

# Child and Man

## Education as an Art

Vol 23 No 1 *70th Anniversary of Waldorf Education*

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# Child and Man

ISSUE THEME:  
70th Anniversary  
of Waldorf Education

*"The days of our years are three-score years and ten . . . Teach us to number our days that we may apply our hearts unto wisdom."*

King David, Ps.90,10/12 c.B.C.1000.

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Child and Man is a focus for ideas, insights and achievements in Waldorf, Steiner and all truly human education throughout the world.

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Front cover: *This is a painting by a 13/14 year-old in Class VIII, the class that may be seen as marking the watershed between childhood and adolescence, the maturity of the former giving way to the moods of the latter which are yet to be explored. This division between Lower and Upper School has been a strong feature of Waldorf education since its inception.*

Inside Front Cover: *A moment of delight in the independent Japanese Mifuji Waldorf Kindergarten (8 teachers and 240 children).*

*Opinions expressed in this journal attach to the respective authors and are not necessarily those of the Editor.*

# Editorial Introduction

In 1989 Waldorf Education reaches the age of 'three score years and ten'. In celebrating this occasion in this issue of *Child and Man*, we concentrate on two aspects. The first is to describe how Waldorf education came to the English-speaking world, taking root in England in 1925. (Joy Mansfield traces the origins of this in connection with Rudolf Steiner's visits to the country.) The second is to discover how widely the branches of Waldorf have spread in two English-speaking regions of the world: The United States and Australia. (The two colourful article sequences from Donald Bufano, Ben Cherry and colleagues give a wonderfully vivid flavour of Waldorf education in contrasting settings.)

During the first score of these 70 years (1919-39) we see the establishment of the first schools in Germany, Holland, England, America and elsewhere. Rudolf Steiner himself closely accompanied the early stages, showing how a new art of education should be 'grounded'. His fundamental educational course, in which he leads the teachers elect into the deepest possible study of child development, was given in the form of 14 lectures during the two weeks that led up to the opening of the first school in Stuttgart (21.8.19/5.9.19). In further lectures, writings and meetings with teachers he constantly elaborated on what had been given in this fundamental course, thus giving the impression that a perpetual harvest could be reaped.

Classroom methodology held second place, while much emphasis was also placed on the teachers' own creativity — in the daily discussions which took place, for which Steiner composed speech exercises that the teachers practised at the beginning of sessions,

and in the conversations he had with them in which their ideas on teaching methods were stimulated, assessed, encouraged and examined. Without these conversations, the term 'Free' Waldorf school would have been (and would still be, if the present day equivalent were lacking) unjustified.

When Michael Young — famed through his founding of the Consumers' Association and the Open University — moved the first of his amendments to the Education Reform Bill, in the House of Lords, in London on May 16th this year (1988), he gave weight to his argument by referring to what he described as his personal list of educational "heroes". These included the obvious, such as Thomas Arnold of Rugby with his new curriculum and the new morality of his day, Thring of Oundle who included music and the arts in his curriculum, Sanderson of Uppingham with his workshops that brought a totally new flavour into classroom life, Kurt Hahn of Gordonstoun, A. S. Neill of Sumerhill and W. B. Curry of Dartington. But also on his list were a significant number of the pioneering head-teachers and chief education officers of the century, including R. H. Tournay whose report for the Labour party, way back in the '20s, was such a milestone in secondary education. Lord Young could equally well have cited leading educational figures from other countries, of course.

However great the founders of education may be, though, unless they can convey their approach in a form that others can *freely* take up, their reforms, even though they may find echoes here and there, will either be short-lived or will continue merely at a cosmetic level. This is where Steiner's genius has made its mark. No radically new approach to education could survive, let alone thrive and

become the largest 'independent' approach to education in the world, if each individual teacher's free and full participation had not been relied upon absolutely. In Waldorf schools this participation of all concerned, reaches not only to the work-face of the classroom, but is also the origin of all curriculum development and innovation. Nevertheless, there remains a common source, so that Waldorf education is recognizable the world over. Moreover this is evident in a wide variety of — some would maintain, potentially all — political, racial and religious climates, *providing* human freedom is sufficiently acknowledged as a fundamental cultural necessity.

Naturally, if those in whom is invested political power do acknowledge human freedom to this extent, i.e. tangibly by providing public funds for the purpose of education, they will want to see their money's worth. And this inevitably will lead to certain strings being attached, though at best, these may be regarded as rights. For the governing authority it is a question of legislating firmly enough, but not being so restrictive as to

impede the initiative of those concerned. For the educational establishment it is a question of operating as fully as possible within the defined bounds.

At the outset of Waldorf in 1919, those strings that were attached, so that the Waldorf Astoria school could thrive in the educational climate of the day, did not compromise the education to the extent that it became *unfree*. And when the floods of the Third Reich drowned these islands of freedom in the late '30s, Waldorf continued, largely in the English-speaking world.

This divided the second score of years (1939-1959) into two distinct halves. The first was as if the river of Waldorf had plunged deep, like a stream in limestone country; the second was when the river emerged into the light once again, bringing with it a mood of resurgence, re-establishment and re-discovery.

1959-1979, the third score of years, is best characterised, perhaps, as a period of *growth*. In certain regions the number of schools trebled or even quadrupled. There was *weight* too: Western Germany led the way with considerable State support following the wide



The 'New School': rear façade of the premises in Streatham, London during the early years of Waldorf education in the English-speaking world.

recognition that the education received. This the German Waldorf schools have continued to enjoy.

But it is in the last decade (1979-1989) that a wider recognition of Waldorf education has become apparent. In Sweden, through the acclaim given generally to many anthroposophical activities, often stemming from impressive exhibitions staged in major centres, not only has the Kristofferskolan in Stockholm been supported, but several others too. More recently, teachers from the maintained sector in Norköpping have been seconded in order to receive in-service courses in Waldorf education. Holland's expansion in this field also includes recognition of the Waldorf teacher training course in Zeist. In Norway, recognition has been achieved at yet another level: the Norwegian authorities will accept pupils from Waldorf schools into further education purely on the recommendation of their teachers; this obviates the necessity of compromising the breadth and comprehensiveness of Waldorf's creative approach to the curriculum for the unavoidable narrowness that must be there with a defined and therefore restricted, externally examinable syllabus.

For some, even more significant are the small beginnings that Waldorf educationists are nurturing in India, Japan, Israel and Hungary. Points of sensitivity are also appearing in the traditionally thick hide of the UK. During the recent Odyssey of the British Government's Education Reform Bill, Waldorf Education has been referred to, quite unsolicited, more than once in parliamentary circles, as being worthy of more serious support and having something to offer in the light of the Government's avowed policy — to bring about a wider variety of parental choice in education. This has certainly raised the profile of Waldorf education and has also helped to clear the mists of confusion that have existed hitherto between it and Steiner's contribution to its sister movement: that of anthroposophical *curative* education.

All the above represents a significant harvest. At the same time, in thinking of

future tasks, it is good to reflect on the weeds that seem to persist.

One that concerns many is the social limitation of many Waldorf schools. When the first London school was being discussed in 1924, Steiner was concerned that it should have sufficient social out-reach and not be established in either of the extreme settings of East-end or West-end London. He recommended that the teachers should find a property in an area to which both 'lower' and 'middle' classes — as they were then styled — had easy access and would be attracted. The track record of the UK and Irish schools has not got a lot to be proud of in this respect. We have perhaps, tended to assume that Steiner had income brackets in mind, in that seventy years ago 'class' and income brackets were virtually synonymous. And indeed it would only be fair to acknowledge that many awe-inspiring sacrifices have been and are being made to ensure that financial barriers do not prevent parents who wish their children to receive Waldorf education from this being actually attainable. An enterprising variety of economic routes lead to this goal and much deeply felt gratitude is constantly being expressed for the sacrifices involved.

At the same time, we are in danger of missing Steiner's point. Today, it would be fairly accurate to say, the band of the social spectrum that Steiner was so keen to see mixing with the 'professional' middle classes, consists of workers who are often high or even very high wage earners. However salutary it may be, we simply have to admit that such people do not choose Waldorf in significant proportions. This 'weed' has a deep tap-root that seems to offer challenging resistance. Like the Russian folk-tale of the turnip, however — in which peasant and wife and grand-daughter and others are *all* involved in pulling the turnip out of the ground — a deep tap-root such as this can not be uprooted by Waldorf alone.

To the voice expressing what the inner quality of Waldorf education has to offer must be added that which expresses the wish of the parents, as their basic right to be *free*

to choose Waldorf — amongst other types of education — for their children; and also the voice of *recognition* from those whose responsibility it is to make educational provision in general in each country. How clearly they perceive Waldorf will depend to some extent on how clearly Waldorf is able to present itself. But it will probably depend on other factors as well. Some of these may not be very evident to the public. Only when there is harmony between these three voices, will the tap-root yield.

One of the most hard-hitting educational monographs that has appeared in recent months is Peter Parker's investigation into education in England in the years 1914-1918. (*The Old Lie, Constable*) This is not a personally emotive blow-for-blow account. It is a complex and minutely researched statement. His material includes school magazines, periodicals addressed to the adolescent, slogans of the day, the constant juxtaposition of war and the playing field (Wilfred Owen, the war poet, was only too bitterly aware of this, as evidenced in his references to the 'greatest game'), boys'-club propaganda, soldiers' letters ('am having a top hole time', wrote one soldier in the French trenches, before the illusion became only too apparent) and the submerging of individual conscience, e.g. by coining expressions such as: 'Prussians kill' alongside 'allies go gallantly to fight for their country.'

Peter Parker, in digging among the bones of Gallipoli and The Somme, has made the uncomfortable discovery of where the grotesque educational policy of the day was leading. This was the *hidden agenda*, he asserts, however naïvely those involved in propagating it at classroom level may have been oblivious to the fact or thought otherwise. One wonders what the metamorphosis of 'cannon-fodder' policy is on today's 'hidden' educational agendas throughout the world. Yet with modern consciousness reaching global — even cosmic — proportions (the so-called 'new age'), there is some ground for hope that hands of co-operation will extend from east to west, from

developed to developing countries, from management to shop floor, from low to high income brackets, from class to class (for those countries who still need to think in these terms) and so on, though this is dangerously close to being a platitude if one does not recognise the *inner* reform that it pre-supposes.

Such inner striving as this implies, necessitates a plethora of *faculties*, acquired in seed-form at school together with humane, sensitive, caring and, in the broadest sense, ecological *attitudes*. Most educationists, of course, can unite in such an ideal. It is in the *achieving* of the ideal that Waldorf education has some claim to efficiency and effectiveness — though no-one will deny there is always further to go. Such an ideal, wedded to an increasingly professional methodology — a methodology which must include an inspiring and practical *sharing* of the ideal — rouses creatively educational forces in the teacher. The engendering of such forces is as sorely needed in today's teacher training courses as in the schools themselves.

There will certainly be no shortage of tasks for Waldorf teachers over the *next* three score years and ten! B.M.

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This is an issue that many parents and teachers might like to have on their shelf ready to be given away to friends interested in Waldorf Education.

# How Waldorf Schools came to Britain

by JOY MANSFIELD

The first educational lecture which Rudolf Steiner gave in Britain was in Stratford-on-Avon, during the April Shakespeare week. He had a close and warm relationship with this country and it seems a happy thing that it should have happened like this. It was in 1922, the first time he had come here, since the years of war had made travel impossible.

How did this come about? It was through the linking chain of friendship among three British women. To retrace the story backwards: he had come at the invitation of Margaret Cross, headmistress of a 'progressive' school at King's Langley, acting for the 'New Ideals in Education' Committee of which she was secretary. Their annual conference had been planned to be held as part of the Shakespeare Festival Week on the subject of Drama in Education and it seemed to her that it would be wonderful to have Rudolf Steiner as a guest speaker. The previous Christmas she had attended a course of lectures by him on education at the great wood-built Goetheanum which had risen on neutral Swiss soil during the war years, at Dornach, near Basel, men and women from seventeen different nationalities making up the work force. Her friend Millicent Mackenzie, the Professor of Education at Cardiff University, had arranged for a group to go out for it and told her about it. Millicent Mackenzie had heard of Rudolf Steiner

through her friend, Edith Maryon, the sculptor — they had been together in the Golden Dawn Movement for a while — who had worked with Rudolf Steiner on the interior of the Goetheanum through the war. So it was Edith Maryon who had really set the whole thing going.

Rudolf Steiner had had a close inner relationship with Britain since his early years as a student in Vienna, through various friendships he had made. This strengthened and deepened during his time as editor of Goethe's scientific works at the Goethe Archive in Weimar which he undertook in 1890, at the age of twenty-nine, and after he had left the quiet of an academic life to work in Berlin as editor of a literary magazine, lecturer and writer, more contacts were made, enabling him to acquire a sound appreciation of British culture, its good points and bad: our tolerance as well as our complacency; our impatience with anything which seems abstract and theoretical. He recognised how differently he needed to speak when in Britain from when in other European countries. There was a kind of spiritual realism here on which he found he could rely.

Before the Stratford visit he had already been in Britain four times. The first occasion was in 1902 at the invitation of the Theosophists. From his childhood on the

borders of Austria and Hungary — both his parents came from the forest lands of Lower Austria, but his father had left his post as gamekeeper to work on the railways — he had possessed a natural awareness of a spiritual world behind the obvious physical one which everybody saw; but at that point, he had not felt he could speak about it. By the turn of the century, as he neared forty, he had progressed so far in his inner life that he felt he must now find a way to communicate what he knew and to try to make it work for good in the modern world. It was the warm contacts he made among British theosophists he met in London which decided him to attempt a working relationship with them as a beginning, though he was aware of a basic difference of approach. The connection lasted for some years, but was severed after Annie Besant instituted the Order of the Star of the East, naming a Hindu boy, Krishnamurti, as the person in whom Christ was to be reincarnated — 'an absurdity', he felt. Nevertheless, the visits of 1902, 1903 and 1905, were happy and fruitful occasions. In 1913, after the Anthroposophical Society had been founded, he came again lecturing in South Kensington to a small group out of 'Anthroposophy', a name difficult for the British to get their tongues round, but which, he explained on one occasion, meant simply 'awareness of one's humanity'.

During the war years somehow a headquarters was achieved in Switzerland, the amazing 'First Goetheanum'. As far as he was permitted, Rudolf Steiner still continued to travel and lecture, and, as hostilities drew to a close, he put all his effort into helping create a real peace, attempting to introduce new social ideas and ideals wherever he went. In the end, however, the only concrete success that could be named was the Waldorf School, which a Stuttgart industrialist had asked him to help found for the children of his workers. It opened in 1919 with about 150 children, and prospered. Soon there were nearly a thousand children and a long waiting list, and 76 teachers. It became well known throughout Europe and news of it reached England even.

The Waldorf education was built up upon an understanding of the nature of childhood and the development of human beings and had no rigid rules or dogmas, Rudolf Steiner would always emphasise. It was not an 'anthroposophical school' but a 'good' one, giving children what they really needed and helping them to become active members of society. While in Vienna he had worked as private tutor for six years in a family with four boys, the youngest of whom was considered physically and mentally subnormal. Through his intensive education of this child and his loving care for his progress, he had helped him reach the stage of entering the grammar school and then medical school. He had died during the war. Without this experience, Rudolf Steiner often said, he would not have acquired the understanding of a child's being which enabled him to start the Waldorf school.

So to the Shakespeare week of 1922. His first two lectures were on the basis of Waldorf education: the third, on Shakespeare's birthday, on Goethe and Shakespeare — Goethe counted Shakespeare one of the three great influences of his life. Many well known people were present at the Festival — John Drinkwater, John Galsworthy, Henry Newbolt and Professor Cornford from Cambridge University, to name some — and the opportunity was given to see five plays at the Memorial Theatre — Othello, Julius Caesar, Twelfth Night, All's Well That Ends Well and Much Ado About Nothing. It had been going through hard times and had even been used as a cinema. The cinema was all the rage at that time and there was much discussion of it during the conference. Altogether Rudolf Steiner was full of appreciation for being received with such warmth and kindness.

Could a school be started in England? Or could, perhaps, Margaret Cross's school be adapted to become a Waldorf School? Before the conference Rudolf Steiner had found time to visit it and speak with her.

But now another conference was being planned for a few months ahead, a 'holiday' conference to take place in Oxford under the title 'Spiritual Values in Education and in Social Life'. Millicent Mackenzie was behind this, supported by her husband, J. S. Mackenzie, a former Fellow of Trinity College, Cambridge, together with a member of the Young Fabians, Arnold Freeman, who was the warden of an educational settlement in Sheffield. It went well, was attended by many well known educationalists and was reported at length in the papers. Rudolf Steiner gave a course on education and a shorter one on social questions; there were talks by Waldorf school teachers, classes and discussions, and a eurythmy performance which had to make use of Keble College dining tables to enlarge the stage! It was held mainly at Manchester College of which Dr L. P. Jacks, editor of the *Hibbert Journal*, was Principal, who gave them a warm welcome. Dr H. A. L. Fisher, Minister of Education, was to have opened things but in the event could not attend so Prof. Findlay of Manchester University took his place. The determination to start a school was growing stronger and several people who were to become Waldorf teachers were present at Oxford.

Rudolf Steiner came again to England in November, and lectured in London, and performances of eurythmy were given under better conditions.

The summer of the next year, 1923, he came to England again, as had been agreed. There was to be a big general conference at Penmaenmawr, and before it, a two week's educational conference. This was organised by Nina Beverley, remarkable for her energy and enthusiasm, who also helped to develop the Publishing Company in London; It was held in Ilkley, the furthest north Rudolf Steiner was to go in Britain. It is surrounded by moorland and rocks and running streams — very different countryside from that of Stratford and Oxford with their lush water meadows. As before, many Waldorf teachers were present and there were demonstrations and exhibitions and classes, and a

performance of eurythmy for the public. Margaret Macmillan was in the Chair. She too had heard of Rudolf Steiner through a woman friend. One of the founders of the Independent Labour Party, she had become well known for her work in Deptford with children of Nursery School age, but had begun her social work in Bradford, not many miles from Ilkley. Rudolf Steiner was full of appreciation for her work, as she was of his. Before he left England he visited her in Deptford and wrote an account for the Members' News Sheet. She wrote of this visit to a friend: 'He came here, and everything was different.'

At the end of this conference a small group had come together determined to found a school, and Rudolf Steiner welcomed the forming of this Founders' Committee, with some would-be teachers and others who could help in different ways. Before a year had passed, in July of 1924, they were able to publish the announcement of the hoped-for purchase of a house in South London — formalities not yet completed — through the generosity of three well-wishers. It would have accommodation for two hundred children and it was planned to open in January, 1925. Rudolf Steiner would be giving a special course for the new teachers during the Anthroposophical Society Conference which was to take place in August 1924 in Torquay.

South London — Streatham — had been chosen following Rudolf Steiner's advice to find somewhere where children from all classes would be able to come. He thought it better that it was not labelled as a school either for the poor or the well-to-do.

Four teachers were ready to start work in the new school — it was called the New School to start with, only acquiring the name of Michael Hall after some years. They were all women: Helen Fox, of Quaker background (Somerville, Oxford); Dorothy Martin who had wide experience of working with children; Effie Wilson, Social Service Diploma and Trained Eurythmist; Daphne Olivier, 'Newnham College, Cambridge'. Daphne Olivier was the daughter of a Labour peer and



*Walking in Wales just over half a century ago: (left to right) A. C. Harwood (whose connection with the "New School" London extended from its inception in 1925 till the 60s) with C. S. Lewis, Capt. W. O. Field, Sir Eric Beckett and Col. A. Hanbury Sparrow, photographed by the sixth member of the party, Owen Barfield.*

had been brought up in the Fabian Movement. She had met many people whose names are well known now — Rupert Brooke, Virginia Woolf, Bernard Shaw and Vaughan Williams, to name some. It was through her that a man was found to join them, for Rudolf Steiner told them that they should really find one before they started.

He was Cecil Harwood and they were later to marry. They had first got to know each other through a common love of country dancing. He had recently left Oxford, was a close friend of Owen Barfield and C. S. Lewis, and had had not the least idea of becoming a teacher. But an attack of mumps had left him needing a holiday and when Daphne Olivier suggested he join the group of young people who were camping out for the Torquay Conference — their elders stayed in hotels — he agreed. It made a deep impression on him listening to Rudolf Steiner, and when he was asked if he would join the staff of the New School, to his own amazement, he found himself agreeing. The only time that Rudolf

Steiner could find to speak with him privately was on the Torquay Station, immediately before they left for London.

Rudolf Steiner never came to England again or made any other foreign tour. He was already gravely ill at Torquay and in the spring of the next year he died.

The New School had opened by then, as planned, the first of the many Rudolf Steiner schools which now exist in English speaking countries.

*Joy Mansfield has a long connection with Rudolf Steiner schools, as teacher of Bothmer gymnastics at Michael Hall during wartime evacuation, as parent and as grandparent. She is a writer and is at present working on a book about Rudolf Steiner's visits to Britain.*

# The Child and the Giant

by OWEN BARFIELD

*The first half of this story appeared in the previous issue of Child and Man, Vol. 22 No. 2. We are particularly happy and grateful to be able to celebrate Owen Barfield's 90th birthday in this way and send him again our warmest wishes. Ed.*

The thread of his life had been cut with the snapping of his heart-string; and that was the *second* thing that the Owl had thought it better not to tell the Giant, when he had begun asking it questions.

Hopeless was the desolation of the unhappy child from now on. Not only was he alone in the forest with no one to care for him, but his favourite, if not his only, toy, the great Aeolian Harp, was silenced forever, and with it were silenced for him the voices of birds and beasts and insects. He could no longer understand them. Moreover with the snapping of the heart-string, the very wind dropped dead, so that there was no longer so much as a murmur from the leaves of the trees. As for the little pool, the child no longer had the heart even to look upon it.

For all he knew it might be drying up altogether, for day followed day, week followed week and month followed month, without any rain falling on the forest. Meanwhile he himself moved away to another part of the forest. He felt sure he must die of hunger, for he had never before had to do anything for himself, the Giant having brought him every bite of food he could remember eating.

But necessity is a stern master, and the child was surprised to find how strong he was, now that he had to be so. Thus he contrived to make himself a bow and arrows and with these he hunted the wild beasts and so kept himself miserably alive. But every night when

he had finished his labours and made himself safe, he would wring his hands in despair and wish himself dead, crying out aloud, as he lay down to sleep, 'What a hopeless fate is mine! Life alone in this huge forest is worse than death, yet such a life is all I have to look forward to, till my dying day, and then I shall lie down alone like a wild beast and the crows will peck my eyes out — perhaps before I am dead, and my bones will whiten in the glaring sun!'

One night, however, the thought of bones reminded him of his dear friend, the Giant, whose body he had left unburied. So the next morning he hastened back to the old spot, and there sure enough were the Giant's huge bones all picked clean by the crows and bleached white by the sun. What surprised him still more was to see the old Owl, which had given him such bad advice, now sitting reflectively on the Giant's skull. Full of rage the child at once grasped his bow and took aim.

'Don't shoot!' said the Owl quietly, and the child nearly dropped the bow in his astonishment. For since the breaking of the harp he had no longer been able to understand what any of the birds said.

'How is it I am still able to understand you?' he asked the Owl.

'Because,' said the Owl, 'I happen to be the one creature left that you *can* understand. But do not waste time asking questions. Do what I tell you!' Now when the child remembered what had come about before from his doing what the Owl told him, he was not much inclined to obey this suggestion. But then he thought to himself, 'If the Owl is the only creature in the forest I can understand, I may

as well do what it says. Whatever happens, I can scarcely be worse off than I am now. Besides I have a bow and arrows, and if it deceives me again, I will shoot it.'

So he agreed to do what the Owl told him and the first thing was to look about on the ground among the bones and pick up the snapped pieces of harp-string. The crows, which had eaten the rest of the Giant's heart, had found these much too dry and stringy, so they had let them lie. He found seven of them and, when he had collected them together, the Owl told him to find the Giant's breast bone. So he found this and then, with help of the wise Owl's advice, he bored holes in it and fastened the seven broken strings, which were all of different lengths, side by side across the breast bone, stretching them good and tight.

'Well?' he said, as he finished doing all this.

'I leave the rest to you!' said the Owl, and it flew away. The child sat down and could not avoid thinking sorrowfully of the many happy days he had spent in the past with the great creature, whose breast bone and heart-strings were all that he now held in his hands. As he did so, his fingers began to pluck idly at the strings, and immediately, to his great surprise, there arose from them a burst of harmony so sweet, so pure, so joyful and yet, in the same breath so unutterably sad that it thrilled him to the very marrow of his bones. He plucked the strings again and again there came swelling forth from them a wonderful burst of harmony — far, far more wonderful than anything the Aeolian Harp had ever given forth. For whereas that had sounded one note only, this sang many different ones, all of them mingling together in a noble union. The child sat on, plucking at the strings, like one enchanted. The Giant's clumsy and cruel limbs might indeed be dead forever, but his childish and companionable heart seemed to live on in these waves of liquid music.

By now the sun had sunk low in the sky, but there sat the child still plucking melody upon melody from the strings and weaving them together into one another with a skill that seemed to come less from his own fingers than from the strings on which they played.

And though he did not at first notice it, every time he began to play, all the beasts and birds ceased from their movements, the insects were silent in the grass, and the grass itself stopped growing to listen. Even the restless swallows came and perched beside him, as if they had been swallows moulded from clay, and waited without stirring so much as a feather until his fingers should come to rest again and the music die away. But as soon as he ceased playing, the beasts all returned to their natural movements and occupations and now each creature seemed to know what it was doing and to be speaking of it to the others.

'I am crawling!' said the snake, 'I like it!'

'I am buzzing!' said the fly, 'Buzz-z-z ing — yezz! buz-z-z-z-ing, I am!'

'I am eating,' murmured a gazelle contentedly.

'So am I!' roared a lion.

'And I am being eaten!' called out the kid, which was just then between the lion's jaws. And, whether it were the influence of the music or simply the child's imagination, or for some other cause the kid positively did not seem to mind being eaten at all!

'And I am flying!' shrieked a young swallow. 'Swoop — Whoop! look out! Fly-ee-ing! Isn't it lovely!'

The child rose to his feet and gazed into the pool of water, whose surface, unruffled by any wind, reflected his own figure back to him for the first time in his life. He saw a tall man crowned with a garland of flowers and holding in his hands a lyre.

'Why, I am a man!' he exclaimed in surprise.

'You are a poet!' screamed the swallows circling round his head. It was they who had crowned him with the flowers.

'One and the same thing!' said a voice behind him. It was the Owl's, and the child, or rather the man, wondered how it was he had never noticed before that that voice was the most beautiful voice he could possibly imagine. He turned round to speak to the Owl and saw to his surprise, not a bird standing there but a tall white being with the most beautiful face in the world.

*(continued on page 33)*

# On Waldorf Education in Australia

by DOREEN MELLOR

For the Djankawu people of coastal Arnhem Land in the wilds of Northwestern Australia, the rising sun is comforting, like a mother, and its rays show them the paths to follow on the main land.

It seems that Waldorf Education in Australia has found these same pathways, for it began in the east, on the Pacific coast, and has gradually travelled westward, to arrive on the shores of the Indian Ocean some thirty years later.

Sylvia Brose was Australia's Waldorf pioneer. From 1957, in Sydney, she led Glenaeon school through its first years, and wonderful it would be, to devote a few pages to her lively stories of those times. We must put them back in the file for another occasion however, for other stories are clamouring to be told. Imagine how many stories spring up each day amidst Glenaeon's full complement of 12 classes and 360 children, when so many arose from the first group of 3 children and one teacher! Imagine how many more live in the floorboards and cracks (yes, I am afraid so) of the 20 or so schools which have sprung up since then.

It was not until the early 1970's that another Sydney school began, closely followed by a Melbourne venture. These three schools, Glenaeon, the Melbourne Rudolf Steiner School, Lorien Novalis, and a somewhat younger sibling, the Mt. Barker Waldorf School, in South Australia, are the only ones so far, with established secondary school components.

During the 1980's, many more groups have taken the initiative to form schools, but increasing Government regulations and restrictions have already begun to slow this process down. After a school has been accepted for registration, however, it has access to a measure of government funding, both State and Federal, and this can allow a degree of financial stability for Waldorf Schools which is unknown in many countries. This does not mean that schools in Australia are free of financial struggle! The anomalies of the formula for assessing funding levels and needs ensures that each school's survival has been the result of hard work, and sacrifice too, in every area, including the financial.

Each school has a rich and individual array of problems to solve, for like the vastly diverse forces of nature to be found in Australia, the Waldorf schools present a wonderful variety of forms. We have tropical schools, savannah schools, mountain schools, coastal schools, desert (almost) schools, cold schools, hot schools, Mediterranean schools, and many more. Though they are diverse in form, there are problems common to all, and one of the difficulties we all share is that of finding suitable teachers. For some time, an education course at Taruna in New Zealand was the closest training for Waldorf teachers. Now there is training to be had in Sydney, where a foundation course and an education course is offered, and in Melbourne, where a year-long education course is supported by the Melbourne Rudolf Steiner School.



The Mt. Barker Waldorf School, S. Australia Kindergarten and Administrative buildings from the Kindergarten 'yard'.

Perhaps this teacher training impulse will also continue gradually to move westward. Centralization is difficult in this country of vast distances, where three time changes occur between east and west coasts — how impossible it would be in Australia, *not* to have a strong consciousness of the sun's path.

The Djankawu people have a long cycle of songs about the sun, too long to sing right through just now, but these few lines provide a glimpse of the sun's place here in the country baptized by the Spaniard as 'The Land of the Holy Spirit'.

*The sun's rays touch us, warming our backs,*

*Rays like the parakeet — feathered string of our sacred poles!*

*That sun rises above us, burning our backs, going to the Place of the Sun.*

*It burns our backs and shines on the water at Lilidjang.*

*It leaves its home in the water, and rises burning.*

So our Waldorf Schools gather momentum, warming to the task. Those of us who work within the impulse look forward to the years ahead, illumined by rays like the parakeet, as we follow the path that many of you as fellow-teachers or parents also tread.

*Doreen Mellor teaches Art at the Mount Barker Waldorf School, of which she was one of the founding teachers. The school is near Adelaide in S. Australia.*

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# This Mysterious Continent of the South

by BENJAMIN CHERRY

If we condense the 40,000 years of Aboriginal Dreamtime into 24 hours, we find that the 200 years of our new civilization becomes little more than seven minutes. It is not much. We realise what a small part of the human guardianship of Australia has been taken up by the era of nationhood. It is quite reasonable to ask ourselves how much we modern people really know and understand of this mysterious Continent of the South.

On the fringes of the continent, we have built our modern cities, we have developed our modern technology and that is where the great majority of people live. Yet out there in the vast reaches of the desert, in the blue-hazed bush and the sandstone gorges, we encounter feelings that speak of something altogether different. Still now, in the untamed spaces of Australia, there is a power and a presence (known intimately to the old Aboriginal consciousness) which goes beyond all that we have done on the surface of things in these 200 years.

In one continent we have the newest and the oldest cultures on earth. We also have a nature which in so many ways is quite different from what prevails elsewhere.

In the light-filled, hard, dry eucalyptus forests we find flowers virtually all through the year, often tiny and consisting not of petals but of stamens, raying in all directions. Seasons there must be in this often arid land, but in much of Australia nature pays tribute to their passing in ways too subtle for most of us to see. To penetrate nature's secrets we need a precise and patient enthusiasm. This is actually quite widespread.

Here is the great kingdom of the marsupials. The kangaroo is but one out of many. Wombats, possums, bandicoots, koalas and a host of others, most of them nocturnal animals, are familiar to most Australians; likewise the prolific and exotic bird-life.

Here too we encounter the mystery of fire as a creative life force in Nature. The Aborigines used it intuitively as an ecological tool. Many plants and trees to this day will only germinate after the bush-fires — just as in the desert, many other species spring up out of nowhere after the unpredictable miracle of rain. Fire and water, light-filled air and earth: the elements reveal themselves in almost archetypal strength and purity.

All of this brings a particular poignancy and life to the teaching of Nature Studies and Geography, of Animals, Plants, Rocks and Stars. For the nature of this old continent is close to the hearts of many children — so too, the constellations of the Southern skies. It also brings something quite new and challenging to the celebration of festivals.

In many of the Steiner schools, camping is a regular annual event, from the early or middle years of Primary School onwards. The children show themselves in surprising ways in the bush. They have unexpected strengths and capacities.

Last year my Class 7 spent a week on an uninhabited island on the Great Barrier Reef, a distance of 1400 kilometres from Bowral. We had to be completely self-catering: even water had to be brought with us. The clarity

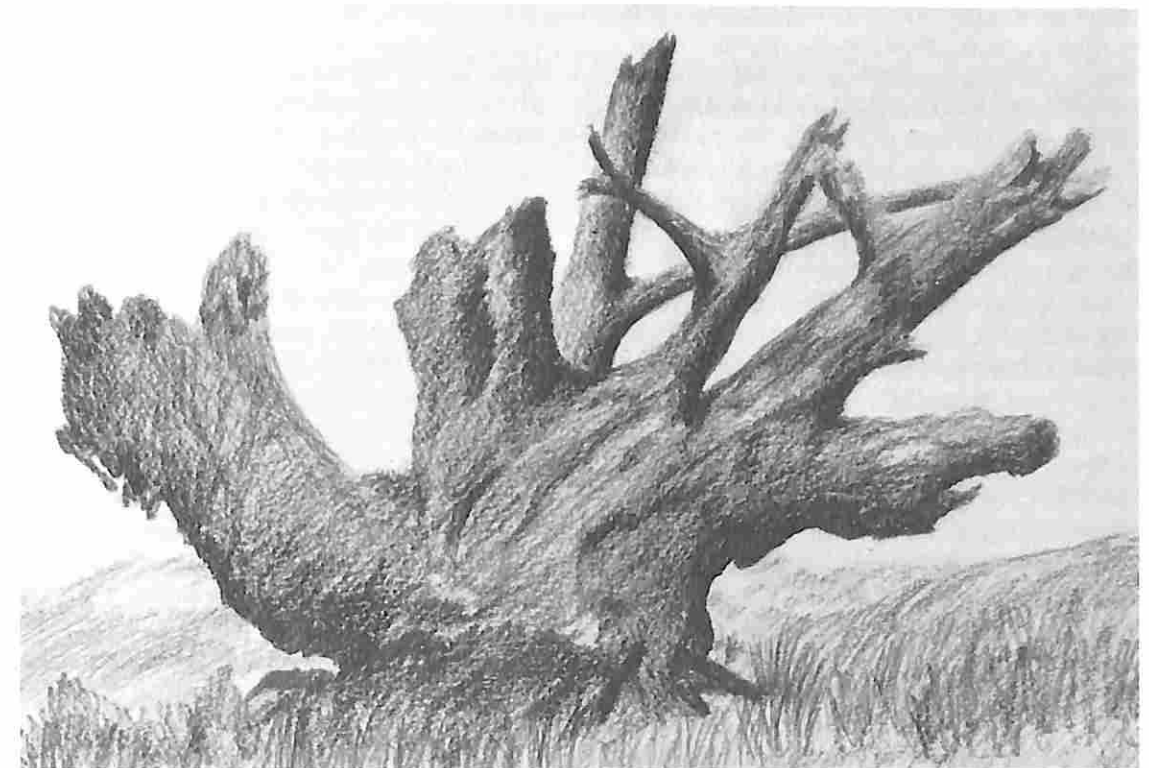
of light and sound, water and air is like a jewel in one's memory. It has the power to shine.

On the way North, we climbed Mount Warning, whose bald summit, peeping out of the virgin rainforests and flowing morning mists, is the first spot of Australian soil to receive the sun's light each day. We followed the eerie, rugged path upwards in the starlight for three hours, hauling ourselves up the chains at the top in the pre-dawn glow of pink and mauve and gold. Coming down again in the light of day, past the medley of giant roots and stems, serenaded by the sweet-piercing whistles of the whip-bird and the bright-feathered parrots, it was as though we had dropped down from the clouds onto a virgin land.

In Class 6 we had been south to the snow, back-packing and cross-country skiing. The year before it had been the extraordinary Warrumbungle ranges, jagged and weather-worn, sacred to the initiation rites of many Aborigines.

These experiences do not die: they live on into the future, with an inner vividness. They are stepping stones along the childhood pathway of incarnation into this Southern 'Land of the Holy Spirit'. Who knows, but later in life they may transform themselves into qualities of the soul which can be brought outwards, into the great world, for the enrichment of fellow human beings? For a living experience of one's own land as a child is a first step towards being able to embrace the whole world in one's consciousness as a mature person.

*Benjamin Cherry is one of the founding teachers at Eukarima School, Bowral, N.S.W. He has recently returned from a 6-month journey round the world, during which he and his family visited many Steiner schools in different countries.*



*A 15 year-old's drawing of a botanical feature in the locality of the Mt. Barker Waldorf School, Australia.*

# Some thoughts on ‘the epochs’ and the place of Aboriginal mythology

by SYLVIA MORGAN

In conversation with colleagues at teachers meetings, class teachers often speak in some awe about the miracle of the rightness of ‘the epochs’ for the children in each class. How appropriate for the rising 9-year-old, who finds himself standing alone in the ‘wilderness’ of the world and his own mortality, to be with Noah, Abraham and Moses. Those great leaders also say ‘Not me Lord — ask someone else,’ but never-the-less fulfill their destined life tasks.

How right for eleven-year-olds, who love to write in code, to be presented with Egypt, hieroglyphics, and the period of the development of writing.

How perfectly timed for the rising 12-year-olds to be with the Greeks as they discover in consciousness the wonders of the natural world and how this can be traced in mathematics, geometry, physics.

There are now many Waldorf Schools in the ‘New World’ — North and South America, Canada, Africa, New Zealand, Australia. All have an ancient history and a native people with their own myths and legends. Many carry familiar images — of a universal flood, of first man, first woman, the anger of the gods.

Where is the appropriate place for these legends in ‘the epoch’ stream for the children of these lands?

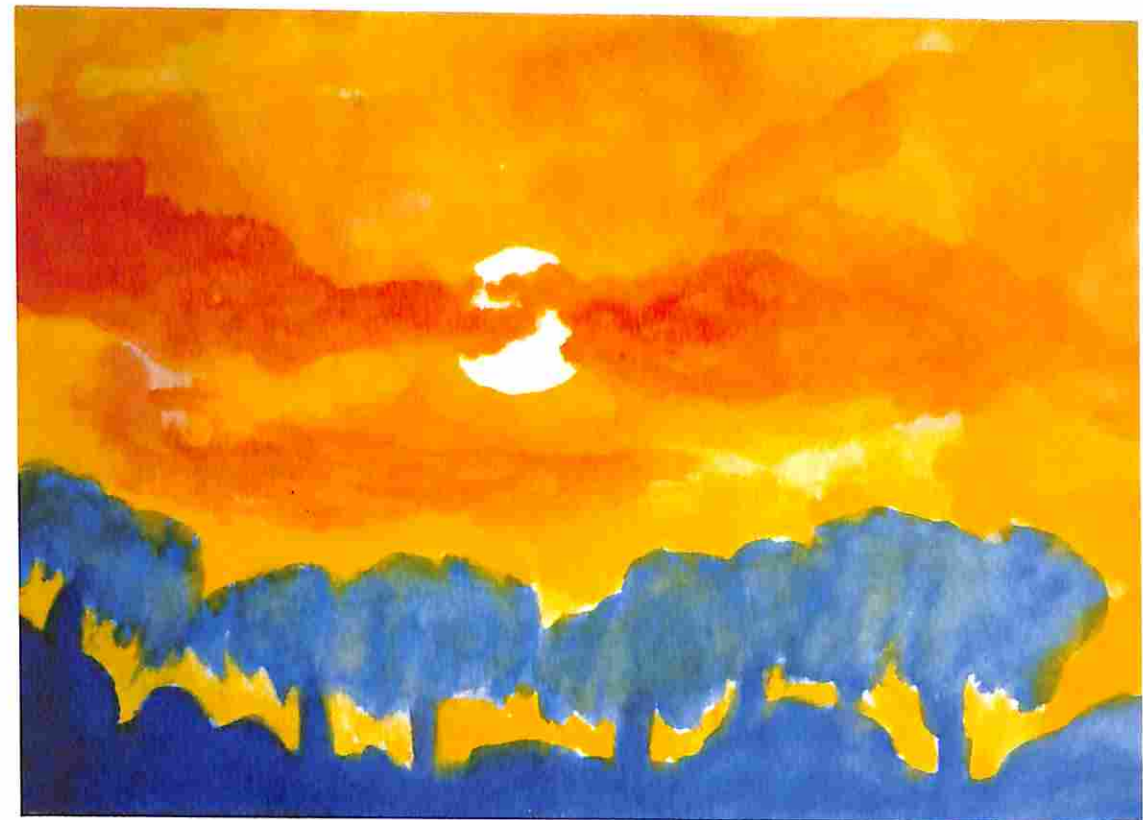
At our school in Melbourne, Australia, several groups of children in Class 1 have, out of their own activity, crushed rock to make coloured pigment. Some have mixed the pigment with water, made beautiful rich earth colours, and painted archetypal animals, trees, birds.

In Class 2, Aboriginal legends of animals and birds, often so full of wry humour, delight and enthrall the child, who might come excitedly to school to tell you — ‘this morning the kookaburra laughed right outside my window and woke me up, and when I looked, there was the light from the fire starting!’

The Story?

*The Emu and the Brolga quarrelled over the excellence of their chicks. Finally the angry Brolga hurled one of the Emu’s eggs into the sky where it shattered on a pile of sticks gathered by the Sky-people. The yolk burst into flames and caused a huge fire, the light of which revealed for the first time the beauty of the Earth. The Sky people decided to light a fire each morning, and set the Kookaburra to call each morning to give the time for the fire to be lit.*

It is very interesting that many Australian teachers (not just Waldorf ones!) find Class 5 the right time to teach the history and geography of Australia. But why should this be so?



*A 12 year-old’s painting for ‘desert skies’, part of the deeply impressive landscape that forms the setting for Australian Waldorf education.*

In Class 5, after ‘visiting’ India, Egypt, Persia, one brings to the children the creation myths of the Greeks. These tell of gods who evince anger, jealousy, desire; of mortal and semi-mortal beings who are transformed into plants and animals (Narcissus, Arachne) and many who are finally fixed in the starry sky as constellations (Orion). The Battle of the Titans formed the mountainous landscape of Thessaly; Enceladus was imprisoned beneath Mt. Etna and to this day occasionally gives vent to his rage.

In the same way the Rainbow Serpent, (and other Spirit Beings such as Bunjil) formed the Australian landscape. You can see the marks of his moving still in the forms of the rivers and gorges. The gods, spirit beings, demi-gods and mortals all weave and flow in stories out of the Dreaming — and so it is with classical Greek mythology. Perhaps here we have stories from a similar time in Man’s development. The barriers between gods and

mortals are far less fixed, and the effects of this can still be sensed, in Australia, at least, in contact with the Beings of the Land. With a background of Greek creation myth and Aboriginal creation legend, Australian Class 5 children camping in a very special part of their state, sensed deeply into the Land, heard its listening silence, saw its fragile beauty, became part of its ancient strength. From this they have gone forward in journeyings with Odysseus and battles in Troy and are awakening to the world — to many aspects of the world, within and without — and in consciousness and wonder are beginning to connect it all together.

*Sylvia Morgan is Class 6 teacher at the Melbourne Rudolf Steiner School.*

# ‘Where man has to begin all over again . . .’

by ROSEMARY GENTLE

*‘Terra Australia  
To those fabled shores  
Not William Dampier, pirating for gold  
Nor Captain Cook his westward course has  
set  
Jumped from the long boat, waded through  
the surf  
And clapt his flag ashore at Botany Bay  
Terra Australia, unimagined land —  
Only that sulphur crested bird could tell  
Of dark men moving silently through trees  
Of stone and silent dawns, of blackened  
earth  
And the long golden blaze of afternoon . . .’*  
(Rosemary Dobson)

In 1788, Governor Phillip arrived in Sydney Harbour with high ideals, fretful troops and a fleet of ships laden with convicts. The fifth continent was at last to be conquered and ‘civilised’.

Two hundred years later, two million Sydneysiders watched the spectacular arrival of another First Fleet and witnessed an extraordinary juxtaposition of images — tiny, valiant vessels sailing past a backdrop of twentieth century high rise development and technology. In an instant, past merged with present, offering a glimpse into the future.

Something of this feeling lies behind an Australian Literature Main Lesson, given in Class IX at Glenaeon to provide the students with a literary map of their own country and the forces which have shaped it in the past and continue to do so today.

Despite our relatively short history, we have a distinctive and fascinating literary tradition.

Perhaps the most distinctive feature is that our literature is essentially a literature of the land — it is the dominant influence in our writing just as it has been the strongest single determinant in the forms of our society. Our natural environment, including climate and unique light, grouped under the symbol of the ‘Bush’ has cast a potent spell over us, helping to create an independent spirit, a creed of ‘Mateship’, a realism and a self-reliance, a wry sardonic humour, and an earthy vitality. All of these qualities arose initially I suppose, as a response to the harsh environment, which it is fascinating to see, has become an enduring part of Australian literature right to the present day.

*‘South of my days’ circle, part of my  
blood’s country, rises that tableland, high  
delicate outline of bony slopes wincing  
under the winter, low trees blue leaved and  
olive, outcropping granite — clean, lean,  
hungry country . . .’*

(Judith Wright)

The organisation of this main lesson is primarily chronological, dividing Australia into three distinct periods — the Colonial Period (1788-1880) the National Awareness Period (1880-1930) and finally the Modern Period (1930 —). In each period we find the literature reflects the characteristic qualities of the time.

Thus we see in the first period the dominant theme is Man’s struggle to survive in a hostile environment.

*‘They call her a young country but they lie  
This is the last of lands . . .’*

(Rex Inganells)

Many of the early settlers looked with horror on their new country and the early writings show this:—

*‘A country so forbidding as to merit curses’*

(John White 1788)

*‘Nature may be said in this country to have  
indulged in a whim . . .’*

(James O’Hara, 1817)

and even more disparagingly —

*‘For look at the trees, instead of shedding  
their leaves in winter, they shed their bark  
and there it hangs in rags and tatters till it  
drops off. Would any decent respectable  
tree in England behave in such a manner?’*

(Charles Rowcroft

‘Adventures of an Immigrant’ 1825)

Loneliness, isolation and homesickness were rife but gradually the tone of the literature changes to one of acceptance and adjustment.

*‘But the dweller in loneliness becomes  
familiar with beauty of loneliness . . . learns  
the language of the barren, uncouth bush  
. . . and can read the hieroglyphics of the  
gum trees.’*

(Marcus Clarke 1870)

The early Australian novels show the lives of convicts, pioneers, bushrangers and explorers. Poetry is mostly of the ‘bush ballad’ genre, originating from the camp fire songs of the drovers and musterers. Above all, perhaps one could say the predominant faculty which comes through in this period is that of *will* — for who can deny the tremendous determination it took to gain even a toehold on this vast, inhospitable continent.

Little by little, this unstable blend of exconvicts and free settlers began to find a sense of human dignity and solidarity and in the progression of the main lesson we come into the next period — that of ‘National Awareness’. Here the predominant mood is one of patriotism and an emerging ‘Australian

Identity’ and a desire for national independence. This feeling was intensified by Federation in 1901 and Australia’s emergence on the international scene, unhappily through her involvement in two wars — the Boer war and World War I.

In the literature of this period a *feeling realm* is predominant with many authors writings from a love of the country and of freedom, a pride in those qualities they perceived to be Australian — especially the combination of egalitarianism, courage and irreverent humour. Balladists such as Banjo Patterson and Henry Lawson, were widely read as were some of the many fine novelists of the time such as Joseph Furphy, Miles Franklin and Katherine Suzannah Pritchard. Overall the period can be characterised as one of ‘consolidation.’

The Great Depression brought with it the realisation that Australia is no longer an isolated environment but is irrevocably linked with the rest of the world. In the last of our three periods, the ‘Modern’ period we find in our literature a strong mood of *questioning* and a pre-occupation with many concerns which would be shared in the complex urban societies of today around the world — issues such as the abuse of power and money, social and cultural prejudice, the erosion of moral and spiritual direction, the breakdown in family relationships and our ultimate responsibility for our human environment.

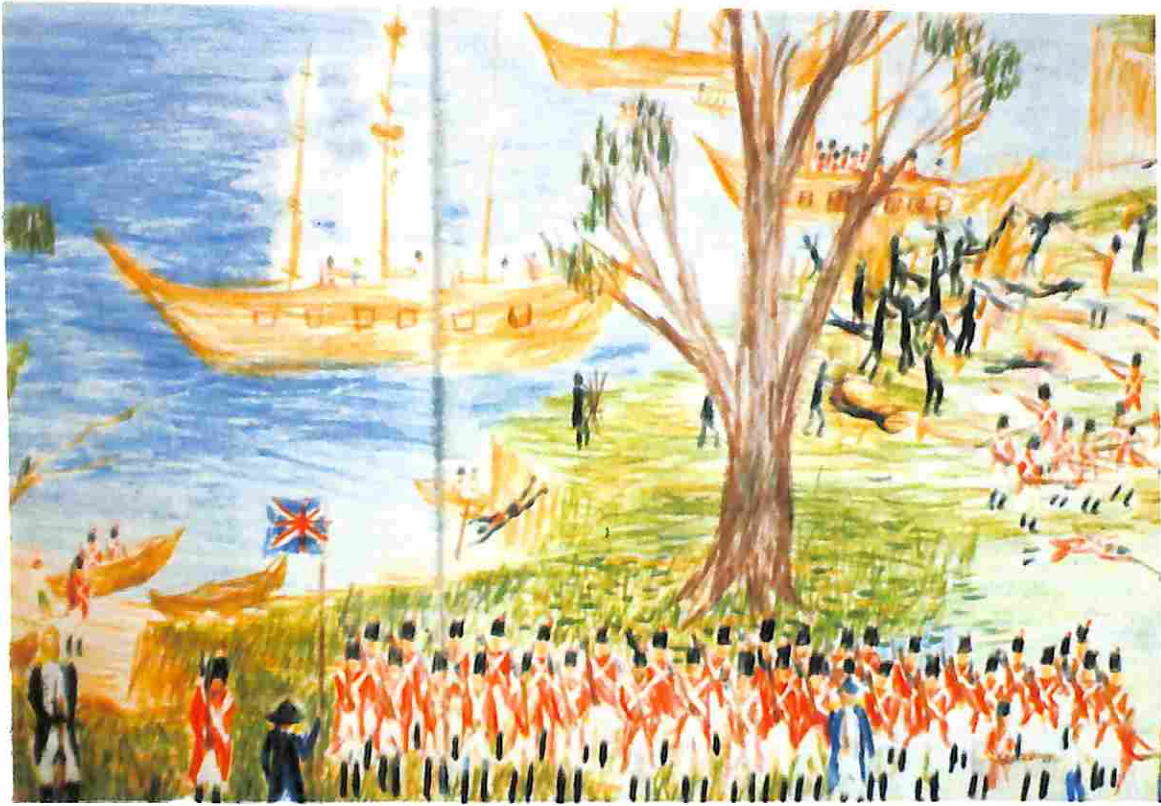
The mood is thoughtful:—

*‘Our bodies are not final, We are moving,  
all of us, in our common humankind,  
through the forms we love so deeply in one  
another . . .’*

*Slowly, and with pain, over centuries, we  
each move an infinitesimal space towards  
it. We are creating the lineaments of some  
final man, for whose delight we have  
prepared a landscape and who can only be  
god.’*

(David Malouf — *An Imaginary Life*)

(continued on page 33)



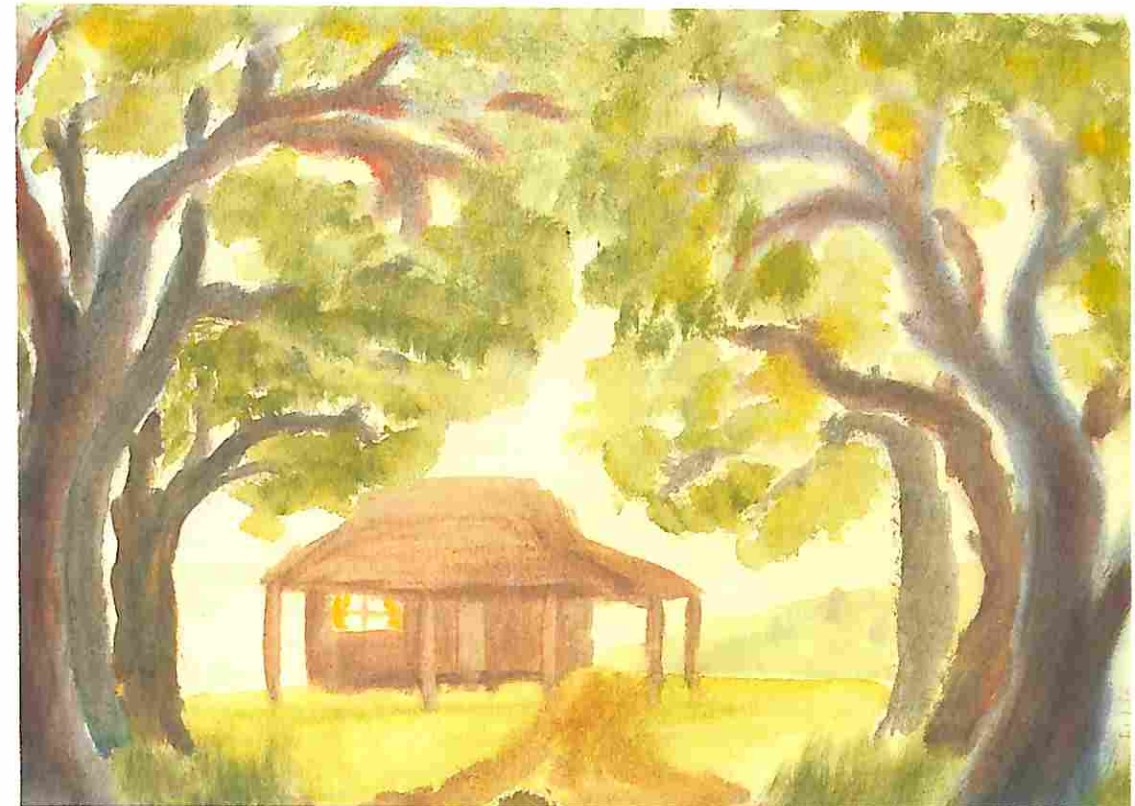
*A 10/11 year-old's detailed impression of 'the landing', re-enacted in the Australian bi-centenary celebrations (top).*

*Ayer's Rock — a topographical landmark, sketched by an Australian 11 year-old (below).*



*From a botany science main lesson: a 10/11 year old's painting of the Australian indigenous plant, the Waratah (top).*

*A 13 year-old combines mood and realism in a painting of a typical Australian scene (below).*



# Waldorf Education in North America

by DONALD BUFANO

America! Land of the free — home of the brave, as the National Anthem goes. Freedom and courage are touchstones for the present age and for beyond the Millennium. These qualities live in the atmosphere on the North American continent. Are American Waldorf schools breathing this free air so full of potential for good? Have they brought the healing influence of Anthroposophy and Steiner education into a nation full of initiative and activity? Yes, so far, but the future holds great challenges.

## History

Waldorf education's American roots are many decades old. The Rudolf Steiner School in Manhattan was founded in 1928 fewer than ten years after the first school in Stuttgart. New York City, a place of new beginnings and landings for so many Americans, and for Americans to be, was where Waldorf Education in North America 'landed' and began.

The first decade saw the Rudolf Steiner School as the sole vessel carrying the new educational initiative. As more schools began in Europe, the fledgling Rudolf Steiner School grew steadily but alone on the North American continent. The school movement in Continental Europe reached the climax of its first phase in 1938 when the schools were closed in Axis occupied countries. It was left to the British schools and the New York Rudolf Steiner School to bear the standard as outer circumstances drove Central Europe, the geographical source of the inspiration for Waldorf schools, to refuge in inner trust, courage, and a determination to resume.

The war years in America paralleled somewhat in reverse the quiet hope in the hearts of the Central Europeans. The first new schools began on the Atlantic seaboard. Schools with strong economic foundations were established in Kimberton (Philadelphia area), in New Hampshire (High Mowing High School), and on Long Island. Faculties struggled to bring Waldorf principles and methods being squarely part of main-stream education.

The Green Meadow Waldorf School in Spring Valley, New York began in 1950 but until the sixties few new schools were founded. Then mid-decade, perhaps in answer to cultural malaise and the earnest searching of an idealistic yet, disaffected generation, many new ventures arose. In Detroit, Los Angeles, Toronto, Vancouver, Sacramento, Washington, Honolulu, and throughout New England schools opened their doors. In the Early 1970's more initiatives were launched especially in rural areas. An association (termed by some a 'non-association') of the now fourteen individual and very independent schools was begun.

Today, after years of patient tenacity and dedication by delegates from the member schools, there is a unified yet open and unrestricting association of nearly thirty member schools. Dozens more are being sponsored into membership or are part of a Federation Waldorf Schools (generally new ventures and local school associations) existing within the Association of Waldorf Schools of North America.

The growth and expansion of Waldorf Education in America has been in geometric proportions in the last decade. Countless new ventures have been started by earnest and dedicated people who feel that a Waldorf school 'should exist in their area'. They soon become realistic about the attendant difficulties of staffing, populating, and maintaining a Waldorf school. Teachers are scarce and parents are looking for an artistically integrated school rather than just a good private school often do not have the money it takes to bring one into being. Established schools do what they can by taking on sponsorship of new schools formally through the AWSNA or informally as connected and concerned friends. The training centres are beginning to devise ways to encourage and advance local and regional teacher preparation. The characteristic American 'can do' attitude and the pioneering spirit of free deed contributes to the tenacity and ultimate prosperity of these new schools.

## Character of the America Schools

What is unique about the American Waldorf schools? How do the characteristic qualities of the North American continent, of the United States as a nation, and of the American people colour the Waldorf Education movement here?

Perhaps the most unique and representative quality of the North American Waldorf schools is that each school values its independence and individuality. A school's destiny is forged according to its birth star, that is, the conditions and attitudes surrounding its start. Its development is influenced by the distinct features of region and school community (teachers, students, parents, and friends). Whether a school exists in an urban area or a rural one makes a difference. Often the rural schools serve anthroposophically established communities and a link with the existing community is the challenge. The urban schools have the challenge of helping the diverse multi-cultural population in the cities. Serving the black community with a curriculum so seemingly

oriented to European experience is difficult but rewarding when it succeeds.

Perceiving, penetrating, and serving the needs of the community is a major responsibility for the survival of Waldorf education in North America. The first step, of course, is to define the community, to consciously recognize it. That is a challenging task because community today is not defined by neighbourhood or political jurisdiction. It is forged out of people willfully agreeing to work together. Then comes the activity of working intently to meet that community and not expecting it to yield to our 'superior' knowledge of how things should be. This awareness is particularly important in American school communities. Americans need to be involved. They want to feel that their views are considered with seriousness.

Waldorf schools should be able to address these criteria especially well. Their faculty-run, socially-active nature lends itself to a multi-faceted organization of influence and participation. Yet there is a strongly held perception on the part of parents and friends that the Waldorf schools are tightly held, impenetrable golden rings of teachers who do a wonderful job with the children, but do not let anyone else in to help, share, or learn. Too often this opinion is reinforced by faculty resistance to ideas, suggestions, or involvement of parents or people outside the school. The resistance is often based on habits which have become deep-seated. In fact we are charged by Rudolf Steiner to make the schools living and continually evolving into proper *social* organisms. The schools in North America are at an ideal stage of balance between being new and, on the other hand, having begun to establish credibility to be able to take on this way of working. Americans are ready to apply their wills to schools and other cultural institutions, but, as can be expected, there are many forces opposing future oriented ideas.

The American experience and its beginnings can be seen as an ideal for the future. North American colonization was an exodus from Europe mainly for political, economic, and



10-year-olds the world over are reported as relating strongly to the Norse Myths — a Waldorf 'key-note'. (Here, a painting of Bifrost the Rainbow uniting the realms of the Gods with that of the earth).

A lake in peaceful mountain heights from the work of a Peruvian 11/12 year-old.



Drama offers ideal opportunities for Waldorf to be presented in the garb of 'local colour'.

Learning is serious, fun, relaxing, stimulating and social — all in one! No need to go further than Colegio Waldorf Lima (where this incident was photographed) to discover this!



religious freedom. Ideas formed in Europe found their way to the free, unspoiled climate of America. From many western and central European nations came people in search of an atmosphere of freedom and possibility. Later immigrants from southern and eastern Europe and Asia arrived. America was a place which could take them in and offer hope for the future. Of course, with such spiritual potential the spectres of materialism and selfishness, and mediocrity are all the more present and dangerous. America can, nevertheless, become a place where the whole world should be able to find a home within an European or, perhaps, metamorphosed European, culture.

So in like manner the impulse of an anthroposophically based education arrived as a healing balm from Europe. Here is has been the task of Waldorf schools to bring this European impetus into an appropriate American cultural context. In its essence it is akin to the spirit of America and it is the task of the schools in North America to bring this out.

#### **The American Student**

The greatest challenge to the Waldorf school teacher is to address the singular needs of the American child. Any attempt to characterize the American student fails against individual exceptions, other 'experts' points of view, regional differences and, most of all, the layers of social and cultural influence which hide the true nature of the child. Yet there is something which unifies the American experience for these students who have widely diverse *backgrounds* but very similar cultural experience. Students, like their parents and teachers, are subject to trends and popular movements in culture (education, religion or philosophy, etc.). Lifestyle and education are separated from ethnic or religious background. The pluralistic society allows an atmosphere of neutrality out of which it is hoped a 'marketplace of ideas' will arise.

Waldorf schools can flourish in this climate of possibilities in as much as they replace cultural neutrality with objectivity. Rather than avoid controversy we bring a dynamic activity into the lives of children who are

ready to receive it, and who possess the will to mold something for the future out of it. The education should be ever new and dynamic, as teachers are charged by Rudolf Steiner to make it. This mandate becomes all that much more important when the educational foundations are 'imported'. Whether any one teacher or school lives up to this challenge must be answered by those involved.

There is much that Waldorf education can offer the American student which she or he is in great need of. The general lack of rhythm is at first an obstacle for the American child and the American family. Yet here is a golden potential for something new and future oriented. Because established family and society rhythms are often lacking, the typical American has a chaotic and stressed lifestyle. Yet without instinctive custom which dictate a certain mood of activity and behavior — a comfortable shoe to slip on — *consciously* founded rhythms and traditions can come about. The rhythms of the day, festivals, and the usual attention to detail and form found in Waldorf schools are nourishing to the open, engaging American student.

There is also a general lack of cultural literacy (formerly known as a liberal arts education) which is being decried in the media and in philosophical circles these days. The breadth and depth of content in the Waldorf curriculum is seen by many as something which has been missing from education for some time. History and language arts in particular offer this renewal of our beginnings as a culture. America is one place where European culture can meet world culture and forge something new for the future.

Another aspect is the artistic. Waldorf Schools offer an unique possibility. There are a great many music and fine arts schools in America especially in the cities. Contrast this with the way the arts suffer under budget cuts in public and even in private schools. Waldorf schools place the arts and artistic life in general at the centre of the work. Their attitude toward the arts is that every child is entitled to an artistic experience even if they are not going on to become professional artist



*Toronto Waldorf School building, opened 15 years ago.*

in adult life. Music, painting, drama, etc. are incorporated into the life of every student and an artistic elite is prevented. America is not physically surrounded by inspired art and architecture as many parts of Europe are. Within the soul of every child is artistic experience and expression which can, indeed must, fructify the future cultural life of this continent. Waldorf schools can be a large part of this. We are among the few who are working with a conscious inspiration and method toward it.

The potential is great, but along the way toward it, the struggle is mighty. Television, irregular sleep and diet, long distances in cars, a glut of toys and other commercial products and influences are the heart of the beast against which we struggle. But we have to keep in mind that in this modern age the beast is overcome and transformed, not destroyed. This must be kept in mind as we work to make Waldorf schools an integrated and influential part of the communities they serve. We can never sequester our children from the evils of the world. To try is to make our schools, especially the American ones truly old fashioned and ineffective. It is perhaps clearer in American that our task is to give the children the forces by which they will be able

to make constructive, moral choices when faced with the deeds of this modern age.

#### **The Future**

The Waldorf schools in North America are preparing to be 'discovered' by earnest parents and educators looking for an educational renewal. There is justified concern about whether the schools are ready to respond to such a burst of interest and ensuing scrutiny. Teacher shortage, classroom methods which defy quantifying, and the use of a language unfamiliar to the rest of the world are areas of concern as schools face the critical eye of the public. Yet the work done in the schools over the past decade stands for itself and it has been good. Schools have been educationally and administratively responsible. Awakenedness and courage on the part of school faculties along with continued application to an ever evolving American form of Waldorf education should create a dynamic and effective future here.

*Donald Bufano has a wide range of experience in Waldorf education, as a Class Teacher and Development Director of the Washington Waldorf School, and as Treasurer and Board Member of the Rudolf Steiner Institute.*



## Conference on Youth

by JOHN LEES

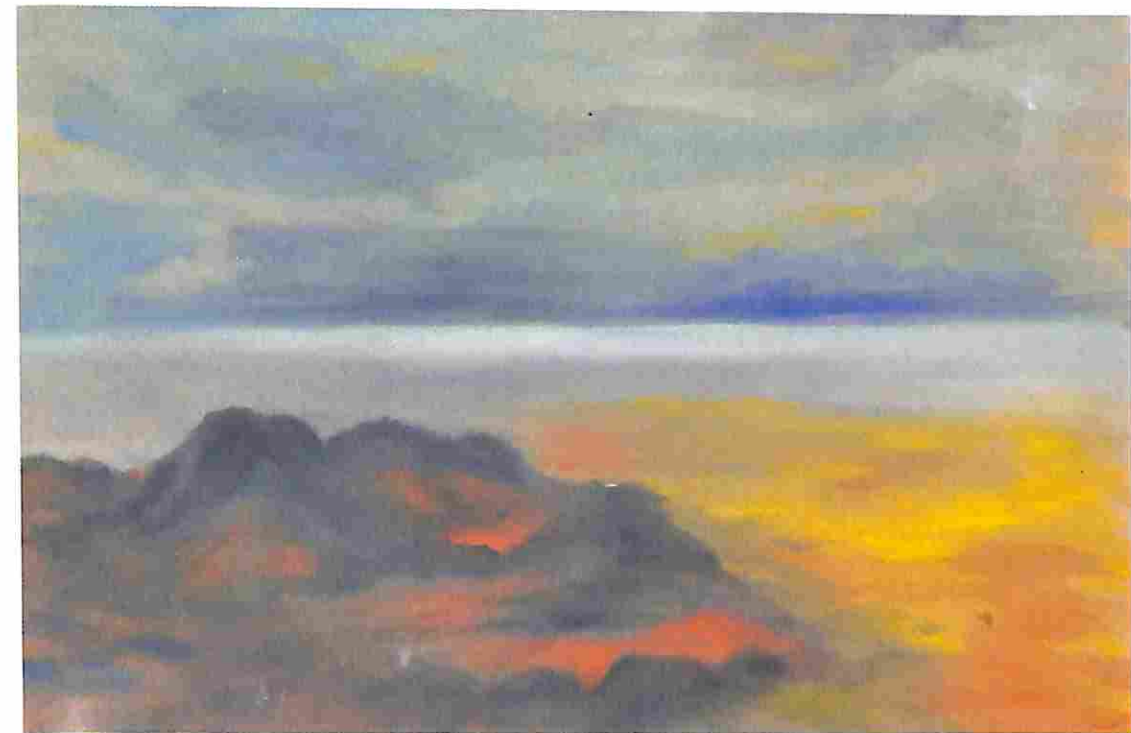
What is happening in adolescence? In conventional psychological terms the teenager is trying to establish his/her independence and identity, is coming to terms with sexuality, and so on. It is a time of insecurity and searching. Thresholds are being crossed, both inwardly and outwardly. In a deeper sense the individual human ego is incarnating; new impulses from the spiritual world are coming into the earthly world. These will take humanity forward — or not. Teenagers expect much of adults, either consciously or unconsciously. Whatever impression they may give to the contrary they are still dependent. If adults are found wanting, abuse, rebellion, and confrontation may result . . .

Knowledge is presented in an open-ended, fluid, and ever-changing manner — quite the opposite of the notion of fixed and final knowledge which one finds for example in the

Pansophia of Amos Comenius, one of the fathers of modern education. Yet a curriculum is only a 'tool'. It is only as good as the teacher working with it.

The description, by a parent, of being 'taught' by a 16-year-old girl from the East End of London — of being shown how to treat her teenage children as they are — was very moving. Conferences and meetings such as this can fulfill a similar role. They can provide a wonderful opportunity for sharing ideas, experiences and expertise: for learning from each other, giving mutual support and evolving strategies for action. Living and working with adolescents is a potentially stressful situation. It can be painful for teachers and parents who have to struggle to achieve authority and respect. But, my goodness, what a wonderful opportunity for development and self-knowledge.

*John Lees taught in state schools in London for nine years. He now works as a counsellor and in publishing. His full report on this conference is available on request.*



*Adolescents (15/16 year-olds) work creatively with light and dark at both ends of the spectrum, and (page 29) in the balance of a serene landscape.*

# Two Aspects of the Messiah in the Past and in the Present

by YESHAYAU BEN AHARON

*The previous issue of Child and Man, in Summer 1988, was on the theme of non-denominational Religion. What follows is a contribution towards that theme, though it could not be published in the same issue. However, it has important implications for the present theme also.*

*Wherever Waldorf Schools begin in the world, ultimately they will need to be recognised purely on their educational merits. Nevertheless, each country will have its peculiar set of circumstances to which Waldorf will have to relate itself if it is to take root and flourish. Not least amongst these will be the prevailing religious creed and climate in a particular region. A different stance*

When we look at the Messianic tradition from its fundamental ancient Hebrew and Jewish culture, as it appears in the Bible, in the Apocryphal writings, and in the Rabbinic traditions, up to our present times, we come across two very distinct and contradictory conceptions. The one might be described as the *kingly* the other, perhaps, as the *priestly* image. Let us then briefly characterise the two images.

The Messiah as the *king*, the worldly ruler and conqueror, appears as the epitome of wisdom and might. He is, therefore a *national* leader; a fighter against the nation's foes, a

would be necessary in Northern Ireland, in Hungary, in Japan or in Israel.

*The following article, by an Israeli working in Israel, lifts the consideration of the differences between Judaism and Christianity — which can become severely abrasive at surface level — to a level of common perspective where universally human can meet universally human. It is a prime example of the kind of work that is fundamental, in some form or other, to the preparing of a Waldorf school — alongside all that goes with good educational practice.*

*(Israel has Waldorf Kindergartens in Jerusalem and Tel-Aviv). Ed.*

liberator of the enslaved people, the one who puts an end to the nation's exile among the Gentiles.

Since he is to appear as a national leader, he must be *recognised* by his people, he must be enthusiastically accepted and carried by the people to sit on the throne of his fathers: that is, he must be born according to ancient rules, to a family that belongs to the kingly hereditary line of the first king David; also he must be educated and initiated into the ancient Hebrew traditions and prove himself as a master of the written law, as well as of the unwritten esoteric wisdom.

Let us observe the other image of the Messiah. This image finds its most beautiful expression in the book of Isaiah 53: 'He was despised and rejected of men; . . . He was wounded for our transgressions, he was bruised for our iniquities, . . . He was oppressed, yet he humbled himself . . . as a lamb that is led to the slaughter . . .'

Here, we can find the mirror image, the complete opposite of the above. The Messiah is not recognised; he is a man of sorrows, of pain; he has no share whatsoever of worldly power and splendour; he is rather powerless, he is led to his death like a helpless lamb. He is not a kingly leader ruling through wisdom and national power; he is a religious, priestly, sacrificing figure. He takes on himself — through *death*, and not through outer life — the inner destiny of the people, not the outer national destiny. He has to do, not with national liberation movements and aspirations; but with the inner religious existential redemption of every *single* human being.

Here therefore, we are confronting a tremendous and one can also say, archetypal polarity, that runs through the whole history of ancient Judaism, and then is transferred to Christianity: the great battle, that continues also today at the end of the 20th century, concerning the understanding of the true nature of the Messiah, of the Christ.

The most important point can be put forward as follows: How do we experience the two Messianic images in their relation to the most important element of our earthly life, e.g. to the question of human freedom?

In most Christian, Islamic and Jewish creeds and sects of the 20th century, especially in the militant and Apocalyptic movements (Christian, Pentecostal, latter-day movements) we see a most radical expectation and preparation for the second, (among the Jews, the first) coming of the Messiah Christ as a *world conqueror and teacher*, as an all powerful and all wise leader of humanity. The same is also expected in the *Theosophical* teaching of Alice Baily, and many other spiritual and mediumistic groups all over the world.



8/9 year-olds in an Old Testament play. (also p.32)

What is the common ground for all of them? It is always the wishful expectation that the real work — spiritual, cultural, and social work — that needs to be done today by the working together of free human beings, will be achieved *for* humanity by an external divine force. Is it not, that the growing chaos in world affairs is a clear sign that humanity alone will not make it? Is it not clear to everyone, who looks at reality with open eyes, that the human race is on the brink of total destruction? That we are falling helplessly into an ever growing abyss? The despair and the feeling of helplessness that so many people *are* feeling today as a matter of fact, is directed and channelled towards super-natural, divine intervention that will somehow rescue humanity (or at least that specific sect or group of believers) from the doom of *our own* misdeeds and failures. Here we find a most abused image of the kingly and worldly Messiah. In Anthroposophy we find today a completely different approach to the problem.

Human and world problems can be wisely, and also powerfully, dealt with in our time, *only* when our wisdom and might (our kingly capacities) are based on human freedom and love.



photo: Alik Watmough

Only out of human love, as it were, out of knowing our weakness and sometimes profound ability for failure and mistakes, can we handle in the right way our modern wisdom and power. That is: we must not wait for a world saviour, nor sit back in helplessness, despairing for a possibility of change; when we understand the *fulness* of the Messiah's promise for humanity and its true relation to humanity's evolving consciousness in our time. We can begin to realise that both images are true, but they can be made real and constructive in our time *only through the work of free human beings*.

The way of love and humble sacrifice of the priestly Messiah must be the foundation upon which the temple of wisdom and power can be safely and creatively built. The historically contradicting and seemingly completely mutually excluding aspects of the Christ, can begin, therefore, in our time, to be welded together in the right way. When modern wisdom and power are to become living and human, they must go the way of the human and 'inward' Christ.

Rudolf Steiner formulated it as follows: Wisdom must begin to be a wisdom of our true humanity; and power must learn to be an expression of such a wisdom. Then nature, society and culture will be transformed *humanly* through freedom and love; and a long destructive misunderstood quality in our religious tradition will be transformed and healed, to some extent. The Lamb of God, and the son of God sitting on the divine throne of Glory, will be seen and realised as the true Nature of Man himself, when he strives more and more to harmonise the fundamental forces of his spirit and soul.

*Yeshayau Ben Aharon is a member of kibbutz Harduf. He lectures on various Anthroposophical themes in different places throughout Israel and teaches Anthroposophy in one of the principal teacher training seminars in Tel-Aviv.*

(continued from page 11)

'Who are you?' he asked 'if you are not the Owl?'

'I am the White Fairy.'

'Why did you do all this?' asked the man, greatly puzzled.

'To teach you what it feels like to fly,' said the White Fairy and, as she spoke, she spread wide her beautiful wings and caught up the man with her, so that the two of them floated high over the forest together, and there they are floating still for all I know.

## Science Teachers Training Course

for Rudolf Steiner (Waldorf) Schools

This one-year course, which includes observation and teaching practise in U.K. schools, is built around the question, "How do we meet today's adolescents with a meaningful science curriculum in a Steiner school!"

Applications from intending teachers with a science background are invited for the course September 1989-July 1990. Course content and further details are available from Graham Kennish, Wynstones School, Whaddon Green, Gloucester GL4 0UF, Tel. (0452) 22475.

## Announcement

Dear Readers,

*In Child and Man, Vol. 20 No. 1, we began a new feature: 'Parents' Forum. Though it was short-lived, you are still welcome to submit more material. At the same time, in planning forthcoming issues, the editorial board would be interested to hear of any special topic, either concerning Waldorf education as such or the life of the child in the home setting, that you would like to see addressed in some way in our journal.*

*Looking forward to hearing from you. Ed.*

(continued from page 19)

On specific problems in Australia:—

a) Multi culturalism —

*'Give me time to see your beauty, breathe your strangeness, hear your melody, Give me time to learn to love.'*

(Bryn Griffiths)

b) Aboriginal rights —

*'Away with bitterness, my own dark people, Come and stand with me, look forward not back,*

*For a new time has come with us.'*

*Oodgeroo of the Tribe Noonuccal*

(Kath Walker)

c) Conservation of the environment —

*'Speculations will ruin this last wild place, Few will protest, for profit eases conscience.'*

(Michael Dransfield)

As one can imagine, much spirited class discussion can and does take place around these questions. It seems our writers feel Australia has come of age, and now has to find answers to such questions in order to determine her future direction. Our children will play a vital part in that future in a land where as D. H. Lawrence once said, 'Man has to begin all over again.'

*'Voyage within you, on that fabled ocean, And you will find that southern continent Quiros' vision — his hidalgo heart And mythical Australia, where resides All things in their imagined counterpart'.*

(James McAuley)

*Rosemary Gentle, has been for 12 years a teacher at Glenaeon School, Sydney, including 8 years as a class teacher. Currently she is a specialist English teacher in the Upper School.*

**Embryogenesis in Myth and Science** by Thomas Weihs. 157pp. Floris Books.

In many areas the findings, or rather the interpretation of the findings of modern scientific investigations stand in such apparent stark contradiction to the findings of anthroposophical research that it is difficult not to be dismayed when one places them side by side. For instance the enormous differences in time-scales between the orthodox views of evolution extending to hundreds of millions of years and the anthroposophical indications of a mere 30-60,000 years to get us back into Lemuria and the age of the great reptiles and the earliest beginnings of an earthly human body. And what of these vast skeletons of Dinosaurs etc dating from a time when in Lemuria there should not have been any ossification into such solid gravity ridden bones. Have they only become calcified in subsequent ages, more delicate forms left in softer materials being gradually mineralised? After all we know how the living plastic thinking of childhood, both individual and racial, becomes rigidified into abstract thought and dogma in later life. Are the fossil ferns found in coal seams more rightly to be thought of as kindred to the forms on frosty window panes in winter?

Now fossil records are one of the main sources of arguments for evolutionary theory. Another has been embryology. Ernst Haeckel's name is usually associated with the so-called Biogenetic Law, that the individual during embryonic development recapitulates the ancestral evolutionary stages, or that Ontogeny recapitulates Phylogeny. With the limited knowledge of the early stages of the mammalian embryo available at his time Haeckel was able to make a most persuasive case. A truly wonderful vista of this law uniting the vast range of the evolution of species and individual development opened out. Actually this idea occurs at least as early as 1810 in the work of the great natur-philosopher Lorenz Oken. The chain of natural forms evolving from unicellular amoeba, through the simple forms of polyps, echinoderms, sponges, molluscs, arthropoda and thus on to the vertebrates, fishes, amphibians, reptiles, birds and mammals with man at the summit stood revealed in the supposed recapitulation by each higher form of the evolutionary stages of its ancestors. The whole scheme sang with harmony and meaning. Karl König described, on one occasion, the real pain and distress experienced by himself, amongst others, when as an embryology demonstrator in the University of Vienna in the 1920's the first stages of the human embryo became available for study. They did not reveal the anticipated development through so-called morula, blastula and gastrula stages. Instead at first no sign of the future embryo was to be seen. The division of the fertilised ovum resulted not in the early form expected but in the formation of primitive accessory organs, the chorion, amnion, allantois and yolk sac, all to be discarded before or at the birth of the baby. Only then nearly three weeks after conception in the midst of this environment does something directly leading to the future embryo appear

and it is in the form of three germ layers or leaves, ecto-, endo-, and mesoderm. It is another six weeks before the future embryo attains recognisable human form. We can now speak properly of the foetus.

König told of how at this time of his distress over the collapse of the biogenetic law in face of exact scientific observation, he came to read Steiner's Occult Science. And he was struck by the revelation that if one took the story of Evolution not as told by Darwin, Huxley, and Haeckel but from Steiner then the embryo did indeed recapitulate the evolutionary story. Steiner's Occult Science can be read as a text book of embryology or one could say that embryology should become the occultism of the future. König first lectured on this subject in England at the World Conference on spiritual Science in London in July 1928 and the lecture appeared in Anthroposophy Vol. 4, No. 1. Almost 60 years later his pupil and collaborator Thomas Weihs finished his book Embryogenesis in Myth and Science a few days before his death. In this book Weihs reviews the history of embryology from ancient times. Throughout all this period of over 2,000 years various themes have battled for support. Preformationism versus Epigenesis which are almost the same as Creationism versus Evolutionism. The role of the male and female in reproduction also taxes the insight of investigators again and again. Men of the highest capacity from Aristotle to Swedenborg have wrestled with these problems. Nor can we truthfully say that they are settled now. Weihs does point to at least a possible truce in the warfare and a synthesis of rival views. He reviews critically the discovery and importance of genetics and its inadequacy in accounting for the crucial issues of the development of form and the inheritance of species. The importance of the ideas of Waddington, Goodwin and Sheldrake are stressed and the potential importance of Projective Geometry indicated.

For many readers the section dealing with Embryogenesis and Genesis will probably be the most accessible, beautifully illustrated with mediaeval Old Testament Miniatures which are compared with modern embryological drawings. They are more than suggestive. A hundred years after the famous confrontation of Bishop Wilberforce and T. H. Huxley in 1860 in which Darwinism triumphed over the traditional understanding of Genesis, it becomes possible to understand this story of creation in the script written in the embryo. A communication can be re-established between Science and Religion and Weihs takes this theme further showing the light that can be thrown on the New Testament as well.

This book raises many of the most important riddles in modern biology. Too often these are brushed aside in the rush to keep up with modern discoveries. It also points to the immense importance of a true Biology for future approaches to the ultimate human issues, the origin and goal of mankind. Science has been under the tyranny of Physics for a long time. Is it not time for the Biological Synthesis to rise into ascendance? And that must imply a proper appreciation and study of Form and Metamorphosis.

All these vistas of the fruitful relations possible between Natural Science and Anthroposophy are exciting but the walls of Jericho will not fall easily. It will need enormous hard work and goodwill before the first tenuous bridges can become well used highways. But one can see a way ahead.

Ralph Twentyman

**The Earth's Face** by Ehrenfried Pfeiffer. Lanthorn Press.

This is in many ways a remarkable book. Perhaps the most remarkable feature is that it was first published in 1947, long before the days of the 'green' environmental movement. Had the book been taken notice of, the world to-day would have had no need for such a movement for we should have been living in a 'green and pleasant land' instead of an environmentally endangered one.

Dr. Pfeiffer was a bio-dynamic farmer and agricultural adviser of wide experience. This book reflects his interests which lie not only in farming but in the whole landscape, its mountains, its plains, its forests, its rivers and its cities. He deals with all that affect these whether by natural evolution or human intervention — particularly the latter. In his preface he says the book is intended to be 'a mighty panorama spread out before the social conscience'

There are chapters on landscapes in general, on the plain, the mountain, the woods and on urban civilisation and industry. He deals with the circulation of water and the effects of wind and considers what protection is needed, from the terracing of slopes to the maintenance of forests.

He emphasises the need for education of the young: '... films can be of assistance when the possibility of direct observation is limited ... although the production of a relief model by the pupils themselves is more stimulating. In the latter, both hands and spirit of the child participate whereas a film is experienced in a more passive, abstract manner. If this instruction is supplemented by a sensibly planned school garden in which small measures that alter the soil are illustrated ... then the clearness of the lesson is brought out.'

Dr. Pfeiffer goes in considerable detail considering that the book is only 138 pages long. There is a six page bibliography and an index.

One can only hope that more people and more authorities read and are influenced by this new edition than by the original for if there is another 40 years of destructive treatment we shall have little 'environment' left to conserve.

Eric Crundall

**In Bethlehem Long Ago, The Christmas Story**, Illustrated by Christiane Lesch. Floris. 32pp hardback. £6.95.

Christiane Lesch has produced here a Christmas book of telling beauty, in which images of both the divine world and the earthly world converse together through her remarkable colour language. The strong veridian that saturates the mood of the three kings' dream, the luminous yellow that leads through burning red above and threatening sienna below, the mighty cerulean rift in the azure depths as angel appears to the shepherds, together with dozens of delightful details, all reveal a mastery which makes the colour 'breathe'. Polly Lawson has written a version of the Christmas Story which is printed in a clear but visually unobtrusive way so that parents could, if they wished, adopt whatever form of wording they use as established practice.

**Storm Mountain** by Chris Tipper. Illustrated by Lynette Hardwick. Bombard Books. Soft 18pp. £3.95.

Chris Tipper weaves fascinating threads into this story, a thread of homeliness and self-help — sheer fellow feeling; a thread of mischief; a strong thread of Italian — the language, the people and their reactions as well as the countryside; and the strongest thread of all — the mountain with its life and its eruptions. The story is told in plain but vivid language. It would make interesting reading matter for a child of 10 to 13 and might well be just what a class teacher is looking for in connection with a main lesson.

**The Blacksmith and the Fairies, and Other Scottish Folk Tales**. Collected by Elizabeth Howden. Floris. 127pp paper. £4.95.

One of these stories ends with a rich flow of language: "Wake up, Master of all Masters, waken Dumbalibus, get into your Strunty Pokes for the Great Man of Crayante has run to the top of Mount Anpris with the Great Flame of Light tied to his tail. If we don't get help from Gillipontis we shall all be burned up." Fun on its own, hilarious in context. There are also fascinatingly unique images — as always in tales that derive from the folk: the sister whose head rolled into the cooking pot in exchange for a sheep's head that she then had to wear on her shoulders; the stone through whose hole you could peep down into the depths of the earth; the big grey horse that crashed through the door, splintering it to pieces; the wounded porpoise; and many others.

One of the delights in reading a new collection of such tales is identifying similarities between them and more known collections. Rashin-Coatie, for instance, is a wonderful 'north of the border' guise for Cinderella. However, perhaps the strongest characteristic of all in these 'Folk Tales' is the constant presence of the fairies (wee folk). They are much more in evidence than in many so-called 'fairy tales'. Significantly, the last story is of a seal maiden, as if to link the present through the imagination, with a lost world associated with the timelessness of ocean waves.

**The Tale of the Little Old Woman**, Illustrated and told by Elsa Beskow. Floris. 12pp hardback. £4.95.

This tells the tale of the cat who drank all the milk. It is the fourth of Elsa Beskow's books from Floris, in her unmistakable style. The pictures have a soft but definite touch of realism about them, right down to the named portrait of 'Karl XIV' on the parlour wall. There is gentle humour, too, as when the geranium leaves and flower pot — and even Karl XIV himself — distinctly and visibly disapprove of the goings on. Nevertheless, despite its charm, it is a different territory altogether from Steiner's recommendations for young children's books; but it might be just what a parent is looking for.



**Around the Year.** Text and illustrations by Elsa Beskow. Floris, 32pp hardback. £6.95.

As its title suggests this is a walk through the months of the year, each one with its own full page, full colour, illustration, accompanied by a page of verse.

The illustrations are of the same characteristic, high standards, that we find in her previous books from Floris. Each one captures the essence of the month in soft, subtle, delicate colours, as the children, fairies, flowers, insects skip and dance through woods, lanes and gardens, in a way so intrinsically childlike.

The accompanying verse, decorated with pen and wash drawings, gently draws attention to 'dancing anemones' and 'glowing poppies', as the child steps into every picture.

Originally published in 1927, in her native land of Sweden, this book leads us into a world so easily recognised by the child. A valuable book for home and Kindergarten use.

Phil Forder

## GERMAN BOOKS

**Erde unser Liebe Stern.** Verlag Engel & Seefels, 135pp, hb.

'Erde unser Liebe Stern' is a Waldorf reading anthology packed full of treasures (originally for Classes 2 to 4). It covers a very wide range: of tongue twisters, riddles, Christmas stories, legends, fables, graces for meals, Michaëlic stories, country lore, poems and even a fun-verse where the reader has to complete some of the lines. It is a beautifully arranged production and has much to offer English schools where German is taught as a foreign language. A sewn-in book-marker is provided and there are four full page aquarells by Ulrich Mastaglio, as well as a wealth of delightful drawings. A volume to inspire learning.



Evening Mood (from Erde unser Lieber Stern).

**Wunder des Gartens** by Arne Klingborg. Urachhaus, 183pp, 180 colour illus. DM48.

In Child and Man volume 18 number 1 a brief report was given of the garden exhibition held in Stockholm 1983. The present book expands on the material used in that exhibition. For historians, it is fascinating to follow the development of the garden from the middle ages to the Italian renaissance, to the baroque — taking as it does its lead from the French gardens of the 17th century — through to the great English landscapers. For sociologists, there are equal fascinations: allotments, monastic horticulture, botanical gardens and so on. For students of culture, there is a wealth of reference — the exquisite delicacy of the far east, the 'paradise' garden of Persia, the voluptuous contrasts of Rome and Turkey, as well as others. The botanists can revel in allusions to and paintings of plants of all kinds; there is even a corner for trolls (not surprising in a work of Swedish origin!). Bounteous illustration goes hand in hand with a commentary that extols the glory of nature, virtually recreated as a result of sensitively awakened human nature. If the scales could be removed from modern eyes by such works as this, epidemics that kill off seals would surely cease. An outstanding production.

**J. S. Bach und die Kunst der Fuge** by Erich Schwesb. 390pp, hb, Verlag Freies Geistesleben. DM68.

As great artists approach the threshold of death, they can often attain hitherto unreach heights: Mozart's 'Magic Flute', Shakespeare's 'Tempest', Turner's 'The Angel Standing in the Sun' and a host of other works come to mind. Bach's 'Art of Fugue' may be seen in this category. Schwesb belongs to the school that dismisses it as merely being a theoretical exercise to demonstrate supreme contrapuntal prowess. In this (by now) standard work he deepens one's understanding of the 'Art of Fugue' so that one's appreciation of it in performance will be able to cross over from the life of feeling into a realm of real spiritual inspiration. What realm would this be other than Bach's own source?

**Der Unsichtbare Continent** by Vladimir Soloviev (*Der denker des Europas*) by Peter Norman Waage. Verlag Freies Geistesleben. 340pp, hb. DM58.

One of the bridges that may be built by Waldorf Education between differing cultures is through modern languages, though it is only in recent years that Russian has taken its rightful place in some Waldorf Schools in this respect, alongside French, Spanish, etc.

Vladimir Soloviev was a lifelong bridge builder, making it possible through his thought to span the gap, between East and West. Today we are so deeply entrenched in the political gap that our gaze has been diverted from the gap that pre-existed it: between eastern and western Christianity. In some ways, this was Soloviev's starting point, as he was bathed in the Byzantine-iconographic tradition that worshipped the Logos and the Sophia. For him, the latter was a reality and this biography takes the reader delicately but unforgetably into the three crowning moments of Soloviev's life when she appeared to him. Together, these appearances form the keystone of his incarnation. A well researched work which is a contribution in itself to a true European unity.

**Lebenserinnerungen eines Ausgräbers** by Walter Andrae. 320pp, 16 coloured, 33 black and white illus. DM48. Verlag Freies Geistesleben.

It was at the beginning of Steiner's lecturing career that Walter Andrae (1875-1956) was already 'digging' at Assur. It is remarkable to compare the findings of these two men. Steiner's research ('digging' spiritually?) sheds light on and gives deeper meaning to the archeological findings. Andrae's work — particularly his reconstruction in Berlin after 1926 of treasure trove he carried away, e.g. of the Ishtar Gate and procession of lions along the so called 'festival way' — substantiates the findings of Spiritual Science. That Andrae himself had begun to penetrate the secrets of the past is evidenced by those who heard him lecture: he made the 'stones speak'.

Egypt tends to overshadow the neighbouring Mesopotamian civilisation in Waldorf lessons on history. This valuable autobiography may spur Class 5 and Class 10 teachers as well as others to give more attention to the latter. An attractive feature of this new edition is its series of illustrations, including the commanding ruins of the Enlil Ziggurat.



A view of the Euphrates, one of Walther Andrae's own drawings.

**Der Königswald** by Gabriele Gernhard Eichenhauer (text by Silvia Golden). Urachhaus, 28pp, coloured illus. throughout. DM22.

The deer and the pine tree in this fairytale-like story are no common creatures. They are enchanted people. Evocative nature moods follow one another in word and colour-tone as the magic of the story unfolds till at length hero and heroine are liberated, the former through divine intervention and the latter partly at the hand of the huntsman and partly through self-sacrifice. The author delicately keeps us in mind of the two story-tellers themselves — an ancient couple, full of love and wisdom. The fine illustrations are in a manner entirely suitable for the young child.

## Correspondence

Centre for the Art of Living  
P.O. Box 2302  
Rivonia 2128  
South Africa

Dear Editor,

We thought the experiences of a Dutch and an Australian teacher in a farm school for blacks connected to the Waldorf School in Pretoria might be interesting for your readers.

This farm school was in existence for many years on another farm before it moved to its present site. For eighteen months the teachers and pupils have been worked with on the basis of Waldorf principles.

Most of the African teachers in this rural school had not been educated beyond tenth class and had no teaching qualifications. Some had never experienced the life of a city like Johannesburg at all. Their own education had been mainly based on input and output with no independence or creativity in either thinking or feeling. Any form of artistic training was completely absent; there was a total lack of scientific training in observing and understanding basic empirical processes in subjects like Physics, Chemistry and Biology. Thanks to the little education most of these African teachers had had, they developed the right teachers' attitude towards the children and there was a warm atmosphere in the classrooms; and the children loved their teachers.

In the training hours once a week with all the teachers, what to do and why in the main lessons for the next three weeks was discussed.

Much time was spent in the lower classes in counting, clapping and stamping the tables and trying to inspire the teachers to make their own sums. The children were not used to saying, for instance, a table on their own. It was hard work to do oral sums spontaneously. Reciting and repeating sums in chorus had been common. When the children did a rhythm in a certain way, it seemed very hard to change it. Their feet were almost bound to the earth which made light and sanguine rhythm difficult for them. Very soon the children were pleased with the way of doing tables and their pleasure and enthusiasm grew.

The lower school was used to printing and so we proposed to change that to cursive writing. In all the classes formdrawing was done. Most of the children were used to rulers and it was a new experience for them to draw their own lines. Many of them especially in the higher classes had to work hard to get results which were good and firm. The teachers struggled with discovering new forms for the children, but everybody enjoyed the work. Cursive writing was quickly mastered by the younger children.

In the first class, after some training, the teachers told letter-stories in Sotho or English (with translation) — little rhymes in Sotho connected to the letters were done; and the children enjoyed working with block crayons. Reciting off by heart they did very easily. Whole parts of the Bible they knew by heart. Repeating ten or twenty times, till they knew the verse, was their accustomed way to learning. It was almost impossible to get the teachers to change these habits. But reciting with movements or clapping was quickly picked up.

The teachers were only accustomed to telling stories from the whole bible and they did it with their whole

hearts, but more in a preaching than a story-telling way. We introduced African stories or Christmas stories. What a new experience it was! Wasn't it a waste of time? They had to discover how to make a story gripping and did exercises in the training house; but their shyness was great at the beginning.

In little class plays it was very difficult to work on gestures and the spoken word. In chorus they were vivid and loud; but alone, one could hardly hear their voices. Once a gesture was learnt you couldn't change it. The children used to stand all the time in a tightly-packed group around the Pharaoh or the Queen and could not freely stand in space. In the plays some months later the freedom to speak and act was much greater and three classes had lovely performances, all dressed in dyed cheese-cloth, with group-speaking, recorder music at the beginning and with loud and clear voices. A free conversation between a little boy and a huge dragon was a topic.

Painting could only be done in the first class of thirty children. In the other classes with over fifty children there was not enough room. But the processes and results in that first class were just like those in white Waldorf Schools.

We did drawings with block crayons in all classes. Remarkable was the fact that the figures of man and houses were just like the drawings from a much younger child, often even of a pre-school child. But they had never drawn before. They could copy the examples very well. After some months their own fantasy arrived and they made beautiful colourful drawings.

When they started paper-folding the insight and exact folding was difficult. Because the hands of black children are always cold and covered with tough skin, fine finger movement was not always there. Still, in handwork, knitting and embroidery, many children, including the boys, achieved good and beautiful results; the perfection of some children in needle-work was amazing.

The cleaning-up of classrooms and of the grounds was done scrupulously in all the corners and with pleasure. When you spilt water, always six or seven girls came running to help you. They never did a task complaining; the children were helpful, friendly and obedient. Looking at the circumstances wherein these blacks lived, one was surprised how clean and tidy they were. When you imagine how some of these teachers still live in mud huts, with one candle and no water on tap, with a coal-fire for cooking and ironing; when one sees them every morning in clean and ironed clothes, working from eight till two with sometimes eighty children, then one can only feel respect for their efforts to change their habits and enter into such a new and challenging world.

In singing lessons in Classes two and three, the children were introduced to English nursery rhymes. At first they were very shy; but when a story was introduced, translated into Sotho by their African teacher, connecting the weekly lessons together, they became open and eager, waiting to gather on the floor around the singing-teacher: a story of a fire, of warm bread and milk and of an old grandmother who told her many children about 'Baa-baa Black-sheep', 'Old King Cole' and many other characters. Every lesson they also sang to the grandmother little African songs they knew. Sometimes recorder joined the singing and there was movement around the classroom. They learnt melodies which could also become rounds in the following years.

Classes four and five managed rounds and some English folk songs which they learnt in two parts. Always the African children sang eagerly and with much involvement. The older pupils of the school, some already young adults, tackled more complicated rounds and songs and carols in three and four-part harmony.

The young classes learnt songs from the older children and sometimes surprised the teacher with a new song. In this way, 'Kookaburra' became the firm favourite throughout the school.

English language lessons with the older pupils and with a Night Class in the first half of the year, showed these students to be keen, but very often unable to apply what had been learnt. Many of them could spell well and could do grammatical exercises easily from what they already knew; but they could not write freely and expressively.

Unaccustomed to story-telling, as they were, or to reciting poetry, these adolescents found it impossible to express any soul-mood or content with their voices. There was a lack of spontaneity, a difficulty to speak out and to express themselves; yet together with an immense desire to learn. Handwriting was very badly formed and cramped, often extremely backward sloping and mostly printed.

From these observations we could see how flexible the etheric bodies of these black people were; especially when they performed little dances. For these reasons to pass over puberty is a far greater Rubicon for them than for white children. They change very much and the spontaneity of youthfulness disappears. Friendships with white children, also, nearly always stop at this moment. The Sotho teacher of the school, a black woman, drew our attention to the fact, however, that already, after three months, the children had changed in a very positive way. In addition, we could experience the enormous depth of warmth, love and compassion of the African soul when we had gained their trust and confidence. Years of strict and intellectual so-called 'Bantu Education' have maimed the living forces still hidden in the souls of these people. These aspects show that Waldorf Education has much to offer the African child.

Marcus Cox (Capetown)  
Claartje Wynbergh (Johannesburg)

Rystwood Acre, Forest Row  
Sussex RH18 5NF

Dear Editor,

We are two Waldorf School Parents, who have been connected with Waldorf Education and Anthroposophical work over the past twenty years or so. We have come together to explore the possibility of bringing into being an alternative Waldorf Upper School, encompassing working with the land, animals and environment, artistic and social work, and the Waldorf curriculum. We have no specific location in mind as yet.

We are looking for sympathetic friends who would share our impulse and work towards starting a school. We should be much encouraged if others would contact us, and join us for an exploratory weekend workshop to be held in Forest Row over the weekend of February 10th-13th. The areas to be discussed would include child development, finance, and legal framework. If your readers have any ideas or experiences which they think might be of value, we would appreciate hearing from them.

Betsy Evans and Elspeth Austin

## World List of Waldorf (Rudolf Steiner) Schools

### ARGENTINA

Buenos Aires Colegio Incorporado 'Paula Albarracín de Sarmento' - Rudolf Steiner-Schule, Warnes 1357, 1602 Florida, Pcia. de Buenos Aires  
Buenos Aires Escuela San Miguel Arcangel, Jose Maria Moreno 1221, 1607 Villa Adelina Buenos Aires

### AUSTRALIA

Association of Rudolf Steiner Schools in Australia.  
c/o Melbourne Rudolf Steiner School, 213 Wonga Road, Warranwood 3134 Victoria

Bowral Eukarima School, Centennial Road, Bowral, N.S.W. 2576

Hazelbrook Blue Mountains Waldorf School, 77 Clearview Parade, Hazelbrook

Manuka Orama School for Rudolf Steiner Education, P.O. Box 492, Manuka Act 2603.

Maitland Lmawel School for Rudolf Steiner Education, 133 Morpeth Road, East Maitland, N.S.W. 2323

Melbourne Melbourne Rudolf Steiner School, 213 Wonga Road, Warranwood, Vic. 3134

Mount Barker Waldorf School for Rudolf Steiner Education, Sims Road, Mount Barker S.A. 5251

Perth Waldorf School for Rudolf Steiner Education, Lot 105, Progress Drive, Bibra Lake, WA 6163.

Sydney Glenaeon School, 5a Glenroy Ave., Middle Cove, N.S.W. 2068.

Sydney Lorien Novalis School for Rudolf Steiner Education Ltd., 456 Old Northern Road, Dural, N.S.W. 2158.

Sydney Lorien Novalis College of Teacher Education, address as above.

Thora Chrysalis School for Rudolf Steiner Education, Darkwood Road, Thora, N.S.W. 2492.

Warrenwood c/o Melbourne Rudolf Steiner School, 213 Wonga Road, 3134. VICTORIA.

Yarramundi Aurora-Meander School for Rudolf Steiner Education, Lot 1 Mountain Ave., Yarramundi, N.S.W. 2753.

### AUSTRIA

Graz Freie Waldorfschule, St. Peter Hauptstraße 182, A-8042 Graz.

Innsbruck Freie Waldorfschule Innsbruck, Grafmayrstraße 23, A 6020 Innsbruck.

Klagenfurt Rudolf-Steiner-Schule Klagenfurt, Wilsonstraße 11, A 9020 Klagenfurt.

Linz Freie Waldorfschule, Baumbachstraße 11, A 4020 Linz.

Salzburg Rudolf-Steiner-Schule, Bayerhamerstraße 35, A 5020 Salzburg.

Wien-Mauer Rudolf-Steiner-Schule, Endresstraße 100, A 1238 Wien 23.

Wien-Pötzleinsdorf Rudolf-Steiner-Schule, Geymüllergasse 1, A 1180 Wien.

### BELGIUM

Aalst Michaeli, Hertshage 39, 9300 Aalst.

Antwerpen De Hazelaar, Lange Luannastraat 117, 2018 Antwerpen.

Antwerpen Rudolf Steinerschul, Transvaalstraat 21 & Prins Albertlei 19, 2600 Berchem.

Antwerpen Hibernia Rodestraat 33 & Keizerstraat 62, 2000 Antwerpen

Brasschaat Boskapellei 50, 2130 Marienburg-Brasschaat.

Brugge Guido Gezelle-school, Hoogstraat 28, 8000 Brugge.

Bruxelles (Watermaal-Bosvoorde) Ecole Rudolf Steiner, Avenue Van Beecklaere 96, 1170 Bruxelles.

Eupen Waldorfkindergarten, Neudorferstrasse 73, 4730 Raeren.

Gent Vrije Rudolf Steinerschul, Kasteelaan 54, 9000 Gent.

Hasselt Rudolf Steinerschul, Luikersteenweg 49, 3500 Hasselt

Leuven De Zomewijer, Weldadighedsstraat 74, 3000 Leuven

Lier De Sterredaaiers, Mallekotstraat 41, 2500 Lier

Turnhout Michaelschool, Steenweg op Oosthoven 27a, 2300 Turnhout

Wilrijk/Antwerpen Rudolf Steinerschul Lohangrin, Boomsteentweg 94, 2610 Wilrijk.

### BRAZIL

Sao Paulo Escola Rudolf Steiner de Sao Paulo, Caixa postal 21.108, CEP 04698 Sao Paulo, Rua Job Lane 900, CEP 04639, Sao Paulo Brasil.

Sao Paulo Colegio Micael, Rua Pocho Alexandrino Soares 68, Jardim Boa Vista (Butantã), 05584 Sao Paulo Brasil.

### CANADA

\*Member of Association of Waldorf Schools of North America.

### ALBERTA

Calgary Calgary Waldorf School K-5, 1915-36th Ave. S.W., Calgary, AB T2T 2G6.

Edmonton Aurora Rudolf Steiner School, 6931-85th Street, Edmonton, AB T6C 3A4.

### BRITISH COLUMBIA

Duncan Sunrise School, K. R.R.2, Duncan, B.C. V9L 1N9.

Kaslo Mountain Lake School, P.O. Box 1270, Kaslo, B.C. V0G 1M0.

Kelowna Waldorf School K-3, Box 93, 429 Collett Road, Okanagan Mission, B.C. V0H 1S0.

Nelson Nelson Waldorf School K-6, Box 165, Nelson, B.C. V1L 5P9.

\*Vancouver Vancouver Waldorf School K-12 2725 St. Christophers Road, North Vancouver, B.C. V7K 2B6.

### ONTARIO

Cambellville Halton Waldorf School, 83 Cambellville Rd. E., P.O. Box 184, Cambellville, ONT, L0P 1P0.

Kitchener/Waterloo Waldorf Education Interest Group, Contact: Donna Huston 519-884-3192, Kitchener/Waterloo.

London, Ont. London Waldorf School K-8, 1697 Trafalgar Street, London, Ontario N5W 1X2.

Milton Halton Waldorf School, P.O. Box 3, Milton, Ontario, L9T 2Y3.

Ottawa Onawa Waldorf School K-8, Box 708, R.R.5, Ottawa, Ontario, K1G 3N3.

\*Toronto Toronto Waldorf School K-12, 9100 Bathurst Street, Box 220 Thornhill, Ontario L3T 3N3.

### QUEBEC

\*Montreal Ecole Rudolf Steiner de Montreal, K-8, 12050 Avenue de Bois de Boulogne, Montreal, P.Q. H2M 2X9.

### CHILE

Santiago Colegio Giordano Bruno un Colegio Waldorf, Av. Cristobal Colon 3837, Correo Nunoa 15033, Santiago-Chile.

Santiago Colegio Rudolf Steiner, Biarritz 1953, Providencia, Nunoa, Santiago-Chile.

### COLOMBIA

Calli Colegio "Luis Horacio Gómez", Carrerra 55 No. 11-19 Barrio Santa Anita, Cali.

Medellin Colegio Isolda Echavarría, Lic. de Func. No. 000841 de 1985, Medellin.

### DENMARK

Ålborg Rudolf Steiner Skolen, Tenhøjvej 14, 9220 Ålborg.

Århus Rudolf Steiner-Skolen i Aarhus Strandvejen 102, 8000 Aarhus C.

Århus Rudolf Steiner-Vestskolen, Helmstruggårdsvej 32, 8210 Aarhus V.

Allerød Rudolf Steiner Skolen i Allerød, Lyngvej 202, 3450 Allerød.

Copenhagen Rudolf Steiner-Skolen i Hjørtesprng, Stokholthøjen 26, 2730 Herlev.

Copenhagen Vidar Skolen, Brogaardsvvej 61, 2820 Gentofte.

Fredericia Rudolf Steiner Skolen, Kolding Landevej 7, 7000 Fredericia

Hjørring Rudolf Steiner Skolen, Vester Thrupvej 30, 9600 Hjørring.

Kvistgård Rudolf Steiner Skolen, Kvistgård Stationsvej 2A-B, 3490 Kvistgård.

Merløse Rudolf Steiner Skolen, Bagmarken 58, 4370 St. Merløse

Odense Rudolf Steiner-Skolen i Odense, Lindvedvej 64, 5260 Odense S

Odense Rudolf Steiner Skolen på Blankstedgård, Blankstedgårdsvej 133, 5220 Odense SO

Risskov Rudolf Steiner-Skolen i Vejby-Risskov Skejbyvej 1, 8240 Risskov

Silkeborg Rudolf Steiner-Skolen, Stavangervej 3, 8600 Silkeborg.

Skanderborg Rudolf Steiner-Skolen Skanderborg, Grønmedalsvej 10, 8660 Skanderborg.

Vejle Johannesskolen, Rudolf Steiner-Skolen i Vejle, Sukkertoppen 4, 7100 Vejle.

Vordingborg Rudolf Steiner-Skolen, Orevej 2, 4760 Vordingborg

### ECUADOR

Quito Jardin y Escuela Particular Waldorf, Gral. Perrier 695 e Iberia, Vicentina, Quito.

### FINLAND

Föreningen för Steinerpedagogik ry, Lehtikuusentie 6 Larkträdsvägen, SF-00270 Helsinki 27.

Helsinki Helsingin Rudolf Steiner koulu-Rudolf Steiner skolan i Helsingfors, Lehtikuusentie 6 Larkträdsvägen, SF-00270 Helsinki/Helsingfors 27.

Helsinki Helsingin Seudun uusi Steiner-koulu, Paraistentie 3, 00280, Helsinki.

Jyväskylä Jyväskylän Rudolf Steiner-koulu, Vapaudenkatu 54, 2. krs. 40100 Jyväskylä (941) 244 249.

Karjalohja Karjalohjan vapaa kyläkoulu, Lohilampi, 09220 Sammatti.

Lahti Lahden Rudolf Steiner-koulu, Toivontie 3, SF-15900 Lahti 90.

Oulu Oulun Rudolf Steiner-koulu, Kaupaseurantie, 90250 Oulu 25.

Tampere Tampereen Rudolf Steiner-koulu, Satakunnankatu 13, SF-33100 Tampere 10.

Turku Turun Rudolf Steiner-koulu, Mestarinkatu 2, SF-20810 Turku 81.

Vantaa Vantaan Rudolf Steiner-koulu, Mägardinkuja 01510 Vantaa 37.

### FRANCE

Chatou near Paris Ecole Perceval, 5 Avenue d'Émprésenil, 78400 Chatou.

Colmar Ecole Mathias Grünwald, 4 rue Herzog, Logelbach-Wintzenheim, 68000 Colmar.

Laboissière Ecole Internat Rudolf Steiner, Laboissière-en-Thelle, 60570 Andeville.

Pau L'eau Vive 4 Avenue Edouard VII, 64000 Pau.

Saint Genis Laval Ecole Rudolf Steiner, 5 Chemin de Sanzy, 69230 Saint Genis Laval (Lyon).

Saint-Menoux Ecole Rudolf Steiner, Château de la Mothe, 03210 Saint-Menoux.

Strasbourg Ecole Rudolf Steiner, 2 Chemin Goeb 67000 Strasbourg.

Strasbourg Ecole Libre Rudolf Steiner, 67e route des Romains, 67200 Strasbourg-Koenigshoffen.

Troyes Ecole Perceval, 214 Fig. Croncels, 10000 Troyes.

Verrières le Buissou Ecole Rudolf Steiner, 62, rue de Paris, Amblainvilliers, 91370 Verrières-le-Buissou

## GERMANY

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**Aachen** Freie Waldorfschule Aachen, Kaiser Friedrich Allee 1, D-5100 Aachen

**Augsburg** Freie Waldorfschule Augsburg, Dr. Schmelzinger-Straße 52, D-8900 Augsburg

**Bad Nauheim** Freie Waldorfschule Wetterau, Frankfurter Straße 103, 6350 Bad Nauheim

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**Bochum** Rudolf Steiner Schule Bochum, Hauptstraße 238, D-4630 Bochum 7

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**Braunschweig** Freie Waldorfschule Braunschweig, Rudolf-Steiner-Straße 2, D-3300 Braunschweig

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**Dortmund** Rudolf Steiner Schule, Mergelgischstraße 51, D 4600 Dortmund 50

**Düsseldorf** Rudolf Steiner Schule Düsseldorf, Diepenstraße 15, D 4000 Düsseldorf 12

**Eckernförde** see Rendsburg

**Elmshorn** see Kiel

**Engelberg** Freie Waldorfschule Engelberg, Rudolf-Steiner-Weg 4, D-7065 Engelberg, Post Winterbach/Württemberg

**Essen** Freie Waldorfschule, Schellstraße 47, D 4300 Essen 1

**Esslingen** Freie Waldorfschule Esslingen, Weilstraße 90, D 7300 Esslingen

**Evinghausen** Freie Waldorfschule Evinghausen, D 4550 Bramsche 8 (Evinghausen)

**Filderstadt** Freie Waldorfschule Aichtal-Filderstadt, Schulstr. 13, D 7024 Filderstadt 4 (Plattenhardt)

**Flensburg** Freie Waldorfschule Flensburg, Valentiner Alle 1, D 2390 Flensburg

**Frankfurt** Freie Waldorfschule, Friedlebenstraße 52, D 6000 Frankfurt 50 (Eschersheim)

**Freiburg** Freie Waldorfschule Freiburg i. Br., Schwimmbadstraße 29, D 7800 Freiburg i. Br.

**Freiburg** Freie Waldorfschule St. Georgen, Bergseltstraße 11, D 7800 Freiburg

**Gladbeck** Freie Waldorfschule Gladbeck, Horsterstraße 82, D 4390 Gladbeck

**Göppingen** Freie Waldorfschule Filstal, Ahornstraße 41, D 7320 Göppingen-Faurndau

**Göttingen** Freie Waldorfschule Göttingen, Martin-Luther-Straße 10, D 3400 Göttingen

**Hagen** Rudolf Steiner Schule Hagen, Enneper Straße 30, D 5800 Hagen-Haspe

**Hamburg-Bergedorf** Rudolf Steiner Schule Bergedorf, Am Brink 7, D 2050 Hamburg 80

**Hamburg-Bergstedt** Rudolf Steiner Schule in den Waldhöfchen e. V. Hamburg-Bergstedt, Bergstedter Chaussee 203, D 2000 Hamburg 65

**Hamburg-Harburg** Rudolf Steiner Schule Harburg, Ehesorfer Heuweg 82, D 2104 Hamburg 92

**Hamburg-Mitte** Rudolf Steiner Schule Hamburg-Mitte e.V., Grabenstraße 32, D 2000 Hamburg 6

**Hamburg-Nienstedten** Rudolf Steiner Schule Nienstedten, Elbchaussee 366, D 2000 Hamburg 52

**Hamburg-Wandsbek** Rudolf Steiner Schule Wandsbek, Rahstedterweg 60, D 2000 Hamburg 72 (Farmsen)

**Hannover** Freie Waldorfschule, Rudolf-von-Benngens-Ufer 70, D-3000 Hannover 1

**Hannover-Bothfeld** Freie Waldorfschule Hannover-Bothfeld, Weidkampshäde 17, D 3000 Hannover 51

**Heidelberg** Freie Waldorfschule Heidelberg, Mittelgewannweg 16, D 6900 Heidelberg-Wieblingen

**Heidenheim** Freie Waldorfschule, Ziegelstraße 50, Postfach 1340, D 7920 Heidenheim/Brenz

**Heilbronn** Freie Waldorfschule Heilbronn, Max-von-Laue-Straße 4, D 7100 Heilbronn

**Hildesheim** Freie Waldorfschule Hildesheim, Brauhausstraße 6, D 3200 Hildesheim

**Kakenstorf** Rudolf Steiner Schule Nordheide, Lange Straß 2, D 2117 Kakenstorf

**Karlsruhe** Freie Waldorfschule Karlsruhe, Königsberger Straße 35a, D 7500 Karlsruhe 1

**Kassel** Freie Waldorfschule Kassel (einschl. Berufsbildendes Gemeinschaftswerk mit Ausbildung für Facharbeiter und staatl. anerk. Erzieher), Hunrodstraße 17, D 3500 Kassel-Wilhelmshöhe

**Kiel** Freie Waldorfschule Kiel, Hofholzallee 20, D 2300 Kiel 1

**Kiel/Elmshorn** Freie Waldorfschule Kiel, Zweigschule Elmshorn, Bismarckstraße 13, D-2200 Elmshorn

**Köln** Freie Waldorfschule Köln, Martinusstraße 28, D 5000 Köln 71 (Esch.)

**Krefeld** Freie Waldorfschule Krefeld, Kaiserstraße 61, D 4150 Krefeld

**Loheland** Rudolf Steiner Schule Loheland, D 6411 Künzell 5/Fulda

**Ludwigsburg** Freie Waldorfschule Ludwigsburg, Bönningheimer Straße 2, D 7140 Ludwigsburg-Eggenheim

**Lübeck** Freie Waldorfschule Lübeck, Dieselstraße 18, D 2400 Lübeck-Eichholz

**Lüneburg** Rudolf Steiner Schule Lüneburg, Dahleburger Landstraße 151, D-2120 Lüneburg

**Mainz** Freie Waldorfschule Mainz, Merkurweg 2, D 6500 Mainz-Finthen

**Mannheim** Freie Waldorfschule, Neckarauer Waldweg 131, D 6800 Mannheim 24

**Marburg** Freie Waldorfschule Marburg, Ockershäuser Allee 14, D 3550 Marburg/Lahn

**Mülheim/Ruhr** Freie Waldorfschule in Mülheim, Karl-Forst-Straße 13, D-4330 Mülheim/Ruhr 13

**München** Rudolf Steiner Schule, Leopoldstraße 17, D 8000 München 40

**München-Gröbenzell** Rudolf Steiner Schule München, Schulhaus Gröbenzell, Spechtweg 6, D 8038 Gröbenzell

**München/Daglfing** Rudolf Steiner Schule, Zweigschule Daglfing, Max-Proebstl-Straße 7, D-8000 München 81

**Münster** Freie Waldorfschule Münster, Laerer Landweg 153-157, D 4440 Münster

**Neu-Isenburg** Rudolf Steiner Schule Neu-Isenburg, Zepelinstraße 10, D 6078 Neu-Isenburg

**Nürnberg** Rudolf Steiner Schule, Steinplattenweg 25, D 8500 Nürnberg

**Neuwied** Rudolf Steiner Schule Mittelrhein, Freie Waldorfschule in Neuwied, Mittelweg 10, D 5450 Neuwied-Block

**Nürtingen** Rudolf Steiner Schule, Erlenweg 1, D 7440 Nürtingen

**Offenburg** Freie Waldorfschule Offenburg, Rheinstraße 3, D 7600 Offenburg

**Oldenburg** Freie Waldorfschule, Kleiststraße 43, D 2900 Oldenburg

**Ottersberg** Freie Rudolf Steiner Schule, Amt-shot 5, D 2802 Ottersberg 1

**Pforzheim** Goetheschule - Freie Waldorfschule, Schwarzwaldstraße 66, D-7530 Pforzheim

**Remscheid** o Waldorfschulverein, Bürgerstraße 81, 5630 Remscheid

**Rendsburg** Freie Waldorfschule, Nobiskruger Allee 75-77, D 2370 Rendsburg

**Rendsburg/Eckernförde** Freie Waldorfschule Rendsburg, Zweigschule Eckernförde, Schleswiger Straße 112, D 2330 Eckernförde

**Reutlingen** Freie Georgenschule, Moltkestraße 29, D 7410 Reutlingen

**Saarbrücken** Freie Waldorfschule Saarbrücken, Großwaldstraße 2, D 6623 Allenkessel

**Schloß Hamborn** Rudolf Steiner Schule Landschulheim Schloß Hamborn, D-4799 Borcheln - Schloß Hamborn

**Schopfheim** Freie Waldorfschule Schopfheim, Stettiner Straße 9, D 7860 Schopfheim

**Schwäbisch Gmünd** Freie Waldorfschule Schwäbisch Gmünd, Heinrich-Steinle-Weg 1, D 7070 Schwäbisch Gmünd

**Schwäbisch Hall** Freie Waldorfschule Schwäbisch Hall, Teurerweg 2, D 7170 Schwäbisch Hall

**Siegen** Rudolf Steiner Schule Siegen, Marienborner Straße 151, D 5900 Siegen 1

**Stuttgart** Freie Waldorfschule Uhlandshöhe, Hauffmannstraße 44, D 7000 Stuttgart 1

**Stuttgart** Freie Waldorfschule am Kräherwald, Rudolf-Steiner-Weg 10, D 7000 Stuttgart 1

**Stuttgart** Michael Bauer Schule, Freie Waldorfschule mit Förderklassenbereich, Othellostraße 5, 7000 Stuttgart 80

**Trier** Freie Waldorfschule Trier, Montessoriweg 7, D 5500 Trier

**Tübingen** Tübingen Freie Waldorfschule, Rotdornweg 30, D 7400 Tübingen-Waldhäuser-Ost

**Überlingen** Freie Waldorfschule am Bodensee, D 7770 Überlingen-Rengoldshausen

**Ulm** Freie Waldorfschule Ulm und angeschlossene Sonderklassen für Lernbehinderte, Römer-strasse 97, D 7900 Ulm

**Villingen-Schwenningen** Rudolf Steiner Schule, Schluchseestraße 55, D 7730 VS-Schwenningen

**Wahlwies** Freie Waldorfschule Wahlwies, D 7768 Stockach 14

**Wangen** Freie Waldorfschule Wangen, Rudolf-Steiner-Straße 4, D 7988 Wangen i. Allgäu

**Wanne-Eickel** Hiberniaschule, Holsterhauser Straße 70, Postfach 2849, D 4690 Herne 2

**Wattenscheid** Widar Schule Wattenscheid, Höntröper Straße 95, 4630 Bochum 6

**Wiesbaden** Freie Waldorfschule Wiesbaden, Kohlheckstraße 43, D 6200 Wiesbaden

**Witten** Rudolf Steiner Schule Witten, Billerbeckstraße 2, D 5810 Witten-Heven

**Würzburg** Freie Waldorfschule Würzburg, Oberer Neubergweg 14, D 8700 Würzburg

**Wuppertal** Rudolf Steiner Schule, Schluchtstraße 21, D 5600 Wuppertal 2 (Barmen)

**Wuppertal** Christian Morgenstern Schule, Waldorfschule für Erziehungshilfe, Haderslebener Straße 14, D 5600 Wuppertal 2 (Barmen)

**Wuppertal** West Freie Waldorfschule Wuppertal-West Schluchtstraße 21, D 5600 Wuppertal 2

## ITALY

**Meran** Freie Waldorfschule Villa Steinling, Schennastrasse 47 A, 39012 Meran

**Milano** Scuola Rudolf Steiner, Via Celeste Clericetti 45, 20133 Milano

**Oriago** Scuola Steineriana, Riviera Bocso Piccolo 40, 30030 Oriago di Mira (Venezia)

**Rome** Scuola Rudolf Steiner 'Giardino del Cedri', Via delle Benedettine 10, 00135 Roma

## LUXEMBOURG

**(Grand-Duché)** Kindergarten: Rue de Trèves 154, Cents - Luxembourg, Primärschule: Rue Sax, Luxembourg-Limpertsberg

## NETHERLANDS

*Bond van Vrije Scholen in Nederland Secretariaat: Hoofdstraat 20, 3972 LA Driebergen*

*\*Incl. Upper School. Only Kindergartens*

**Alkmaar** Rudolf Steinerschool, Sperwerstraat 1, 1826 KL

**\*Alkmaar** Vrije School Bovenbouw, Loudeis-weg 20A, Postbus 222, 1860 AE BERGEN

**Almelo** Vrije School Almelo, Biesterweg 6, 7608 RN

**Almere** Vrije School, Heerlenstraat 33A, 1324 MC

**Alphen A/D Rijn** Vrije School, Liszthof 90, Postbus 165, 2400 AD

**Amersfoort** Vrije School, Romeostraat 74, 3816 SE

**Amstelveen** Parcivalschool, Lindenlaan 317, 1185 LM

**\*Amsterdam** Geert Groteschool, Hygieaplein 47, 1076 RS

**Apeldoorn** Vrije School, Morinistraat 8, 7312 KC

**Arnhem** Percivalschool, Woudrichemstraat 141, Postbus 30093, 6803 AB

**Assen** Vrije School, Carsnuistraat 2, 9404 RV

**\*Bergen** Vrije School, Prins Hendrikklaan 58, 1882 EL

**Bergen** Vrije School Bovenbouw, van de Veldelaan 179, 1860 AE Bergen

**Bilthoven** Rudolf Steinerschool, Weltevreden 6, Postbus 332, 3720 AH

**Den Bosch** Rudolf Steinerschool, Waalstraat 30, 5215 CK

**Boxmeer** Vrije School, Jereon Boschstraat 49, 5831 VV

**Breda** Rudolf Steinerschool, Minckelersstraat 27, 4816 AD

**Bussum** Vrije School Michael, Esther de Boer van Rijklaan 22, 1403 GD

**Delft** Vrije School, De Meesterstraat 2, 2613 XB

**Deventer** Vrije School, Houtmarkt 6, 7411 CG

**Dordrecht** Vrije School, Wijnstraat 119, 3311 BV

**\*Driebergen** Vrije School, Faunalaan 250, Postbus 207, 3970 AE

**Ede** Vrije School, Nachtegaallaan 47a-49, Postbus 40, 6710 BA

**\*Eindhoven** Vrije School Brabant, Woenselsstraat 316, Postbus 1073, 5602 BB

**Eindhoven-Zuid** Vrije School, Hadewychlaan 3, 5643 RT

**Emmen** De Vrije School Michael, Prinselaan 80, 7822 CJ Emmen

**Gouda** Vrije School, Ridder v. Catsweg 256a, 2805 BC

**\*Groningen** De Vrije School Bovenbouw, Wasenberghstraat 26, 9718 LL

**\*Den Haag** Vrije School, Waalsdorperweg 12, 2597 JB

**Den Helder** Vrije School, Reggestraat 38, 1784 NX, 02230-35755

**\*Haarlem** Rudolf Steinerschool, Engellandlaan 2, 2034 NA

**Harlem-Noord** Vrije School Kennemerland, Weltevredenstraat 9, Postbus 2161, 2002 CD

**\*Harderwijk** de Valentijnschool, De Ruyter-laan 19, Steynlaan 122, 3851 BV Ermelo

**Helmond** Vrije School Peelland, Helmond-selaan 71, 5702 NM

**Hilversum** Vrije School, Oude Amersfoort-seweg 198, Postbus 1643, 1200 BP

**Hoorn** Westfriese Vrije School, Nachtegaal 146, 1628 DJ

**Krimpen A/S IJssel** Krimpener Vrije School, Hobbemalaan 2, 2923 XH

**Leeuwarden** Michäelschool, Emmanuel Murandstraat 37, Postbus 1140, 8900 CC

**Leiden** Rudolf Steinerschool, César Franck-straat 9, 2324 JM

**Leiden-Noord** Vrije School Mareland, Maresingel 19, 2316 HA

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

**Maastricht** Vrije School, Heugemer Pastoor-straat 12, Postbus 2026, 6201 CC

**Meppel** Vrije School, Julianastraat 22, 7941 JC

**\*Oldenzaal** Vrije School, Jacob Catsstraat 2, 7576 BS

**Oosterhout** Vrije School, Brabantlaan 7, Postbus 4010, 4900 CA

**Oud Beijerland** Vrije School Hoeksche Waard, Kortenaarsstraat 2, Postbus 1176, 3620 AD

**Roermond** Vrije School, Midden Limburg, Schouwberg 27, 6041 AG Leeuwen/Roermond

**\*Rotterdam** Vrije School, Vredhofweg 30, Postbus 4292, 3006 AG

**Tiel** Johanneschool, Kloosterhof 4, 4003, DH

**Tilburg** Vrije School, Wilhelminapark 54, 5041 ED

**Uden** Vrije School, Bossveld 120, 5403 AG

**Utrecht** Vrije School, St. Maarensdreef 1, 3564 TA

**Venlo** Rudolf Steinerschool, Noord-Limburg, Zusterstraat 5, 5914 XX VENLO

**\*Voorschoten** Rudolf Steiner Kleuterschool, Burg, de Koolplantsoen 19, 2253 KD

**Wageningen** Vrije School De Zwannerijder, Nolenstraat 3, 6702 CS

**Winterswijk** Vrije School, Wielewaalstraat 2, 7102 HB

**Zaandam** Vrije School Zaanstreek, Galjoen-straat 111B, 1503 AR

**Zeist** Zeister Vrije School, Socrateslaan 22, 3707 GL

**\*Zeist** Stichtse Vrije School, Regional Boven-bouw, Socrateslaan 24, 3707 GL

**Zoetermeer** Vrije School, Schansbos 5-6, 2716 GV

**Zutphen** Vrije School 'de IJssel', Henri Dunantweg 4, 7201 EV

**Zutphen** Vrije School 'de Berkel', Weerdsdag 14b, 7206 BR

**\*Zutphen** Vrije School Bovednbouw, Weerdsdag 14a, 7206 BR

**Zwolle** Vrije School, Bachlaan 6-8, 8031 HL

## NEW ZEALAND

**Auckland** Michael Park School K-12, 55 Amy Street, Ellerslie, P.O. Box 28-150, Remuera, Auckland 5

**Christchurch** Christchurch Rudolf Steiner School K-12, 19 Ombersley Terrace, Opawa, Christchurch 2

**Dunedin** Kotuku School K-2, 95 Norwood Street, Normanby, Dunedin

**Hastings** Rudolf Steiner School K-12, 415N Nelson Street, P.O. Box 888, Hastings

**Wellington** Raphael House Rudolf Steiner School K-7, 27 Matuhi Street, Belmont, Lower Hutt, Wellington

## NORWAY

*Steinerskolene i Norge. Secretary: Finn-Einar Kellström, Flyveien 2, 0384 Oslo 3*

**Asker** Rudolf Steinerskolen i Asker, Nes terrasse 45, 1360 Nesbru

**Bergen** Rudolf Steiner-Skolen i Bergen, Rieber-Mohns vei 15, 5040 Paradis

**Bærum** Steinerskolen i Bærum, Grav Gårdsvej 5, 1342 Jar



The new workshops at Kristofferskolan in Stockholm are close to the kindergarten courtyard. The young children can watch the older children at work and gain inspiration for their own free play.

**Schaffhausen** Rudolf-Steiner-Schule, Vordersberg 24, CH 8200 Schaffhausen.  
**Schuls-Tarasap** Bergschule Avrona Rudolf-Steiner-Schule, CH 7553 Tarasp bei Scuon, Untereingadin.  
**Solothurn** Rudolf-Steiner-Schule, Solothurn, Weissensteinstr. 65-67, CH 4500 Solothurn.  
**Wetzikon** Rudolf-Steiner-Schule, Zürcher Oberland, Usterstrasse 141, CH 8623 Wetzikon.  
**Winterthur** Rudolf-Steiner-Schule, Maierstrasse 15, CH 8406, Winterthur.  
**Zürich** Rudolf-Steiner-Schule, Plattenstrasse 37, CH 8032 Zürich.  
**Zürich** Rudolf-Steiner-Schule, Sihlberg 10, CH 8002 Zürich.  
**Zug** see Baar.

**UNITED KINGDOM AND IRELAND**  
*Steiner Schools Fellowship, Kidbrooke Park, Forest Row, East Sussex RH18 5JB, Tel. (0342-82) 2115.*  
 \* Full Membership of Steiner Schools Fellowship - Associated Schools  
 of Newly Founded Schools  
 k Playgroup and/or Kindergarten recognised by Steiner Kindergarten Steering Group.

**Aberdeen** - Aberdeen Waldorf School, 111 Gallowgate, Aberdeen AB1 1BU, Tel. (0224) 646111  
**Belfast** \* Holywood School, 34 Croft Road, Holywood, Co. Down, BT34 9OD, Tel. (0232) 42 80 29  
**Botton** \* Botton Village School, Danby, Whitby, N. Yorks YO21 2NJ, Tel. (0287) 60871  
**Brighton** Brighton Steiner School, 363 Ditchling Road, Brighton, Sussex BN1 6JU, Tel. (0273) 561086  
**Bristol** \* Bristol Waldorf School, Park Place, Clifton, Bristol BS8 1JR, Tel. (0272) 260440  
**Canterbury** \* Perry Court School, Garlinge Green, Chatham, Canterbury, Kent CT4 5RU, Tel. (0227) 738285

**Cheltenham** k 79 Hewlett Road, Cheltenham, Glos. Tel. (0452) 22475  
**Dyfed** Nant-y-Cwm Steiner School, Llanycefn, Clynderwen, Dyfed, SA66 7QJ, Tel. (09916) 640  
**Edinburgh** \* The Rudolf Steiner School of Edinburgh, 38 Colinton Road, Edinburgh EH10 5BT, Tel. (031) 337-3410  
**Forest Row** \* Michael Hall, Kidbrooke Park, Forest Row, Sussex RH18 5JB, Tel. (0342-82) 2275  
**Gloucester** \* Wynstones, Whaddon Green, Gloucester GL4 0UF, Tel. (0452) 22475  
**Hereford** Hereford Waldorf School, Much Dewchurch, Hereford HR2 8DE, Tel. (0981) 540221  
**Ilkerton** \* Michael House School, The Field, Shipley, Heanor, Derbyshire DE7 7JH, Tel. (0773) 718050  
**Kings Langley** \* Rudolf Steiner School, Langley Hill, Kings Langley, Herts WD4 9HG, Tel. (092-77) 62505  
**London** k Mulberry Bush Kindergarten, c/o 19 Jeffreys Place, London NW1 9PP, Tel. (01-485) 9859  
**London** of North London Rudolf Steiner School, P.O. Box 280, London N8 7HT, Tel. (01-348) 5050  
**London** k Primrose Nursery, 34 Glenilla Road, London NW3 4AP, Tel. (01-722) 3587  
**London** of Waldorf School of South West London, 12 Balham Park Road, London SW12 8DR, Tel. (01-675) 4443  
**Morayshire** of Moray Steiner School, Drumduan, Clovenstone Road, Forres IV36 ORD, Tel. (0309) 76300  
**Oxford** k Oxford Waldorf Kindergarten, The Old Primary School, Stanton-St. John, Oxford OX9 1ET  
**Plymouth** of Plymouth Rudolf Steiner School, c/o 234 Peverell Park Road, Plymouth PL3 4QF, Tel. (0752) 702427  
**Ringwood** \* Folly Farm School, Ashley, Ringwood, Hampshire BH24 2NN, Tel. (042-54) 472664

**St. Albans** k St. Albans Kindergarten, Fleetville Community Centre, 67 Hempstead Road, Kings Langley, Herts, WD4 8BS, Tel. (092-77) 62453  
**Sheffield** of Sheffield Steiner School, 2 Meadow Bank Road, Sheffield S11 9AH, Tel. (0742) 551638  
**Snowdonia** of Snowdonia Steiner School, Plas Tan yr Allt, Tremadoc, Gwynedd LL49 9RG, Tel. (0766) 512068  
**Stourbridge** \* Elmfield School, Love Lane, Stourbridge, West Midlands DY8 2EA, Tel. (0384) 394633  
**Stroud** k Stroud Valleys Kindergarten, The Landens, Lower Street, Stroud, Glos. GL5 2HT, Tel. (0452) 812393  
**Stroud** k Sunlands Nursery, Cainscross Road, Stroud, Glos. GL5 4HB, Tel. (0452) 813795  
**Totnes** Rudolf Steiner School South Devon, Hood Manor, Dartington, Devon TQ9 6AB, Tel. (0804) 26528  
**Tunbridge Wells** k The Golden Spring Waldorf Kindergarten, Tel. (0342 82) 2115  
**York** York Steiner School, 55 Fullford Cross, York YO1 4PB, Tel. (0904) 654983

**UNITED STATES OF AMERICA**  
*\*Full members of the Association of Waldorf Schools of North America, 17 Hemlock Hill, Gt. Barrington, MA 01230. (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-6, P.O. Box 6565, Auburn, California CA95604  
**Altadena** Pasadena Waldorf School K-6, 209 E. Miraposa St., Altadena, California CA91001  
**Brentwood** Golden Path, Route 1, Box 206, Brentwood, California CA94513

**Calpella** Mountain Meadow Country School K-9, Box 313, Calpella, California CA95418  
**Cedar Ridge** Mariposa Waldorf School K-6, P.O. Box 1210, Cedar Ridge, California CA95924  
**Concord** Golden Path School K, 1732 Vincente Road, Concord, California CA94519  
**Emeryville** East Bay Waldorf School K-7, 1275 61st Street, Emeryville, California CA94608  
**Fair Oaks** Sacramento Waldorf School K-12, 3750 Bannister Road, Fair Oaks, California CA95628  
**Fair Oaks** Rudolf Steiner College (adult education), 9200 Fair Oaks Boulevard, Fair Oaks, California CA95628  
**Menlo Park** Waldorf School of the Peninsula K-6/7, 360 La Cuesta Drive, Menlo Park, California CA94025  
**Monterey** Waldorf School of the Monterey Peninsula K-4, P.O. Box 221057, Carmel, California CA93922  
**Northridge** Highland Hall School K-12, 17100 Superior Street, Northridge, California 91325  
**Northridge** Waldorf Institute of Southern California (adult education), 17100 Superior Street, Northridge, California CA91325  
**San Diego** San Diego Waldorf School K-3/4, P.O. Box 1284, La Jolla, California CA92038  
**San Francisco** San Francisco Waldorf School K-8, 2938 Washington Street, San Francisco, California CA94115  
**San Rafael** Marin Waldorf School K-8, 755 Idylberry Road, San Rafael, California CA94903  
**Santa Barbara** Santa Barbara Waldorf School K-4, P.O. Box 50125, Santa Barbara, California CA93150  
**Santa Cruz** Santa Cruz Waldorf School K-8, 2190 Empire Grade, Santa Cruz, California CA95060  
**Santa Rosa** Summerfield Waldorf School of Santa Rosa K-9, 155 Willowside Road, Santa Rosa, California CA95401

**COLORADO**  
**Boulder** Shining Mountain School K-7/8, 987 Locust Avenue, Boulder, Colorado CO80302  
**Denver** Denver Waldorf School K-8, 735 E. Florida, Denver, Colorado CO80210  
**Denver** Parsifal Shield, Kindergarten, 2180 South Madison, Denver, Colorado CO80210  
**Durango** Animas Valley Waldorf School K-4/5, P.O. Box 1487, Hoeker Drive, Durango, Colorado CO81301

**DISTRICT OF COLUMBIA**  
**Washington** Waldorf School (See listing under Maryland)

**FLORIDA**  
**Boca Raton** Waldorf School of Boca Raton K, Box 951, Boca Raton, Florida FL33432  
**Gainesville** Dayspring Waldorf School K-5, 921 S.W. Depot Road, Gainesville, Florida FL32601  
**Miami** South Miami Waldorf School K-4/5, 8571 S.W. 112th Street, Miami, Florida FL33156

**GEORGIA**  
**Atlanta** The Children's Garden, 2089 Ponce de Leon Avenue, Atlanta, Georgia 30307.

**HAWAII**  
**Honolulu** Honolulu Waldorf School K-8, 350 Ulua Street, Honolulu HI96821  
**Maui** Haleakala School K-8, Rt. 1, Box 790, Kula, Maui HI96790  
**Pahoa** Malamalama School, P.O. Box 1045, Pahoa, Hawaii HI96778

**ILLINOIS**  
**Chicago** Chicago Waldorf School, St. Bonaventure's Church K-8, 2755 N. Marshfield, Chicago, Illinois IL60614  
**Chicago** Ravenswood Presbyterian Church Presch. K, 4300 Hermitage, Chicago, Illinois IL60613

**MAINE**  
**Blue Hill** The Bay School K-6, P.O. Box 269, Blue Hill, Maine ME04614  
**Freeport** Merriconeag School, P.O. Box 237, Freeport, Maine ME04032

**MARYLAND**  
**Baltimore** The Waldorf School of Baltimore K-8, 4701 Yellowwood Ave., Baltimore, Maryland MD21209  
**Bethesda** Washington Waldorf School K-12, 4800 Sangamore Road, Bethesda, Maryland MD20816  
**Silver Spring** Acom Hill Children's Center K, 9500 Brunette Ave., Silver Spring, Maryland MD20901

**MASSACHUSETTS**  
**Gloucester** Cape Ann School K-3, 628 Washington Street, Gloucester MA01930  
**Great Barrington** Great Barrington Rudolf Steiner School K-8, West Plain Road, R.D. 1, Box 37B, Great Barrington, Massachusetts MA01230  
**Hadley** The Waldorf School K-4, 94 Bay Road, Hadley, Massachusetts MA01035  
**Lexington** The Waldorf School K-8, 739 Massachusetts Ave., Lexington, Massachusetts MA02173  
**Sudbury** The Longfellow School K, c/o Hammel, 610 Peakham Road, Sudbury, Massachusetts MA01776  
**Woods Hole** Woods Hole School K-3, School Street, Woods Hole MA02543

**MICHIGAN**  
**Ann Arbor** Rudolf Steiner School of Ann Arbor K-8, 2775, Newport Road, Ann Arbor, Michigan MI48103  
**Detroit** Detroit Waldorf School K-12, 2555 Burns Avenue, Detroit, Michigan MI48214  
**Southfield** Waldorf Kinder House, 25205 Coder Road, Southfield, Michigan MI48034

**MINNESOTA**  
**Minneapolis** Minnesota Waldorf School K-6/7, 3225 E. Minnehaha Parkway, Minneapolis, Minnesota MN55417

**NEW HAMPSHIRE**  
**Conway** White Mountain Waldorf School K, P.O. Box 1069, Conway, New Hampshire NH03818  
**Keene** Monadnock Waldorf School K-7/8, 98 South Lincoln St., New Hampshire NH03431  
**Keene** Antioch/New England, Roxbury Street, Keene New Hampshire NH03431 (adult education)  
**Wilton** High Mowing School 9-12, Wilton, New Hampshire NH03086  
**Wilton** Pine Hill Waldorf School K-8, Wilton, New Hampshire NH03086

**NEW JERSEY**  
**Princeton** Princeton Waldorf School K-4/5, 1062 Cherry Hill Road RD3, Princeton, New Jersey NJ08540.

**NEW MEXICO**  
**Santa Fe** Santa Fe Waldorf School K-7, Rt. 9, Box 50-B3, Santa Fe, New Mexico NM87505

**NEW YORK STATE**  
**Chester** Terros Children's Center, RD No. 2 75B, Sugar Loaf Mt Road, Chester, New York NY10918  
**Garden City** Waldorf School of Garden City K-12, Cambridge Avenue, Garden City, New York NY11530  
**Ghent** Hawthorne Valley School K-12, R.D. 2, Box 225, Ghent, New York NY12075  
**Ithaca** Waldorf School of the Finger Lakes K-8, 855 Five Mile Drive, Ithaca, New York NY14850  
**Ithaca** Hillside Kindergarten K, 110 East Upland Road, Ithaca, New York NY14850  
**New Paltz** Mountain Laurel School, 304 Route 32 North, New Paltz, NY12561  
**New York City** Rudolf Steiner School K-12, 15 East, 79th Street, New York NY10021

**Red Hook** The River Valley School, P.O. Box 157, Red Hook, New York NY12571  
**Saratoga Springs** Spring Hill School K-4, P.O. Box 3, Saratoga Springs, New York NY12866  
**Spring Valley** Green Meadow School K-12, Hungry Hollow Road, Spring Valley, New York NY10977  
**Spring Valley** Waldorf Institute, 260 Hungry Hollow Road, Spring Valley, New York NY10977 (adult education)

**NORTH CAROLINA**  
**Chapel Hill** Emerson Waldorf School, K-7/8, Route No. 8, Box 92F, Chapel Hill, North Carolina 27514

**OHIO**  
**Akron** Spring Garden School K-7/8, P.O. Box 3942, Akron, Ohio OH44314  
**Cincinnati** Cincinnati Waldorf School K-2, 320 Resor Ave., Cincinnati, Ohio OH45220

**OREGON**  
**Eugene** Eugene Waldorf School K-8, 1350 McClean Blvd., Eugene, Oregon OR97405  
**Jacksonville** Light Valley Waldorf School K-8, P.O. Box 610, Jacksonville, Oregon OR97530  
**Portland** Portland Waldorf School (K-6), P.O. Box 1312, Portland, Oregon OR97207

**PENNSYLVANIA**  
**Kimberton** Kimberton Waldorf School K-12, West Seven Stars Road, Kimberton, Pennsylvania PA19442

**TEXAS**  
**Austin** Austin Waldorf School K-8, 8702 South View Road, Austin, Texas TX78737  
**Dallas** Hearthstone Kindergarten, 5614 Bell Street, Dallas, Texas TX75206

**VERMONT**  
**Brattleboro** Waldorf Children's Garden K, RD Box 306, Brattleboro, Vermont VT05301  
**Morrisville** Green Mountain School K-6, Box 537, Morrisville, Vermont VT05661  
**Shelburne** Lake Champlin Waldorf School, K, Box 55, Shelburne, Vermont VT05482

**VIRGINIA**  
**Charlottesville** Crossroads Waldorf School, P.O. Box 5221, Charlottesville, Virginia VA22905  
**Floyd** Blue Mountain School, Route 3, Box 220, Floyd, Virginia VA24091

**WASHINGTON**  
**Bellingham** Whatcom Hills Waldorf School, 920-24th Street, Bellingham, Washington WA98221  
**Eastsound** Dolphin Bay School K-4, Route 1, Box 80, Eastsound, Washington WA98245  
**Gig Harbor** Morning Star Waldorf School, P.O. Box 45, Gig Harbor, Washington WA98335  
**Langley** Chimook Waldorf School K-3/4, 2845 East Highway 525, Langley, Washington WA98260  
**Olympia** Olympia Waldorf School K-3/4, P.O. Box 2798, Olympia, Washington WA98507  
**Seattle** Seattle Waldorf School K-6, Phinney Neighborhood Center, 6532 Phinney Ave. N, Seattle, Washington WA98103

**WISCONSIN**  
**Mequon** Sunnymeadow School K-4, 10221 N. Le Grande Blvd., Mequon, Wisconsin WI53092  
**Viroqua** Pleasant Ridge School K-5, 321 East Decker, Viroqua, Wisconsin WI54665

**URUGUAY**  
**Montevideo** Colegio Novalis, Metodo Waldorf, Avenida Bolivia 2122, Montevideo.

The Editorial Group would be glad to receive photographs of any of the above schools, preferably showing children as well as school buildings.

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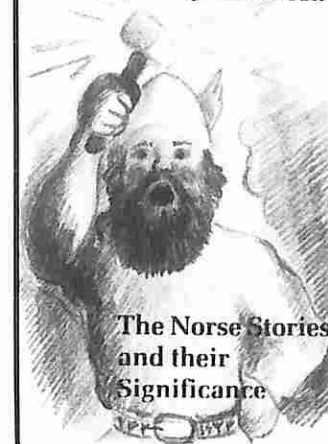
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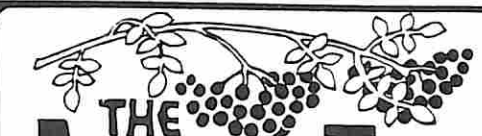
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Silvia Golden  
Illustrated by Gabriele  
Gernhard Eichenauer

In the King's Forest among all the many animals there lived a little red-brown deer who sheltered under a great tall pine-tree with strong shady branches. When lightning struck the tree a prince stepped out who had been enchanted in it. Now the deer, an enchanted princess, has to find her prince.

D: 1988; 32pp; illus; 29 x 22 cm  
0-86315-085-3; hb; £6.95

### In Bethlehem, long ago

A picture book by  
Christiane Lesch

Christiane Lesch has used her rich colours to exquisitely illustrate the well-known biblical narrative of annunciation, nativity, shepherds and kings.

G: 1988; 32pp; illus; 29 x 22  
0-86315-076-4; hb; £6.95

### The Christmas Story Book

Collected by I Verschuren

These stories tell of the experience of people who lived at the time of the birth of the Child, and who — each in their own way — sought to worship the new-born king. There is a trove of stories showing how people have found the spirit of Christmas in later ages. This might be a child in a poor quarter of a Spanish town who is convinced that the kings come to earth again every year to help children, or it may be a simple peasant who lives with the conviction that he will meet Christ in his life.

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D: 1988; 376pp; 24 x 16 cm  
0-86315-077-2; hb; £12.95

### Thirteen to Nineteen: Discovering the Light Conversations with parents

Julian Sleigh

Adolescence creeps quietly into the life of a child bringing many changes and much inner conflict. The author sheds light on the familiar problems of loneliness, meeting with others and relating to them, difficulties with parents, awakening of sexuality, drink and drugs.

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2 ed 1989; 96pp; 18 x 11 cm  
0-86315-078-0; pb; £2.95

### Crisis Points

Working through personal problems

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Everybody goes through a major crisis at some point in their life. We may need to help ourselves or seek ways to help a friend through a hard time. As a counsellor Julian Sleigh has helped many through a crisis in their lives. He has distilled these years of experience into a process of twelve steps which help to resolve difficult situations of all kinds.

1988; 64pp; 18 x 11 cm  
0-86315-083-7; pb; £2.50



### Kings and Prophets Saul, David, Solomon, Elijah, Jonah, Isaiah and Jeremiah

Emil Bock

With majestic strokes Bock paints the history of the Israelites as being guided from above by the spirit of Christ actively preparing his own incarnation through them.

G: 1988; 352pp; 22 x 14 cm  
0-86315-080-2; hb; £12.95

### Moses

From the mysteries of  
Egypt  
to the Judges of Israel

Emil Bock

G: 1986; 224pp; 22 x 14 cm  
0-86315-017-9; hb; £10.95

### Genesis

Creation and the  
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G: 1983; 188pp; 22 x 14 cm  
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