Bernstrasse, CH 5503 Schafisheim, Tel. (064) 51 76 48

Lugano Scuola Rudolf Steiner, Via degli Amadi 1, CH 6900 Lugano, Tel. (091) 23 98 29

Pratteln Rudolf Steiner-Schule Mayenfels, Schloß Mayenfels, CH 4133 Pratteln, Tel. (061) 81 22 66

Schaffhausen Rudolf Steiner-Schule, Vordersteig 24, CH 8200 Schaffhausen, Tel. (053) 5 95 80

Schul-Tarasap Bergschule Avrona, Rudolf Steiner-Schule, CH 7553 Tarasp bei Scuoi, Unterengadin, Tel. (084) 9 13 49

Solothurn Rudolf Steiner-Schule, Solothurn, Weissensteinstr. 65-67, CH 4500 Solothurn, Tel. (065) 22 41 12

Wetzikon Rudolf Steiner-Schule, Zürcher Oberland, Usterstrasse 141, CH 8623 Wetzikon, Tel. (01) 930 77 97

Winterthur Rudolf Steiner-Schule, Maierstrasse 15, CH 8406 Winterthur, Tel. (052) 22 19 97

Zürich Rudolf Steiner-Schule, Plattenstrasse 37, CH 8032 Zürich, Tel. (01) 251 45 02

Zürich Rudolf Steiner-Schule, Sihlberg 10, CH 8002 Zürich, Tel. (01) 201 06 18

Zug see Baar

UNITED KINGDOM
Steiner Schools Fellowship, Emerson College, Forest Row, Sussex RH19 5JU, Tel. 034 282 2238 Full Membership Schools.

Belfast The Holywood Rudolf Steiner School, 34 Croft Road, Holywood, Co. Down, Northern Ireland BT18 0DB, Tel. Holywood (02317) 20 29

Bottom Bottom Village School, Danby, Whitby, Yorkshire, GB, Tel. (0 28 76) 281

Bristol Bristol Waldorf School, Park Place, Bristol BS8 1JR, GB, Tel. (0272) 20440. (Nursery 12D Cotham Road, BS6 6DR, Tel. (0272) 34399)

Canterbury Perry Court School, Garlinge Green, Chatham, near Canterbury, Kent, Tel. (0227) 738285

Edinburgh Rudolf Steiner School of Edinburgh, 38 Colinton Road, Edinburgh EH10 5BT, Scotland, Tel. (031) 337 3410

Forest Row Michael Hall, Kidbrooke Park, Forest Row, Sussex RH18 5JB, GB, Tel. (0342) 82 2275

Gloucester Wynstones School, Whaddon, Gloucester, GL4 0UF, GB, Tel. (0452) 22475

Ikerton Michael House School, The Field, Shipley, Heanor, Derby, DE7 7JG, GB. Tel. Langley Mill (07737) 68050
Kings Langley The New School, Kings Langley, Herts, WD4 9HG, Tel. (09277) 62505
Ringwood Folly Farm School, Ashley, Ringwood, Hants, BH24 2NN, GB, Tel. (04254) 2664
Stourbridge Elmfield School, Love Lane, Stourbridge, West Midlands DY8 2EA, GB. Tel. (03843) 4633

Associated Schools

Aberdeen Aberdeen Waldorf School, 44 Bon Accord Street, Aberdeen AB1 2EL, Tel. (0224) 53695
Dyfed Nanty-y-Cwm Steiner School, Rhydwylm, Maenclochog, Dyfed, GB, Tel. (023) 973310
Hereford Hereford Waldorf School, Much Dewchurch, Hereford, Tel. 0981-540221
York Ryedale Waldorf School, 19 Bishophill Senior, York YO1 1EF, Tel. (0904) 54983

New Schools (not yet Fellowship Members)

Devon Rudolf Steiner School South Devon, Sandwell Manor, Totnes, Devon, GB. Tel. (0803) 862148

UNITED STATES OF AMERICA

*Full member of the Association of Waldorf Schools of North America, Ms Anne Charles, Chairman, Waldorf School of Garden City, Cambridge Avenue, Garden City, NY 11530 (K-12 indicates Kindergarten through Twelfth Grade or the range of each school at the time of going to press)

CALIFORNIA

Auburn Live Oak Waldorf School K-3, Station A, Box 42 Auburn, California 95603
Berkeley Innisfree Waldorf School K-3, 1548 Scenic Drive, Berkeley, California 94708
Calpella Mountain Meadow Country School, Box 313, Calpella, California 95418
Concord Golden Path School K, 1732 Vincente Road, Concord, California 95419
Covelo Mountain Valley School, P.O. Box 676, Covelo, California 95428
*Fair Oaks Sacramento Waldorf School K-12, 3750 Bannister Road, Fair Oaks, California 95628
*Fair Oaks Rudolf Steiner College Adult Educ., 9200 Fair Oaks Blvd., Fair Oaks, California 95628
La Canada Pasadena Waldorf School K, 104 Berkshire Place, La Canada, California 95030
Los Gatos Waldorf Kindergarten of Los Gatos K, P.O. Box 888, Los Gatos, California 95030
*Northridge Highland Hall School K-12, 17100 Superior Street, Northridge, California 91325
San Diego Waldorf School of San Diego K, 3720 29th Street, San Diego, California 92104
San Francisco San Francisco Waldorf School K-4, 2938 Washington Street, San Francisco, California 94115
*San Rafael Marin Waldorf School K-8, 755 Idylberry Road, San Rafael, California 94903
Santa Cruz Santa Cruz Waldorf School, 2190 Empire Grade, Santa Cruz, California 95060
*Santa Rosa Summerfield Waldorf School of Santa Rosa, 155 Willowside Road, Santa Rosa, California 95401

COLORADO

Boulder Shining Mountain Waldorf School K-3, 2888 Bluff St. / Suite 385, Boulder, Colorado 80301
Denver Denver Waldorf School K-8, 735 E. Florida, Denver, Colorado 80210

Durango Wingspan School K, P.O. Box 2995, Durango, Colorado 81301
Paonia Lamborn Valley School K-5, P.O. Box 461, Paonia, Colorado 81428

DISTRICT OF COLUMBIA

*Washington Waldorf School (See listing under Maryland)

FLORIDA

Boca Raton Waldorf School K, 300 N.W. 35th Street, Boca Raton, Florida 33432
Gainesville Dayspring Waldorf School K-5, 921 S.W. Depot Road, Gainesville, Florida 32601

HAWAII

*Honolulu Honolulu Waldorf School K-8, 350 Ulua Street, Honolulu, 96821
Maui Haleakala School K-8, Rt. 1, Box 790, Kula, Maui 96790

ILLINOIS

Chicago Chicago Waldorf School K-6, 2135 N. Kenmore, Chicago, Illinois 60614
Chicago Esperanza School K, 520 N. Marshallfield, Chicago, Illinois 60622

MAINE

Blue Hill The Bay School K-6, P.O. Box 269, Blue Hill, Maine 04614
Hancock Saltwater Farm School K-1, Hancock, Maine 04640

MARYLAND

Baltimore The Waldorf School of Baltimore K-7, 4901 Springarden Drive, Baltimore, Maryland 21209
*Bethesda Washington Waldorf School K-8, 4800 Sangamore Road, Bethesda, Maryland 20816
Silver Spring Acorn Hill Children's Center K, 9500 Brunette Ave., Silver Spring, Maryland 20901

MASSACHUSETTS

Amherst Pioneer Valley Waldorf School Association, 33 Woodside Avenue, Amherst, Massachusetts 01002
Amherst Waldorf School K, 4 Hulst Road, Amherst, Massachusetts 01002
*Great Barrington Great Barrington Rudolf Steiner School K-8, West Plain Road, R.D. 1, Box 37B, Great Barrington, Massachusetts 01230
*Lexington The Waldorf School K-8, 739 Massachusetts Ave., Lexington, Massachusetts 02173
Sudbury The Longfellow School K, c/o Hammel, 610 Peakham Road, Sudbury, Massachusetts 01776

MICHIGAN

Ann Arbor The Rudolf Steiner Waldorf School K-7, P.O. Box 2596, Ann Arbor, Michigan 48106
Birmingham Waldorf Kinder House K, 16945 W. 14 Mile Road, Birmingham, Michigan 48009
*Detroit Detroit Waldorf School K-12, 2555 Burns, Detroit, Michigan 48214

MINNESOTA

Minneapolis Minnesota Waldorf School K-2, 3225 E. Minnehahah Parkway, Minneapolis, Minnesota 55417

NEW HAMPSHIRE

East Sullivan Monadnock Waldorf School K-6, Box 123, East Sullivan, New Hampshire 03445
*Wilton High Mowing School 9-12, Wilton, New Hampshire 03086
*Wilton Pine Hill Waldorf School K-8, Wilton Center, New Hampshire 03086

NEW MEXICO

Questa Children's Garden K-2, Genoa Bliven or

Alicia Santaerue, North Star Route, Questa, New Mexico 87556

NEW YORK STATE

Ellicottville Allegany Hills Day School K, Ellicottville, New York
*Garden City Waldorf School of Garden City K-12, Cambridge Avenue, Garden City, New York 11530
*Ghent Hawthorne Valley School K-12, R.D. 2, Harlemville, Ghent, New York 12075
Ithaca The Finger Lakes Rudolf Steiner Association 1122 Ellis Hollow Road, Ithaca, New York 14850
Ithaca Hillside Kindergarten K, Cayuga Heights School, 110 Upland Road, Ithaca, New York 14850
*New York City Rudolf Steiner School K-12, 15E. 79th Street, New York City, New York 10021
*Spring Valley Green Meadow School K-12, Hungry Hollow Road, Spring Valley, New York 10977

NORTH CAROLINA

Durham Waldorf School Association of North Carolina, Route 1, Box 161, Durham, North Carolina 27705

OHIO

Cincinnati Cincinnati Waldorf School K, 320 Resor Ave., Cincinnati, Ohio 45220

OREGON

Eugene Cascade Valley School K-3, 750 Taylor Street, Eugene, Oregon 97402
Medford Light Valley Waldorf School K-4, 607 W. Main Street, Medford, Oregon 97501

PENNSYLVANIA

*Kimberton Kimberton Farms School K-12, West Seven Stars Road, Kimberton, Pennsylvania 19442
Lancaster Lancaster Waldorf School K-3, 110 Tulane Terrace, Lancaster, Pennsylvania 17603

RHODE ISLAND

West Kingston Meadowbrook Waldorf School K, P.O. Box 508, West Kingston, Rhode Island 02892

SOUTH DAKOTA

Rapid City Black Hills Waldorf School K, 529 Herman Street, Rapid City, South Dakota 57701

TEXAS

Austin Austin Waldorf School K-6, 2201 West First Street, Austin, Texas 78703

VIRGINIA

Floyd Blue Mountain School K, Route 4, Box 1, Floyd, Virginia 24091

WASHINGTON

Burley Morning Star School K, P.O. Box 213, Burley, Washington 98322
Eastsound Dolphin Bay School K-4, Route 1, Box 80, Eastsound, Washington 98245
Seattle Seattle Waldorf School K-3, 2800 S. Massachusetts, Seattle, Washington 98144
Seattle Kinderhaus, 103 N.E. 60th Street, Seattle, Washington 98115

WISCONSIN

Mequon Sunnymeadow School K-3, 12351 N. Granville Road, Mequon, Wisconsin 53092
Viroqua Pleasant Ridge School K-4, 321 East Decker, Viroqua, Wisconsin 54665



High Mowing School Wilton, N.H. 03086

A small coed country boarding school beautifully situated on a hilltop in Monadnock region of southern N.H. Since 1942 has offered a truly human education with emphasis on man and his achievement in the world. Waldorf school curriculum presented in three week units. College-preparatory academic program, creative work, outdoor projects, seasonal activities. Ceramics, weaving, art, woodworking, eurhythmy, drama, music, bio-dynamic gardening. Wholesome, nutritious food served with care in warm, homelike atmosphere. A unique harmonious experience balancing and deepening the intellect, imagination and will of young people while living in quiet natural surroundings.

Boarding - 9-12 Day - 9-12
603-654-2391

Journal

for Anthroposophy

RD 2, Ghent,
N.Y. 12075, U.S.A.

Christy Barnes & Arthur Zajonc, Co-Editors

FOR NEW INSIGHTS AND IMPULSES
in the Arts, Sciences and Cultural Life
Arising from the Work of Rudolf Steiner

SUMMER, '83:
The Double & The New "Natural" Clairvoyance.

WINTER, '83: *Cosmic Christianity*

BACK NUMBERS OF SPECIAL INTEREST

4 *My Meeting with Rudolf Steiner*, Albert Schweitzer.*
5 *My Way to Anthroposophy*, Bruno Walter.*
35 *For Teacher and Parents*
36 *Creative Impulses in Waldorf Education*

ANDREI BELYI from *The Man, Rudolf Steiner*: #25-28, 34.
WILHELM PELIKAN from *Medical Botany*: #15*-27.* 34.
M. WOLOSCHIN: *Rudolf Steiner & Russia*:
#16, 17,* 22, 27, 30.

\$3 per issue, *xerox \$4, plus postage.
Subscriptions overseas \$12.

CHORO!

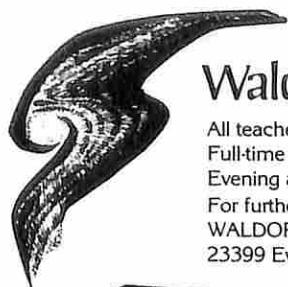
MUSICAL INSTRUMENTS

Made with skill and care in sheltered workshops, these instruments are the physical manifestation of a movement for the renewal of music in pedagogy and curative work.

Entire line of flutes, glockenspiels and accessories available now through

Karen Klaveness
4600 Minnesota Avenue,
Fair Oaks, CA 95628
(916) 966-1227





Waldorf Institute

All teacher training programs fully accredited.
Full-time or part-time. Financial aid available.
Evening adult education classes and workshops.
For further information write:
WALDORF INSTITUTE, Attn: Cornelius Pietzner
23399 Evergreen Road, Southfield, MI 48075
(313) 352-8990

Orientation Year Special (Curative) Education
Teacher Training Center for Life Studies
The Arts Year Early Childhood Education
M.A. in Waldorf Education Evening Program

Meeting the Third Millennium

VOL IV NO.3.
WINTER 1983/4

Obtainable from: Roma Browne, 2 Riverside,
Forest Row, Sussex RH18 5HB.
Prices: 75p UK; 95p Europe;
95p Overseas surface mail;
½ year's subscription £1.50;
Europe & Overseas £1.90.
Autumn Vol IV No.2. now out.
Winter Vol IV No.3. due out January

CONTENTS

Editorial Dan Lloyd
The Maitreya Buddha Roma Browne
'My Karma, or - Ours!' Alan Howard
'From Question to Quest' Allysén Caris
'From ET to Christ' Russell Evans
'Speaking with Angels' Peter Button
Book Reviews, etc.

The Golden Blade 1984

WORK

Some of the 21 informative articles include:

THE MEANING OF WORK
by Marjo van Boeschoten
WORK & DESTINY
by Peter Roth
A NEW VOCATION: EURYTHMY
by Glenda Monasch
WHAT IS A RESEARCH WORKER?
by Michael Wilson
A DOCTOR'S APPROACH
by Jenny Josephson
A DUSTMAN SPEAKS
by Greg Richey

JAPAN

TWENTY-SEVEN HAIKU
INDIVIDUALITY & COMMUNITY
IN JAPAN
by Tomie Ando & Terry Bordman
JAPAN AND THE WORLD ECONOMY
by Daniel T. Jones
SPEECH FORMATION IN JAPAN
by Tadahiro Ohnuma
NOTES ON JAPANESE PAINTING
by John Meeks

8 full-page colour plates, 151 pp. UK price £4.50, p & p 50p extra, (£1 overseas): From Rudolf Steiner Bookshops at 35 Park Road, LONDON NW1 6XT, and 38 Museum Street, LONDON WC1A 1LP.



Northern Beauty
and Health Supplies

Importers and distributors
of

Natural food additives
Homeopathic medicine
Beauty supplies
High quality foods.

We are looking for
suppliers of items fitting
our product lines.

A
non-threelfold enterprise
supporting the
Vancouver
Waldorf School.

2131 Willingdon Avenue, Burnaby, B.C.
Canada V5C 5J4
Tel: (604) 298-4547/294-3191
Telex: 04-354757

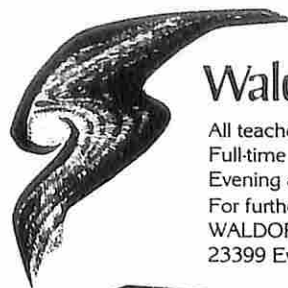
Division of:
Buyer-Guard Protection Services Ltd.

IN QUEST OF KNOWLEDGE & HUMAN VALUES

A Waldorf High School
Grades 9, 10, 11, 12.



Edgemont Village 985-7435.
In North Vancouver



Waldorf Institute

All teacher training programs fully accredited.
Full-time or part-time. Financial aid available.
Evening adult education classes and workshops.
For further information write:
WALDORF INSTITUTE, Attn: Cornelius Pietzner
23399 Evergreen Road, Southfield, MI 48075
(313) 352-8990

Orientation Year Special (Curative) Education
Teacher Training Center for Life Studies
The Arts Year Early Childhood Education
M.A. in Waldorf Education Evening Program

Meeting the Third Millennium

VOL IV NO.3.
WINTER 1983/4

Obtainable from: Roma Browne, 2 Riverside,
Forest Row, Sussex RH18 5HB.
Prices: 75p UK; 95p Europe;
95p Overseas surface mail;
½ year's subscription £1.50;
Europe & Overseas £1.90.
Autumn Vol IV No.2. now out.
Winter Vol IV No.3. due out January

CONTENTS

Editorial Dan Lloyd
The Maitreya Buddha Roma Browne
'My Karma, or – Ours!' Alan Howard
'From Question to Quest' Allysen Caris
'From ET to Christ' Russell Evans
'Speaking with Angels' Peter Button
Book Reviews, etc.

WORK

Some of the 21 informative articles include:

THE MEANING OF WORK
by Marjo van Boeschoten
WORK & DESTINY
by Peter Roth
A NEW VOCATION: EURYTHMY
by Glenda Monasch
WHAT IS A RESEARCH WORKER?
by Michael Wilson
A DOCTOR'S APPROACH
by Jenny Josephson
A DUSTMAN SPEAKS
by Greg Richey

JAPAN

TWENTY-SEVEN HAIKU
INDIVIDUALITY & COMMUNITY
IN JAPAN
by Tomie Ando & Terry Bordman
JAPAN AND THE WORLD ECONOMY
by Daniel T. Jones
SPEECH FORMATION IN JAPAN
by Tadahiro Ohnuma
NOTES ON JAPANESE PAINTING
by John Meeks

The Golden Blade 1984

8 full-page colour plates, 151 pp. UK price £4.50, p & p 50p extra, (£1 overseas): From Rudolf Steiner Bookshops at 35 Park Road, LONDON NW1 6XT, and 38 Museum Street, LONDON WC1A 1LP.



Northern Beauty
and Health Supplies

Importers and distributors
of

Natural food additives
Homeopathic medicine
Beauty supplies
High quality foods.

We are looking for
suppliers of items fitting
our product lines.

A
non-threefold enterprise
supporting the
Vancouver
Waldorf School.

2131 Willingdon Avenue, Burnaby, B.C.
Canada V5C 5J4
Tel: (604) 298-4547/294-3191
Telex: 04-354757

Division of:
Buyer-Guard Protection Services Ltd.

IN QUEST OF KNOWLEDGE & HUMAN VALUES

A Waldorf High School
Grades 9, 10, 11, 12.



Edgemont Village 985-7435.
In North Vancouver

The London School of Eurythmy

DUNNINGS ROAD,
EAST GRINSTEAD,
SUSSEX RH19 4NF.

Telephone: East Grinstead (0342) 312527

The school offers a four year diploma course, starting each year in September. Particular emphasis is laid on the development of Eurythmy in the English language.

For prospectus, please apply to the secretary



ANTHROPOSOPHIC PRESS

258 HUNGRY HOLLOW ROAD, SPRING VALLEY, N.Y. 10977

NEW ANTHROPOSOPHIC BOOKS

THE BOUNDARIES OF NATURAL SCIENCE by Rudolf Steiner. Forward by Saul Bellow. (144 pp.) Cloth, **\$14.95** #299.

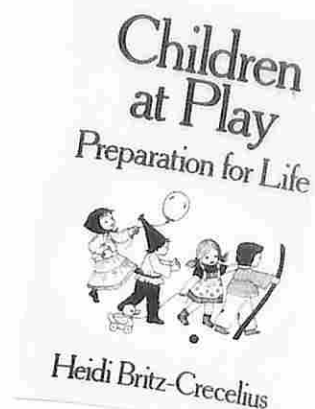
DEEPER INSIGHTS IN EDUCATION: THE WALDORF APPROACH by Rudolf Steiner. Steiner begins these three lectures to the Stuttgart Waldorf teachers of Oct. 15-16, 1923, by explaining why modern education requires a new synthesis of the three historical ideals of educator: spiritual gymnast, ensouled rhetorician, and intellectual professor. He proceeds to give several examples of how the teacher can develop a living, artistic speech and also details many of the physiological effects on the student of the teacher's deeds. The perception of such hidden relationships between education and human development will kindle in the teacher enthusiasm and a sense of responsibility for the great social task of a renewed education. (ca. 50 pp) Paper, **\$5.95** #703

CONCEPTION, BIRTH AND EARLY CHILDHOOD by Norbert Glas. Parents, teachers, physicians, nurses, and midwives looking for a more sensitive and spiritually aware approach to childbirth and rearing will find this book a wise and stimulating discussion. The dangers of anesthetics, artificial insemination, vaccination, nicotine, television, the playpen, and premature abstraction; the benefits of homebirth, mother-child bonding, breastfeeding, warmth and gentleness, natural surroundings, rhythmic repetition, and fairy tales—all these and many other subtler truths of pregnancy, childbirth, and early childhood that have only recently found a wider acceptance were authoritatively treated over 30 years ago in this timeless book by Dr. Glas. (152 pp) Paper, **\$8.95** #721.

SEND FOR A FREE CATALOG OF OUR COMPLETE LIST.

Customers ordering directly from us please enclose \$1.75 shipping (& correct N.Y. sales tax). Customers outside the U.S.A. add \$0.75 additional for each book beyond the first.

Distributed in the U.K. exclusively by Rudolf Steiner Press, 38 Museum Street, London WC1A 1LP.



Children at Play— Preparation for Life Heidi Britz-Crecelius

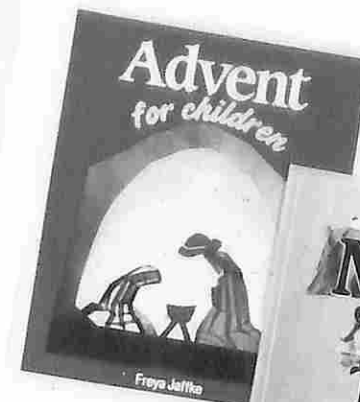
The author believes that play is more vital for the child's future than many parents realize. Her plea is that children's fantasies should be allowed free scope, for they are learning through play and spontaneous creations of their own magical worlds. The more they can be absorbed in their play, from 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.

Education; tr. from German; 1st edn 1979; 22 x 14cm; 128 pp; hb; £6.95; 0-903540-24-X; pb; £3.95; 0-903540-27-4

If you have difficulty ordering from a bookshop you can order direct from:

Floris Books
21 Napier Road
Edinburgh EH10 5AZ

Please send payment with order. Sterling Cheque/PO or transfer to Post Office Giro Account No. 15 200 4009 (Boothle). Please add 10% for surface postage (inland and abroad), minimum 30p, maximum £3. For air mail add 40%, minimum £1.



Advent for children Freya Jaffke

This book tells how to make simple children's toys (puppets, dolls, and special surprises) with very little cost and using only natural materials. Through detailed but simple instructions and sketches, the reader will easily progress to the creation of original toys from materials at hand.

In an era of mechanical toys and television, this book helps to satisfy the young child's great need for unsophisticated toys which cultivate the imagination.

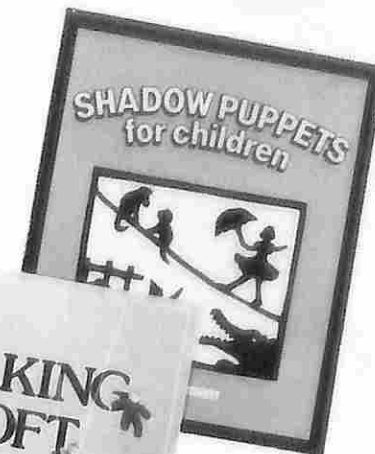
Crafts; tr. from German; 1st edn 1981; 16 x 19cm; 60pp; illus; pb; £2.95; 0-903540-46-0;

Creative Toymaking Dolls Animals Puppets Alice A Gorge

The child is living in a world quite different from ours, and we have to understand this if a toy is really to give the right kind of satisfaction. The child is not interested in naturalistic detail and exact imitation. He therefore asks for simple toys of bright, harmoniously combined colours that will speak in a living way to his mind and heart.

In this book Alice Gorge explains how children and adults can make all kinds of colourful toys from cotton, corduroy, wool, dusters and so on.

Crafts; 2nd edn 1981; 22 x 17cm; 60pp; illus; sb; £2.95; 0-903540-43-6



Shadow Puppets for Children Erika Zimmermann

A practical book showing the basics of shadow puppetry which is one of the oldest forms of entertainment. As well as instructions for a simple theatre and puppets, the book describes many games suitable for parties.

Craft; tr. from German; 1st edn 1983; 21 x 17cm; 60pp; 35 figs; sb; £3.95; 0-86315-008-X

Advent for Children Freya Jaffke

A book full of ideas and instructions for making different kinds of Advent calendars, lanterns, transparencies and stars. The four weeks leading up to Christmas can be an exciting time of preparation for children.

Craft; tr. from German; 1st edn 1983; 21 x 17cm; 48pp; 5 colour & 23 illustrations; sb; £3.95; 0-86315-009-8



**Floris
Books**



The Ark

Dedicated to the spirit of childhood

*Quality, imaginative wood and soft toys,
fine books for children and parents*

*Mail order catalog available: send \$1.00
for our 1984 catalog and seasonal mailings.*

*The Ark
4245 Crestline Avenue
Fair Oaks, California, 95628, U.S.A.
(916) 967-2607*

picture by Bronwen Alsop, age 7