

RUDOLF STEINER LIBRARY



VYDZ030020

Child and Man

A JOURNAL FOR CONTEMPORARY EDUCATION

ANTHROPOSOPHICAL SOCIETY

REFERENCE LIBRARY

Teacher Training as she is

Teacher Training at Emerson College

Foundation Year at Emerson College

Astronomy at the Crossroads

Conference in Spring Valley

Three neglected Polarities

WINTER 1970

Vol. VII No. 2

EMERSON COLLEGE

AN ADULT CENTRE OF TRAINING
AND RESEARCH BASED ON THE
WORK OF RUDOLF STEINER

Founded in 1962 by Francis Edmonds

*"The greatest need today is for an adequate
concept of man to inspire true living, and
for the translation of this into method and
practice in the different domains of life."*

Emerson College offers a Foundation Year,
followed by a School of Education, a School of
Bio-Dynamic Agriculture and Earth Sciences, and
facilities for further work in a number of Arts and
Crafts.

Full particulars may be obtained from:

The Secretary, Emerson College,
Forest Row, Sussex.

RECOMMENDED READING

RUDOLF STEINER	
The Essentials of Education	8s 6d
Education, Art and the Moral Life	6d
L. F. EDMUNDS	
Rudolf Steiner Education	10s 6d
A. C. HARWOOD	
The Way of a Child	10s 6d
The Recovery of Man in Childhood	25s 0d
ROY WILKINSON	
Question and Answers in Rudolf Steiner Education	4s 0d
ALAN HOWARD	
What about a Steiner School?	1s 0d
E. M. GRUNELIUS	
Early Childhood	11s 0d
C. VON HEYDEBRAND & E. HUTCHINS	
Curriculum of the First Waldorf School	13s 6d
STOCKMEYER	
Rudolf Steiner's Curriculum for Waldorf Schools	
Vols. I & II.	45s 0d
H. VON BARRAVALLE	
Rudolf Steiner on Education	8s 6d
International Waldorf School Movement	13s 3d
The Teaching of Arithmetic	20s 0d
Geometric Drawing	13s 3d
Perspective Drawing	13s 3d
Introduction to Physics in the 6th Grade	13s 3d
W. GLAS	
The Waldorf Approach to History	8s 6d
EVA FROMMER	
Voyage through Childhood into the Adult World	25s 0d
KARL KOENIG	
The First Three Years of the Child	44s 0d

*Postage extra on all orders
Catalogues of books by Rudolf Steiner
and other related authors on application*

RUDOLF STEINER BOOKSHOP

38 MUSEUM STREET
LONDON WC1

CHILD AND MAN

A JOURNAL FOR CONTEMPORARY EDUCATION

Editorial: <i>Man-centred curriculum</i>	page 5
Geoffrey Wansell: <i>Teacher training as she is</i>	7
Francis Edmunds: <i>Teacher training at Emerson College</i>	10
Anne Stockton: <i>The high wire of art</i>	17
R. Lissau: <i>Some essential overtones in teacher training</i>	19
Eileen Hutchins: <i>Three neglected polarities</i>	21
Alan Howard: <i>Into Spring Valley came the six hundred</i>	23
John Davy: <i>Foundation Year at Emerson College</i>	26
John Meeks: <i>Astronomy at the Crossroads</i>	30
James Hemming: <i>A curriculum in search of a culture</i>	34
Waldorf Class Teacher: <i>Innocence in a fallen world</i>	38
Comment	40
Book Reviews	43
Notes on our contributors	45
List of schools	46

WINTER 1970 VOL. VII NO. 2

CHILD AND MAN is a medium for the expression and discussion of the ideas underlying what are known as Steiner or Waldorf schools, and for contributing to the wide application of those ideas.

*Published twice yearly by the
Steiner School Fellowship, 4 Cavendish Avenue, London NW8 9JE
5s. (25p) or 85 cents per copy
© 1970 by Steiner Schools Fellowship*

Editorial Board

F. M. Newell (*Chairman*), Roma Browne (*Secretary*),
Eileen Hutchins, R. Lissau, Margaret Shillan,
N. C. Thomas (*Treasurer*)

Correspondent for North America: Alan Howard
c/o Waldorf School Association of Ontario, Inc.,
51 Limcombe Drive, Thornhill, Ontario, Canada

Although every care is taken to ensure that the contents are accurate the contributors are alone responsible for their statements and opinions

Produced in Great Britain by Carter Lane Printing Co. Ltd.

EDITORIAL

Man-centred curriculum

THE solution for student and teacher nausea with the routine academic grind, says James Hemmings in "A Curriculum in search of a Culture" (reproduced here on page 34), is a programme in which the various subjects are not segregated like "food in the fridge, wrapped to avoid the intermingling of flavours", but are all related to a centre, i.e. to man. "We need man at the centre", he pleads, "if we are to give our children a sense of dignity and confidence as people".

One can only wish all strength to Dr. Hemming's arm, and to the people he cites in support—Sir Kenneth Clark, Professor Jerome Bruner, Sir Leon Bagritt. It is just such a curriculum which the Steiner primary-secondary schools for the normal child (now numbering some 80—their addresses in various parts of the globe will be found at the end of this edition of *Child and Man*) have been using and developing over the last half century.

A still small voice nevertheless persistently asks what hope there is of reaching general agreement on an effective man-centred curriculum of the kind which Dr. Hemming outlines and the Steiner schools use, and putting it widely into operation in time to at least offset the kind of culture most countries of the world seem to be heading for at the turn of the century.

Young people everywhere are revolting against what seems to be in store for them. But can they (with or without the help of us older ones) get together in time on an acceptable concept of man which will not only be held in common but also be viable, relevant and applicable? A tall order—it seems utopian to hope for even a small measure of consensus among the present day medley of viewpoints, on man's being, aims and his triad of political, economic and social activities.

Or, rather, utopian in hoping that an already existing consensus will be more widely adopted in time to bring a little more mental and material peace. A little of the inadequate but still considerable sums of money spent on educational research might well be diverted into sympathetic investigation of the 80 Steiner schools and their teacher training centres—Francis Edmunds, John Davy, Anne Stockton and John Meeks write in this edition of *Child and Man* of one of these, Emerson College at Forest Row in Sussex—all of whose work is based on a man-centred curriculum of the kind which Dr. Hemming calls for, and which in turn stems from

anthroposophy (accent as in "philosophy"), Steiner's term for his man-centred approach to a renewal of civilization.

* * *

Working on the basis of a man-centred curriculum, whether in school, university or teacher training college, would necessarily be an art and the teacher using it an artist. The absurdity, not to say the horror of asking a painter, musician, novelist, any artist to work as a government official has long since been recognised, at least this side of the Iron Curtain, and outcries raised over the practices in this connection on the other side. So why expect a teacher to be able to work along party lines? This is the true basis of the teacher's demand, at whatever level it is made, for academic freedom.

That point of view has found a redoubtable champion in one Michael Huberman, a young American official of the United Nations Educational, Scientific and Cultural Organisation. In a paper published by that organisation earlier this year, "Democratization of Secondary and Higher Education", he argues that education throughout the world is being strangled and its aims distorted by the bureaucratic, educational establishment. He plumps for the "consumers of education", i.e. parents and children, and bids fair to become their Ralph Nader. All educational institutions, he believes, in order that they may be truly educational, must be independent, and he puts forward the idea of "education coupons" which parents or students could spend at the school of their choice.

This unflinching rebuff to state control of education was evidently too much for the body for which Dr. Huberman works, which is not merely governmental but inter-governmental. Though published for International Education Year, the director-general of Unesco ordered all copies of this paper to be destroyed. Fortunately, the *Times Educational Supplement* rescued one of the few copies that survived the holocaust, and published a lengthy excerpt from it on 21st August, 1970.

F. M. N.

* * *

"I am only conscious of any satisfaction in scientific reading or thinking when it rounds off into poetical generality and vagueness. I find purer philosophy in a poem than in a conclusion of geometry, a chemical analysis, or a physical law."

—Wilfred Owen: *Collected Letters*.

Teacher training as she is

The Robbins-Crowther-Newsom ladder

GEOFFREY WANSELL

LORD BOYLE of Handsworth, now vice-chancellor of the great civic university of Leeds, but then Sir Edward Boyle, former Secretary of State for Education, described the training of Britain's teachers as "The Robbins man telling the Crowther student how to teach the Newsom child". It was an apt aphorism.

Translated back from the educationese that even the best Secretaries of State fall into, it expresses a real truth about our training of teachers—we expect the university-educated with no experience to explain to the not quite so intelligent but well meaning students that largely people our colleges of education, how to cope with children that neither of them have any experience of.

In any other industry this kind of training would be laughed at, and rapidly superseded. In education, however, it stays the same, because we believe that some strange gift falls upon the brightest college of education students of their day, which will magically fit them for the business of teaching—even if the colleges of education do not manage the job too well.

This is, of course, something of an overstatement. There are certainly one or two very gifted men and women in the colleges of education who have immense experience of teaching as well as first rate academic minds; just as there are certainly some students in the colleges who want to teach more than go to a university. But there are not many of them.

The caricature of the college of education student—a slightly plain girl with a sweater and hornrimmed glasses, or the weak chinned man, is a little harsh. But only a little. The students are the way they are because the colleges cannot tolerate them any other way.

It was only a matter of years ago, for example, that the colleges of education realized that sex was not a completely dirty distasteful word and began the serious job of running colleges where men and women worked together. Before that the monastic life had been regarded as the best possible preparation for the task of teaching arithmetic to anyone between the ages of six and 16.

Equally it was only a matter of years ago that the colleges started to acknowledge that there might be developments in the science and organization of teaching that they had not realized.

The tape recorder and the gramophone began to make an occasional appearance, followed slowly by the slide projector and now the language laboratory.

It was only a matter of years ago that the colleges felt the best possible geographical location they could find was miles from anywhere and anyone—presumably on the grounds that if anyone with half a grain of intelligence had realized what on earth they were doing they would have burst out laughing.

Then in the wake of the Robbins Report in 1963 came the beginnings of a change. The sleeping giant of teacher education pulled itself slowly awake, shook itself and edged—nervously—into the twentieth century. The colleges expanded, twice the number of students were found room for by a series of elaborate schemes, and they changed their names. They became colleges of education after being called teacher training colleges.

The remnants of the old order remained, however. Only two years ago I visited a college in the Black Country that existed in two separate halves. One was new, bright, modern and seemed to symbolize the change. The other—miles down the road—was a converted service camp, where the Nissen huts were a reminder of the old order. The college was run like an archetypal authoritarian school. The staff were spoken of in hushed tones and had their tea in silver cups. The students were treated like fifth formers who had to be kept in check, with their lives protected. This was regardless of the fact that this treatment might only be a matter of months before those same students would have to face a class of fourteen-year-olds anxious only to get their final year in school over.

Like all changes, that in the colleges of education has been patchy. Some colleges, like the excellent Berkshire College of Education near Reading run by Jim Porter, have proved that colleges can be exciting, stimulating places to live and work in. Others, hidden in the depths of the countryside with small numbers of staff and students, recall only the past.

Even more serious, however, that geographical isolation has been the isolation of the colleges from the revolution that has taken place in our schools. The primary revolution, the concept of freedom and self-discovery that are now a commonplace have almost passed the colleges by. The curriculum reform that has been under way in secondary schools over the past decade, and is now symbolized in the new Countesthorpe College in Leicester under Tim McMullen, has escaped most of the colleges.

For in the colleges, as the National Foundation for Educational Research put it earlier this year, "The basic structure of the college course has changed little since the war". The same things are

taught in the same way with the same lack of relevance. The colleges keep their heads firmly in the sand.

The same N.F.E.R. report pointed to the "deplorable lack of mathematical knowledge and ability" among college students, and suggested that as many as "10 to 20 per cent are practically innumerate". Once again the college's curriculum comes under attack for its sheer blindness in limiting its teaching to traditional disciplines and techniques.

All is not quite lost, however. There are teachers in the schools now who realize the weaknesses of the colleges and who are dedicated to do something to improve them. There is the Society for the Promotion of Educational Reform through Teacher Training, a ginger group made up of college lecturers, teachers and university staff. There are also some colleges keen to show their fellow trainers of teachers that more is possible and should be done.

It is not before time. In future all teachers in schools will have to go through a college course in the theory and practice of teaching—the diploma of education—before they start to teach. If that is to mean more than simply a wasted year at the expense of the hardpressed public purse, it is absolutely imperative that the colleges reform themselves quickly enough to keep the new students satisfied that they are actually aiding their teaching career.

If the colleges neglect the reforms that are essential, they will find themselves filled with an angry and recalcitrant student body who know they are being forced to waste their time learning from people who have no idea what on earth is necessary, about subjects which are of dubious relevance.

READY NOW

A COLLECTION OF EIGHTEEN SONGS

by

WALTER BRAITHWAITE of ELMFIELD SCHOOL

With a foreword by Yehudi Menuhin

For general and seasonal occasions and festivals,
especially Christmas

Price 15s. (75p) post free

From the author at:

51 CORSER STREET, STOURBRIDGE, WORCS.

Teacher training at Emerson College

Nothing is offered ready-made

FRANCIS EDMUNDS

TRAINING in the Waldorf methods of education involves quite special disciplines in regard to knowledge and to life. The people who come for such a training have mostly been teachers already, but often they come from other professions also. What brings them is the impulse to dedicate themselves to the service of growing childhood as the most direct contribution they feel they can make to the social future. Such a dedication cannot be based on feeling alone. There must be a philosophy behind it. At Emerson College, this is born of the new insight into human nature offered by anthroposophy.

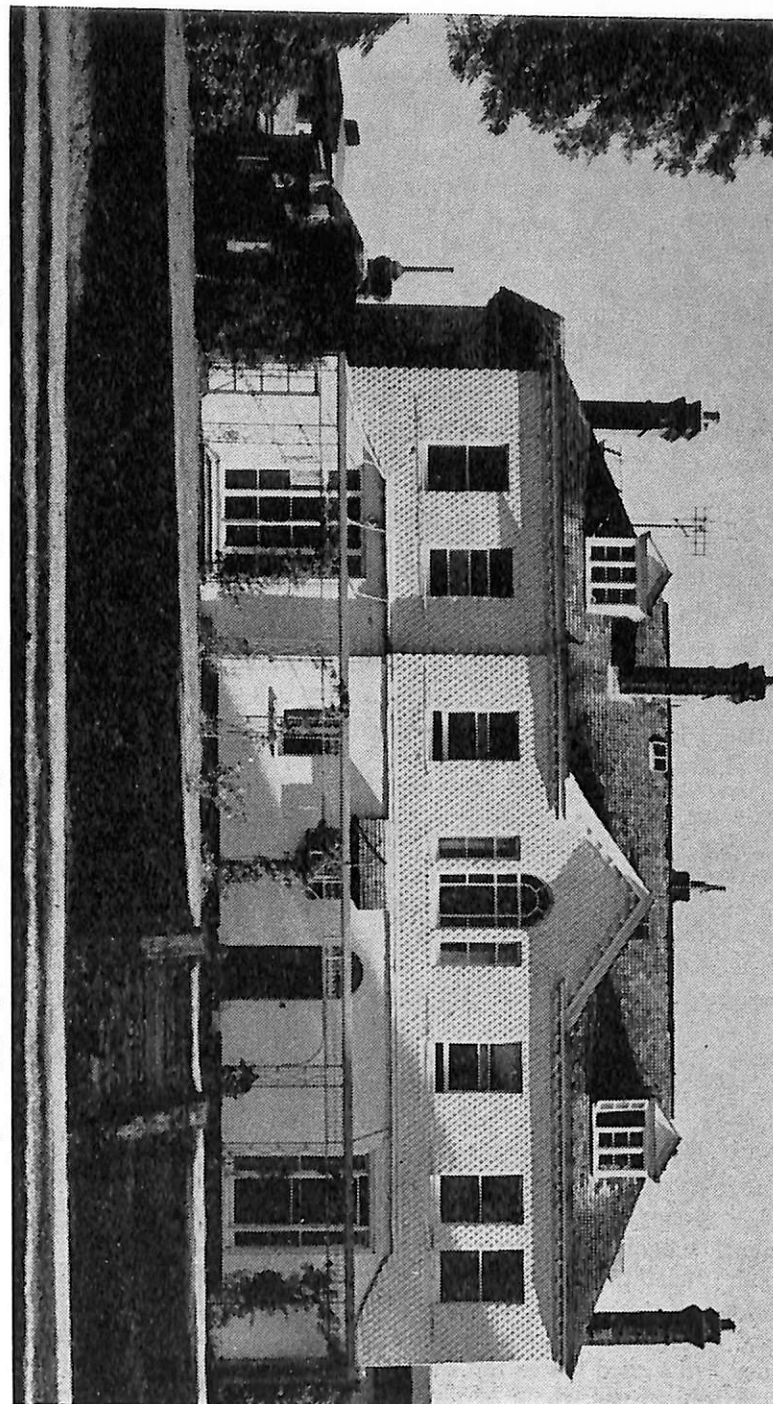
Here, however, there arises the first basic discipline. Nothing in the training is offered ready-made. Everything must be newly acquired by dint of individual and often hard effort. Every thought expressed, word uttered, method suggested has to be thoroughly tested in the light of experience. Yet the search is ever for something new with which to ameliorate and rectify the blatant wrongs and maladjustments of private and public life today.

We need the new understanding of man which anthroposophy gives, but the truth of it must be freshly realized by each one as a birth within his own consciousness. Anthroposophy begins with exercises in observation, contemplation and meditation in order to deepen outlook, make vision clearer, and strengthen thought. In the last resort, it is compassion for the world in its needs, above all the world of human needs, which brings students at Emerson College to the resolve to become teachers.

Much will have been acquired during the student's Foundation Year at the college. First and foremost, the would-be teacher must have battled through to full recognition of the extreme one-sidedness of the modern quantitative view of existence with its tendency to override and direct every domain of human life. Not the creative spirit of man, but the product of his automatic thinking, the computer, is held to determine war and peace and where a man belongs. The Waldorf methods require the teacher to be a fighter for the spirit. It is his task to overcome in himself, and therefore in his teaching methods, the sharp separation which exists between qualitative and quantitative, the humanities and the sciences, subject and object, self and world.

It is for this reason that art is so very important in Waldorf

The 18th century mansion of Emerson College, standing at the centre of its 240-acre farm.



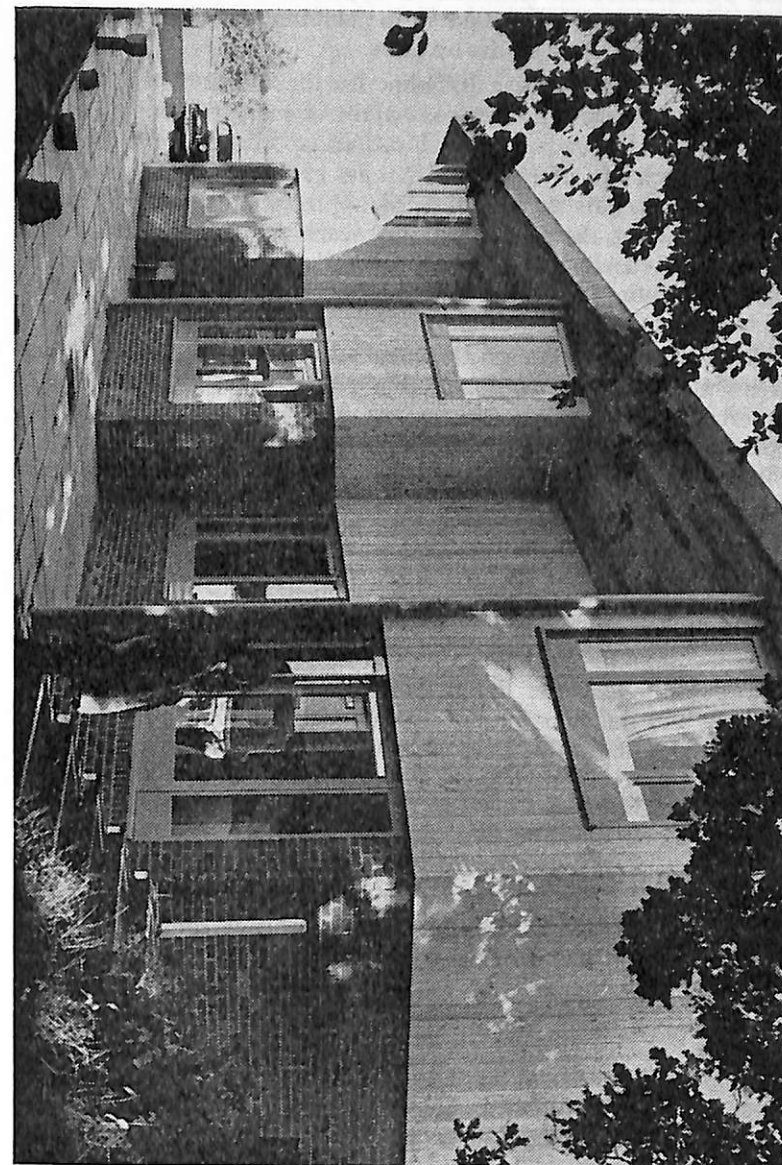
education, to strengthen those latent creative faculties in human nature related to the forces of imagination, inspiration, intuition, to correct and put in place a judgment of life based on the type of intellectual analytical thinking which mostly holds sway today and which draws away from the pristine glory of natural creation, and also human creation, into an abstract world of controlled or explosive energies, greyly applied.

In thought and word and deed, the teacher must learn to be an artist, though imbued with the corrective disciplines of science, for it is not science which is at fault, but man's onesidedness in regard to science. In the world of reality, the poet's utterance, "Truth is beauty, beauty truth", still holds good but it implies the ultimate integration of all that the senses yield with the divinely inspired promptings of the human heart.

Twenty years ago, during a formal inspection of a Waldorf School in England, the science inspector was present at a lesson given by one of the teachers on the human blood. The facts described were, of course, familiar to him, but the presentation was not. Later he asked the teacher to explain what he was attempting to do by his way of teaching. The reply was somewhat as follows: "I am trying to create for these young people (15-year olds) a bridge between the world of inner moral perception and the world of outer sense perception, for to me both are equally valid and complementary aspects of one world". The inspector was a man of great integrity and love for truth, moved by a genuine concern for the oncoming generations. He pondered deeply on the teacher's answer and then, with quiet emphasis, declared himself in hearty agreement.

The attitude described by that teacher permeates the entire life and work of a Waldorf school. To prepare for this, the student teacher, especially if he is to be a class teacher, has not only to study the facts of knowledge, but to engage in eurhythmy, speech, painting, modelling, carving, bookbinding and possibly other crafts, so as to transmute what would otherwise pass merely as factual knowledge into life-giving impulses for childhood.

Many years before, there had been a similar inspection of that same school. The recording inspector on that occasion, in his summing up, described how he and his colleagues had visited every type of school in England—state and public schools, demoninational schools of various persuasions, progressive schools with their social philosophies. In those schools, he said, the ethical colouring might be different in each, but the educational methods and the materials used were the same. This was the first school they had visited where the educational philosophy penetrated and transformed the whole of the education as regards both method



A new building at Emerson College, with craft rooms (ground floor) and a eurhythmy hall and a painting studio (first floor). Other new buildings include the principal's house and two student hostels. A science block is under construction.

and substance. This was said in appreciation of what they had recognized as active and alive in the children and in tribute to the evident dedication of all the teachers.

A further and essential discipline for the would-be teacher is to learn to recognize the threefold nature of man in thought, feeling and will, and to adapt the education accordingly in all details. Clearly, each age of childhood has its own equilibrium in regard to these three, its own quality of appreciation, and the teacher must so adapt the content of his teaching and the manner of exposition, on the one hand, and the demands he makes on the children, on the other, that what he teaches can never be a question of barren learning, but rather a process of living participation.

Rudolf Steiner has used the image of the mother's milk, which is no mere physical substance, but enables the child to develop moral as well as physical strength and health of poise. So, too, educational content must be of the nature of true nourishment for the feeling and the understanding of the child, developing in the course of the years strength of soul and spirit, a healthy self-dependence and a conscious regard for others. The when and the how of introducing this or that subject or exercise must not be arbitrary, for it is always the given moment that counts, and since the life of childhood is a continuous process in the flow of time, what has been missed today can never be fully made up tomorrow.

Time is indeed the living factor in the considerations of the teacher, and this must be lived with and learned. Steiner has given a wealth of indications as to how to approach the problem of making a curriculum. The ideal of Emerson College is to train its students to the point where such a curriculum becomes a deed of original creation in the face of a given population of children of whatever race or nation or clime, and in accordance with the given circumstances. Just as the new knowledge of man must become life for the teacher, so the curriculum he draws up must become life for the child.

Further, in regard to the curriculum, each subject has its own particular educative function for the whole child. Thus it is the function of history, of the descent of man through the great cultural epochs in the course of time, to lead the human being to arrive at a clear and secure realization of his own self within the total of creation. In similar fashion, it is the task of geography to provide the basis for an appreciation of the interdependence of the different communities on this earth within the one all-inclusive community of mankind. It is the function of teaching a foreign language to prepare the mind for a ready entry into the psychological outlook of others. It is the function of the teaching of numbers (not, say, three objects but simply the number 3) to

provide the basis for exploring the quality of relationship, for clearly the relationships 2, 3, 4, 7, 10 or 17, etc. express quite distinct qualities.

And so it is for each and every subject, and certainly also in the arts. To shape a piece of clay or stone or wood in three-dimensional space is to enhance inwardly the appreciation of the unconscious but supremely wise forces which have shaped us and maintain us in our shapes. To paint in flowing colours, mediating between light and dark, is to engage actively in qualities of experience which quite essentially make a bridge between the colourful life of the senses and the colourful life of soul. So, too, from the intervals and scales and sequences of music we can learn something of how we ourselves are proportioned; from gymnastics our living relationships with the laws of space; from the new art of eurhythmies how the whole surrounding world sounds and tones through the entire being of man, as in the mystery of "In the beginning was the Word" or the Pythagorean mystery of the music of the spheres.

Through the mediation of the teachers, the subjects taught throughout the years form themselves into a community of knowledge around the child, each subject enhancing and illuminating the others, adding to the meaningfulness of life. But those who would be teachers in this sense must first have acquired this experience in themselves.

In the sense of the Waldorf School, each teacher is taught to work in his particular sphere out of a comprehensive view of the entire school, so that the body of the teachers, by their unique contributions as people and through the work they do, make for a community of endeavour, each for all and all for each, in the meaning of the Pauline words, "Many members, one body".

Rather than go into the details of teacher training I have attempted to present the larger aspects which make such a training uniquely human, a training for service to man at his most tender and intimate level, namely service to the child, be it the child in the infant stage, the child in the elementary school years between six and fourteen with his accompanying class teacher, or the adolescent with all his bounding enthusiasms and claims of independence though in essence still a child.

These three stages, each calling for its own special training, are most beautifully reflected in the images of the three archangels, Gabriel of the Lily and the little child Raphael of the Healing Balsam for the tender growing years of middle childhood, and Michael of the Sword of Light but also of the Rose of Love, striding towards the future, the companion of aspiring youthfulness.

These are the underlying ideals of the teacher training offered

at Emerson College, with, of course, all the necessary practical activities, visits to schools, participation in classes, and the various daily disciplines of the work. Steiner expected his teachers to work out of a sense for the future, to help the child today so that he can best fulfil his life as man or woman in the unpredictable decades to come. What is needed is a courageous stepping forward to meet and anticipate the future with measures which can best ensure the freedom of the human spirit. In this regard, for those who have met and recognized it, anthroposophy is an unending source of guiding wisdom and inspiration for the teacher.

* * *

"A significant group of youngsters—whether hippies, or drug takers, or even skinheads or people who collect for Oxfam—are rebelling. What will satisfy them? This is the hardest question. Not one of the existing organizations—including us—seems to answer that."

—Barney Davis, secretary of Young Communist League
(quoted *Daily Telegraph* Colour Supplement,
24 July, 1970).

* * *

"In the feeling we have today when we hear the word 'Word' there remains nothing at all of what the writer of the Gospel of St. John felt when he wrote 'In the beginning was the word' . . . To the Greeks the word was still a call to the human will."

—Rudolf Steiner: *Education and Modern Spiritual Life*.

* * *

The "people in the Underground believe that they are making a revolution—a 'cultural revolution' founded first on personal liberation."

—Dan Yergin: (*Daily Telegraph* Colour Supplement,
24 July, '70).

The high wire of art

For even the artist of genius art is not primarily an end in itself but a path to balance.

ANNE STOCKTON

ART today has battled its way to freedom, but some spiritual essence seems to have died out of it. "God is dead," we are told, and preparing the art student to express messages from the world of spirit is deemed superfluous.

Man, in fact, now feels himself to be fully on earth. He has explored it, copied it. What more? He looks around for something to live by, and because the creativity in him dies hard, for a way to express this. But the world seems a picture on an impenetrable veil, and his inner life a dark mysterious jungle. Something still tells him that truth, beauty, reality lies hidden behind these appearances, and he presses on experimenting. He realizes tragedy in what he has done to destroy the world—the artist plays his part as well as the scientist.

He begins to wake to the danger of extinction if he cannot learn to reverse the direction from destructiveness to life. If he flees to the world within, he gets lost in a chaos, and is in danger of being overcome by the darker forces in the would-be human world. This can drive him to despair, to a seeming dead end. Communication gradually ceases.

Rudolf Steiner helps us to see this stark picture in all clarity, and challenges us, if events of life have not already done so, to seek a solution. Through showing a way, many ways, in which we may turn to new life and to making new life, he has restored hope. Education and art are two of the means he points to, and he links them so inextricably that he calls education an art and shows how art can be an education.

Dogmas abound. The dogma-making tendency lives in all of us as we accept yesterday's solution for today. Do we lean so heavily on the past through fear of tomorrow? Salvation lies in so living in the present that past and future are held in balance by it, our consciousness, concentration and attention vibrating in the here-and-now. Man is like an acrobat on the high wire, and art can be his means of practising balance.

It is a balance he must practice holding, between outer nature and inner nature; between the thoughts that seem to come from upper reaches and die away into set pieces which we move about within our heads, and the wild beasts which surge up into our feeling.

Such practice is the means of making knowledge into capacity. Art as an end in itself has always been a pioneering force in human development and we may still hope to be blessed with genius. But wherever art has seduced man into onesidedness, it has been at the expense of the balanced person. Peace or healing lies in seeing art as the balancer between knowing and doing.

As for us teachers, we write on the blackboard, pin notices on bulletin boards, wash dishes. We approach the classroom door, key in hand. Do we write on the blackboard beautifully? Are the objects on our desk placed not only conveniently but satisfyingly, in space? Do our notices make a picture of balance and proportion? What, moreover, of the colours, architecture and design which surround us?

Do we also move through our duties with any grace? Do we take the key from our pocket, preparing it, ready to be received by the lock? Does all go smoothly, musically rather than awkwardly?

Trivialities, did you say? But are not these things outer expressions of what lives within, related to the arts of drawing, painting, sculpture, dance, eurhythmy, music? Steiner calls the true philosopher "an artist in concepts". Are we content to be the thinker with large head and unco-ordinated body, doing lip service to the arts but never seeing the pictures on the walls or the colours in the sky? "Trees are green, sea and sky are blue, rocks are grey". Are they?

To develop the artist in an individual means practice, practice not how to draw a hand and/or a tree (the old discipline) but in looking, in becoming aware. How do the colours want to act? What do red and green do together? How does one first see, and then learn to control, the suggestive accident? How stretch awareness into imagination? How does experience translate itself into the visible without technique? Content and form become one.

Practice brings understanding, knowledge and self-knowledge, and begins to affect all realms of life. The clay, paper, colour, movement and time with which we practise, pass away, but from our growing artistry derive wiser, and imaginative deeds.

Practising awareness artistically leads from perception to imagination. Galileo found his law by imagination based on his percept of the swinging lamp. Goethe looked at specific plants and saw through them to the archetypal plant. Steiner sees the evolutionary stage of the shoulder blade, that potential wing.

So may a person, seeking to express his sense of an order hidden behind outer and inner form and colour move from the old ideas of discipline to a new training of imagination through perception.

Some essential overtones in teacher training

R. LISSAU

TRAINING, whether for Steiner or other schools, usually offers academic work in the subject or subjects to be taught, a study of children's physical, psychological and intellectual development, and an introduction to methods. In this perhaps somewhat personal statement, the plea is made to increase the range of such training, a plea based on the assumption fundamental to Rudolf Steiner's approach to education, namely that the most valuable part of any school is its teaching staff.

How can we ensure, as far as it is humanly possible, that the right type of man or woman turns to teaching, and that the wrong type stays away from it? Just what is deemed the "right type" will depend of course, on the spiritual, social and moral assumptions on which the particular school is based. But let us, for the time being, avoid any definition of what the "right type" is.

Let us first turn to the question of motivation. Many people find teaching attractive. The profession has much to offer: relatively long holidays, possibilities for further study, opportunities for widening your horizon by taking a responsible part in local affairs, helping with organized travel. It offers, in other words, constant opportunities for continued growth and responsibility.

But the most important factor is a teacher's social motivation. Professional martyrs are not wanted, but people who at all events realize that fulfilment lies in living with and for others, in ever-changing relationships in contact and not in isolation, in sharing and not in possession, in interaction, in giving and taking.

This should be made clear to prospective teachers at an early stage of their training. You can only give your best to the job of teaching if you can enjoy the true activity of a teacher. If teaching becomes a mere task (however noble) that has to be done, the result in the class is depression, boredom, alienation. So at the beginning there should be this self-examination. Am I ready to shape my work, and partly my life as well, in constant reference to other and younger people?

Such self-examination must go further if the candidate wishes to teach in a Steiner school, and be fully at home there. Can I, he must ask, without being untrue to myself and my experience, look at human existence, and therefore also at childhood, in a way which includes pre-natal existence? Do I see that people

start life with definite intentions which they gradually realize through their heredity, environment, and the people they meet as time goes by? Am I aware that many a man's life is clearly of one piece, as it were, that his psychology and the fate which meets him are complementary, two faces of the same coin?

Another question the prospective candidate must ask himself, or be confronted with by his tutor, is to what extent he is ready to let his professional life impinge on his personal life. This is of particular importance in the case of teaching in a Steiner school, which is no easy option. A teacher's reading will be shaped by the requirements of his class. He must try to acquire new capacities and techniques. He must study the approach of colleagues at schools other than his own. He will find it difficult to disconnect himself completely from his pupils and their problems.

In Steiner's view the teacher has a pastoral responsibility in every single lesson, to sustain which he needs objectivity, discrimination and sensitivity. By objectivity is meant not only finding an approach to any child (however dirty his fingernails) but the possession of that non-condemning attitude which characterizes the good social worker. Only when we have consciously trained ourselves to look at our pupils without the conventional judgements of good and evil shall we learn to fathom the deep (karmic) needs and necessities of the children whom we are privileged to teach.

By discrimination is meant the ability to "read" a child by the way he walks, carries his head, paints, forms his handwriting, etc. By sensitivity is meant the ability to fathom the deeper needs of our pupils, to see that one misdemeanour arises from a wish for firmer guidance, while another is a signal that a child is in the midst of a moral crisis and needs to talk with an adult he trusts.

Waldorf School, Constantia, Capetown, South Africa

This is a School of eleven years' standing, with approximately 250 children up to Class 12, and four Nursery Classes.

We need experienced teachers in the near future for:
**SCIENCE/MATHEMATICS or HISTORY/GEOGRAPHY
IN THE HIGH SCHOOL**

* * *

**A CLASS TEACHER TO TAKE THE NEW CLASS 1 IN
JANUARY, 1971. ALSO ADDITIONAL TEACHERS FOR
EURHYTHMY, MUSIC, BOTHMER GYM/SPORT**

Please write, giving full details and sending names of two people to whom references can be made.

Three neglected polarities

*Breathing in and breathing out; sleeping and waking;
reflection and action.*

EILEEN HUTCHINS

Most teachers-in-training hear a good deal about child behaviour, child-centred education, and man's social responsibilities. Few, however, find that they get enough on man himself. What is man? What is the meaning, if any, of his life? His death?

Most teacher-trainers, moreover, present their themes from the vantage point of their own conclusions. Rarely do they indicate a path by which their students can make their own conclusions through experience. Steiner indicates quite a different approach to the study of man. The student can first learn to observe and understand his own nature.

One immediate activity which we can consider without being too much limited by preconceived notions, is that of our breathing. We can feel the renewed life given by the in-taken breath, and experience the loss of vitality when we are deprived of fresh air. We realize the necessity of a regular interplay.

The rhythm of the drawing in and giving out of the breath is not established at birth. A baby's breathing is an irregular fluttering. With small children any unusual experience can bring a gasp of surprise and a holding back of the breath. Anxiety creates tension that can lead to breathing troubles, such as asthma and bronchitis.

Related to the activity of breathing is the alternation between sleeping and waking. The little child does not sleep and wake in any regular sequence. Only gradually does the wideawake day consciousness alternate with deep sleep. While the infant is only vaguely aware of his surroundings, he has not the same need for long periods of complete unconsciousness.

More acute observation of the activities of waking and sleeping is essential for all who would deal with children. Most of us have from time to time experienced what can happen during sleep. We can go to bed with an unsolved problem, and wake knowing the answer. There is a tradition that weighty decisions should be "slept on" before being put into action. We know that in dreams we become weavers of phantasy. The pleasures or anxieties of our day life appear in all kinds of picture forms. On rare occasions a sleeper can become aware of experiences more inspiring than anything he has known in waking life.

It is just as important for us as teachers to take into account what happens in sleep as what happens in waking consciousness. Normally we tend to concern ourselves only with the events and judgements of the day. We forget that what we and our students think and do while awake is elaborated and developed during the unconsciousness of sleep.

There is yet a third polarity that needs to be considered. Our waking life alternates between the activity of reflection, in which we withdraw from events and look on as observers, and the activity of participation in which we unite ourselves with our surroundings. Participation can bring joy and companionship; reflection can bring a sense of isolation.

Today we have a high standard of physical fitness, but little understanding is shown for the healthy functioning of breathing and sleeping, which are often seriously disturbed by the tempo of modern life.

In consequence many children have great difficulty in concentrating and in remembering. Such weaknesses can largely be overcome in the first years of school life through regular rhythmical activities. Choral recitation, movement to music, developing of form in painting and modelling, all help to bring about a harmonising of the bodily functions. It is rewarding to see how difficulties in breathing and sleeping can gradually disappear and how restless and unconcentrated children become tranquil and poised.

Between nine and twelve years of age, pupils need to hear the stories of the great mythologies, which tell in vast imaginative pictures of the awakening consciousness of man. They express in many forms the tragic loss of the ancient spiritual wisdom, and show how new faculties of thought and courage were acquired by mankind. While developing these themes the teacher can observe how the dream life of his pupils undergoes a change and how they become aware of the inner world of the imagination.

In the upper school pupils need to experience the contrasting conditions of reflection and participation. Study and contemplation withdraw them from active life; practical work brings them into connexion with the world of matter and with their fellows. The need for artistic and manual activities cannot be overstressed. Jung claims that the deepest human need is to bring the inner and the outer man into balance, as ideas have to be justified by facts. Only through an interplay of rejection and action can true thinking emerge and bring our scattered sense impressions into coherent forms.

Into Spring Valley came the six hundred

A youth conference that surprised the local residents.

ALAN HOWARD

SPRING Valley, a residential town some 30 miles north west of New York, was the scene recently of an International Youth Conference on the theme, "Self-development and Social Responsibility". Organized and managed entirely by a group of young people calling themselves the Michael Youth Group, its aim was to explore this theme in the light of Rudolf Steiner's life and work.

Before it began, local residents were distinctly apprehensive of what might happen when the 600 participants from Europe and America descended upon them for 10 days. After all, large numbers of young people massed together anywhere for any purpose are immediately suspect these days. Even the local police were on the alert, and ready to call reinforcements if necessary.

Long before it was over, however, everybody realized that these young people were different, and that social responsibility was really the reason for their meeting. While they were obviously enjoying themselves, as young people always will, they were doing so in a way which no one could take exception to. There was no violence, rowdyism, nudism, drug peddling, nor any more flagrant love-making than has been visible in any quiet country lane since the world began.

Everybody began talking about it. "You must have a wonderful teacher up there," said the local travel agent in course of conversation with one of the conference participants. "Never heard his name before myself, but they tell me he's somebody called Steiner."

"I don't think I shall ever be quite the same person again," said the head caretaker of the public school where the conference was held, when he found that these young people not only did not pull his fixtures off the wall, but even tidied up the classrooms after their discussions. "I would like to get on that stage," said one of the catering staff, "and tell all those kids what a fine bunch they are."

And they're still talking about it. Indeed this outside impression may well be one of the greatest results of the conference, for it was a public object lesson in a well-conducted mass gathering. After all this was America, and even in the quiet area of Spring Valley,

telephone instruments get unaccountably ripped off the walls, and police are constantly cruising around looking for trouble makers.

Naturally the conference did not proceed with 100 per cent smoothness. There were lapses in organization and procedure. There were grumbles, too, but no more than would attend any other event of similar dimension—perhaps much less. How many people for instance, having to wait 20-30 minutes in a long line-up before they could get to the lunch counter, would do or say no more than break softly (yes, softly) into the singing of a *lied* or a national folk song? How many would wind up such a week with nothing more Saturnalian than a candlelight procession to the local swimming hole, and sit around strumming guitars and singing without so much as disturbing the rest of those who were sleeping nearby?

One felt disappointed that it was humanly impossible to know every one of these 600 personally and intimately. One did get to know very many, of course, for wherever one sat at lunch, or strolled in the woods or meadows nearby, one immediately got talking without any formality of introduction. And in a way one did know everyone, for everyone greeted, smiled or waved whenever they met.

But it was a conference, too. The days began at 9 o'clock with singing or eurhythmy for a few minutes, after which the 600 divided up into groups of about 40 or 50 and went off to the various classrooms for seminars on everything from the "Theatre of the Absurd" to "Industry and the Individual". At 10.30 there was coffee, and at 11.00 more seminars (there were 28 on the programme altogether) until 12.30. In the afternoon courses were held in painting, modelling, black and white drawing, eurhythmy, speech, Bothmer gymnastics (also mornings at 7.0), singing and instrumental work. Swimming, walks in the neighbourhood, private discussions, informal seminars and group discussions filled in the intervals.

Every night at 8.30 everybody gathered in the main hall for a lecture by one or other speaker from the various branches of anthroposophy. And what an experience that was for those of us privileged to share it—600 young people listening earnestly and quietly, often in humid heat (for the weather throughout was overall bright and hot), to ideas some of them had never heard before, some of them never even dreamed of. And then the day ending with dancing, or spontaneous music and singing.

Whenever possible full open sessions were held where people were invited to contribute any thoughts they had about the conference itself or its theme. Whatever was said—sometimes criticism, sometimes forthright comments not always in agreement with what had been said in lectures or seminars, often personal experiences

which were moving by their sincerity and earnestness—was received as said. Nobody shouted or harangued; everyone was given a hearing, however difficult his manipulation of the language by reason of nervousness or foreign origin.

There can be no doubt that this conference was an experience for many that will alter their whole way of life and thinking. Friendships were formed, impulses given, life-directions changed, the full result of which will only be felt in years to come, and in places far apart. For they were not only people from Europe and the key points in the United States. They also came from little towns in Alaska, from Colombia, Brazil and Mexico, from Australia and the Far East, from "live-ins" and "love-ins" way-out in every sense, from all kinds of communities.

It was truly international, and youthful; but youthful with a new concept of youth, a concept which one day will and must close the absurdities of the "generation gap". For in the reality of the search for the human spirit there is, and has always been, that which is truly ageless, and he who is devoted to its quest whether he bears a body of 18 years or 80 is forever young.

As one young man put it, when he stood up at the last session to say what he thought of the conference had done for him: "I think that more than anything else it has taught me to love and respect grey hair."

BACK NUMBERS of most issues of this magazine are available at half price (3s. (15p) post free) and can be ordered from **CHILD AND MAN**, 4 Cavendish Avenue, London NW8 9JE.

Summer '70	Pioneer comprehensives
Winter '69	Leadership's changing image
Summer '69	Alienation afire
Winter '68	Art and science
Summer '68	Focus on religion
Winter '67	Sex in balance (<i>out of print</i>)
Summer '67	Creators all
Winter '66	State and Steiner education
Summer '66	Sex and the teenager (<i>out of print</i>)
Winter '65	Teaching machines
Summer '65	Comprehensive education
Winter '64	Growing and learning
Summer '64	The social being of the child

Foundation Year at Emerson College

JOHN DAVY

A FEW MONTHS ago I was visiting a teachers' training college to speak to a group of students. During supper, one of them said: "To be a good teacher, the thing that matters is not what you *know* but what you *are*. We learn a lot here about how to teach—but we don't learn how to become better teachers."

This girl was expressing something that lives in a great number of young people today, and which I think may be at the root of much of the unrest in universities and colleges. Although the liberal ideal of education as a process of nurturing and maturing all the capacities of each individual is often acknowledged in this country as a desirable aim, the actual experience of education is for many people an accumulation of knowledge and skills, useful and necessary perhaps, but separate and unrelated to the real inner needs of the human being.

In recent years, this situation has been understood to some extent, in relation to the education of children. The work of Jean Piaget has become influential, and has led to efforts to match teaching methods and the curriculum to the psychological situation of the child at different stages of development. But it plays little part in the education of adults, for the simple reason that physical, and therefore psychological development is commonly held to be essentially complete by the age of 21. From then on, the person may accumulate more knowledge, wealth, skills of various kinds. But there is no real concept of further *inner* development, and there cannot be as long as the essential personality is regarded as the product of environmental influences working on an inherited constitution.

Well before Piaget, Rudolf Steiner had inaugurated an education rooted in an understanding of child development. But there are also in his work the seeds of a revolution in adult education. For he regarded childhood and youth as a long process of birth, during which the true individuality, which is of a purely spiritual nature, gradually takes hold of its physical vehicle. Parents and school-teachers are concerned to help this incarnation process. But at 21, the education of the ego, of the essential person, has scarcely begun, for it is only just born. At this time, the individual begins to have a more definite sense of his or her identity compared with the uncertainties of adolescence. But it is a very germinal experience. And the true schooling of the ego is the rest of human life.

In the common thought of our time, an individual's biography

is usually held to be shaped by his education and inherited constitution, coupled with a variety of chance events which happen to him. But for Steiner, a biography is an expression of a destiny, shaped from a previous incarnation, offering each human being the possibility of growth and development through the encounters and events of his whole life—encounters which belong to him just as much or more than his body or his talents.

When a young adult asks how to "become a better teacher", she is asking how to find a path of development which she can follow through life as she finds, and is found by, her destiny. Without such a sense of purpose and meaning, knowledge and skills can seem mere luggage. But every educator knows the power and vigour with which individuals can acquire the skills they need once they have discovered their true direction.

It is in this context that the Foundation Year at Emerson College¹ is developing. Students come from all over the world, mainly from the English-speaking countries. The largest group is in the mid-twenties, but there is always a proportion of older students, including, quite often, married couples. Some come knowing that they intend to go on to more specialized training; the college incorporates a school of education for intending teachers, and a school of biodynamic agriculture and earth sciences for those intending to work in some connexion with the land. There are also opportunities for more advanced work in the arts. Other students depart after the Foundation Year, for training in eurhythm, curative education, etc., at other centres. But many come with no preformed decisions of this kind, and find the year a new direction for their lives.

The uniting element for this diversity is anthroposophy², which Steiner described as "a path of knowledge which would lead the spiritual in man to the spiritual in the universe". The word "path" is important, for Steiner was not concerned to impart a doctrine, but to describe his own spiritual research, and he wished each person to test what he had to say against their own experience of life.

A "path" of knowledge is also rather different from a "body" of knowledge. A body of knowledge is a mere corpse unless the individual can breathe his own life into it. Many students emerge from the academic courses of today with such corpses draped over their shoulders. But a path implies a journey. The fairy tale heroes who set out to seek their fortunes pass through many experiences and adventures. They arrive at their destinations not burdened, but strengthened and richer in experience, having been called upon to exercise their whole being on the way. Thus the Foundation Year at Emerson College might be formally described as a year of introduction to anthroposophy. But it is conceived more as a

journey of exploration and discovery, and each year tends to evolve its own distinct character as a different company of people sets out.

The work is deliberately broad and many-sided, and includes lecture courses, seminars, practice in the arts and crafts, and practical work on the farm, garden, and round the house. Most domestic work—cleaning, preparing vegetables, washing up, maintenance—is organized by the students themselves.

Studies are centred on the nature of man, his history (particularly as reflected in art and literature, which mirror the evolution of human consciousness), his relationship to the earth and the kingdoms of nature, the growing struggle in the twentieth century for a renewal of human life and culture. Arts and sciences are explored not as separate “cultures”, but as expressions of the scientist and the artist who live in every human being. The mineral, plant and animal kingdoms are approached phenomenologically, to begin with, for we find meaning in nature when the imagination is awakened by the phenomena. (This is not to minimize the importance of the more familiar analytical disciplines which dominate conventional scientific training, but such training is available elsewhere, and the college does not set out, in the Foundation Year, to provide a substitute for this.)

In the arts, students are encouraged to explore the objective properties of forms, materials, colours, in clay, stone, wood, water-colours, through a variety of exercises. In the crafts, students can follow the whole process by which a fabric arises through spinning, weaving and dyeing, or a piece of pottery through the preparation of clay, shaping and forming, glazing and firing. In such exercises, the student discovers much not only about nature but about himself as a creative being.

In a technological age, many people live the year round largely isolated from the seasons of nature. The college has the good fortune to own a beautiful hillside property in Forest Row, Sussex, with an adjoining farm, and the work in farm and garden brings an immediate and practical experience of the rhythms of the seasons. Within the seasons fall the traditional Christian festivals—Christmas, Easter, Whitsun. Traditional ways of celebrating these seasons are increasingly meaningless for many modern adults. But they offer a challenge to discover what they offer for today, related as they are to the meaning of human birth, of death and the overcoming of death, and the forming of new human community.

This is not the place to describe what Steiner had to say about Christ, but he saw the Incarnation as the central transforming event of human evolution, the consequences of which form the reality within which all human beings on earth now live. Here again, this cannot be a doctrine, but a challenge to our own

questions and experience. In this spirit, the festival seasons are brought into the college year.

The ultimate value of a year of this kind can only be judged by those who experience it. And they can probably only come to a full judgement later in life when they look back. But all the signs are that the year meets a need. The college has grown rapidly, from 12 to 132 students in eight years. There were considerably more applications this year than could be accepted.

The year has led, for many individuals, to new life decisions of major importance. It has proved an invaluable, often essential preparation for more specialized training of various kinds. It has given many students a new impulse to return to universities or other training centres to take up new courses of study, or to complete work begun earlier. I hope and believe that these are outer signs that the Foundation Year can help those who come to find their true path, and that it meets to some degree the need behind the remark of the student teacher I quoted at the beginning of this article.

1 A full prospectus and further information may be obtained from The Secretary, Emerson College, Forest Row, Sussex (tel. 034282-2238).

2 Anthroposophy (wisdom of man) is the word Rudolf Steiner chose to describe the spirit of what he was trying to embody in his lectures, books, and many practical activities.

“I have great faith in the wider diffusion of education so long as it is not emasculated in accordance with the views of some of our modern sages who would have religion, philosophy and even history excluded from its curriculum. If it is an education cultivating *the whole nature of man* it will vindicate the wisdom of our ancestors as well as proclaim the march of intellect, and will recognise reverence as the herald of all true progress”.

—Sir Henry Doulton, by Edmund Gosse,
edited by Desmond Eyles, published by Hutchinson & Co.

Astronomy at the crossroads

In observing the stars the human eye still has its uses.

JOHN MEEKS

LAST summer I had occasion to visit one of the world's leading observatories under rather unusual circumstances. Somewhat to my consternation I found myself to be the only young person in a large group of elderly gentlemen, who had evidently come from a retirement home. They received the standard hour-long lecture and tour with unmoved, uncomprehending countenances, and only now and then broke out into almost boyish amazement at the sight of yet another colossal telescope and instrument panel. It was obvious from the beginning that the majority of them were unable to grasp scientific subtleties, yet they were being subjected to a memorized commentary on the instruments and their functions, in which no attempt was made to bridge the gap of educational background.

On one occasion, after the guide had finished a particularly abstruse explanation, an old gentleman with a speech defect and a burning question struggled to make himself understood. "Where do you look through?" he asked. The answer was devastatingly honest. The guide explained that astronomers today are not primarily interested in looking through telescopes. This would be far too laborious and tedious, and so the task has been taken over by sensitive photographic plates and spectroscopes, whose data is then fed into computers. These then turn out complicated charts and graphs, which it is the astronomers job to analyse and interpret.

Surely, I could not help feeling, both the astronomer and his captive audience were lost, groping in the darkness, and utterly remote from any understanding either of each other or of the true nature of the stars. I felt that I had before me, in a somewhat dramatized and exaggerated way, the very dilemma of modern man as he is confronted by the increasingly specialized branches of modern science. The essential paradox involved can, I think, be put in roughly the following way.

On the one hand, modern science entreats us to base our knowledge on experience. Yet experience in this context is defined as *quantitative* experience, which means that sense data must be reduced as quickly as possible to number, weight and measure, and only then make any claim to objectivity. The specific tech-

niques of reducing phenomena to quantities have by now become so complicated that one human being can really master them in only a small field. The general public must accept on authority not only the validity of the techniques, but the conclusions derived from them as well.

Science thus comes quickly into the position of claiming a kind of divine authority, which often must be accepted in *defiance* of ordinary experience or common sense. The astronomer, in speaking of the evolution of stars, would naturally expect to be believed unquestioningly by the old gentlemen, for he has the authority and they have not.

Man, on the other hand, has not always depended upon blind authority for his knowledge. In ancient times, long before anyone doubted that the earth was the centre of the universe, there was no need whatever for men to be told that spiritual beings inhabited the visible heavens. This was an immediate and direct experience. Nor were the cycles and rhythms of the stars regarded as something to be approached with impartial objectivity. For just as the cycles of time on the earth were seen to depend on the celestial movements, so too were the more subtle rhythms of organic growth brought into relationship with the planets and stars.

The heavens were looked up to in reverence, as to the macrocosm of which man the microcosm was but a reflection. The harmony of the spheres was the prototype of all harmony on earth. Man stood quite naturally in the centre, completely without intellectual arrogance. He looked into the widths of space that lay all around him, in every direction, and he saw there his own image.

But man's relationship to the stars was by no means a free one, for he found himself thoroughly involved in the celestial events, and he could in no way tear himself loose from them. He felt his destiny and his very being intricately bound up with them, and therefore had no possibility of establishing an objective distance from them. They were the web into which his life was woven, and at the same time a shelter and a protection. Ultimately, the heavens were regarded as the realm from whose womb man had descended to the earth, and to which he would ascend again after death.

Today we have lost this connexion. We now hardly know the stars at all, so busy are we with the concerns of the earth. Thomas Carlyle protested this state of affairs in a complaint which might become an almost universal lament of mankind: "Why did not somebody teach me the constellations, and make me at home in the starry heavens, which are always overhead, and which I don't half know to this day?" Steiner has expressed our task in this respect most beautifully in a verse dedicated to his wife:

The stars spake once to man.
 It is world-destiny
 That they are silent now.
 To be aware of the silence
 Can become pain for earthly man.
 But in the deepening silence
 There grows and ripens
 What man speaks to the stars.

Steiner is speaking here not merely of our conscious relation to the stars, but of the whole sphere of our free moral actions. Unless man knows the stars in a meaningful and reverent way, all that he may say to them in other spheres of life can only be imperfectly heard. And if we would know the stars as they truly are, we must listen to the testimony that arises out of higher faculties than the intellect alone. Wordsworth made no concessions to modern science when he wrote:

The stars are mansions built by nature's hand,
 And, haply, there the spirits of the blest
 Dwell clothed in radiance, their immortal vest.

Indeed, to men of ancient times, the heavens were by no means empty, but were the dwelling-place of beings, divine and mythological, whose destinies were inextricably intertwined with those of men. Looking up to the starry constellations, men saw not individual points of light, as we do today, but vast and mighty imaginations of the beings who actually stood behind these constellations. We can go so far as to say that the spaces between the stars, which we normally conceive of today as empty, were the ground upon which these imaginations could arise. They were therefore imbued with a content and vitality to which man felt himself to be immediately related.

Even today, insofar as we recognize a constellation, its character derives not so much from the stars themselves as from the dynamics of the space that lies between them. To a sensitive observer, this space is very far from being empty, for it is the field upon which form arises in the configuration of the stars. And if we live long enough with the constellations in this way, we may begin to recognize in them something like the archetypes of form on earth, for in a certain sense, the heavens reveal every possibility of form as we know it. This applies not only to the static form of the fixed constellations, but also to the dynamic form revealed in the rhythms of the planets against this fixed background.

Ultimately we must realize that the harmony and beauty of the celestial movements do not become any the less for all the claims of modern scientific theory that they are illusory because "merely

seen from the earth's point of view". If man would again establish a direct connexion with the stars, he must first of all have the good will to accept as meaningful what his senses actually perceive.

As soon as we desire to project ourselves away from the earth, in order to follow the planetary movements "objectively", we are cutting ourselves off, at the same time, from that which is meaningful to the earth and the earth alone. What radiates down to the earth from the sun, the moon, the planets and the fixed stars is indeed the foundation of all life as we know it.

The astronomy of the future will have to work out of this awareness. We must come gradually to recognize that without a knowledge of the constellations and planets, and of their configurations and movements as seen from the earth, we cannot attain to our full stature as human beings. We may discover too, even in so elementary a study as learning to understand the phases of the moon, that a new quality of thinking is required, which is at first unfamiliar and difficult. We must learn not to imagine the phenomena into a manageably small scale, but rather to reach right out to the phenomena themselves with our imagination.

To conceive in this way of the celestial movements as they take place all around us expands our thinking in a very real sense to the widths of space, and brings us near to what Steiner describes as "sense-free thinking". To encourage such thinking in our schools is to plant the seed for a greater degree of grace and mobility of thought in later life.

* * *

"Some exclusively human drives like 'self-actualization' seem to have no physiological basis whatever."

—David Cohen, in a review of M. D. Vernon's *Human Motivation* (*Times Educational Supplement*, 14 Nov. '69).

* * *

"Science is the poetry of the intellect and poetry the science of the heart's affections."

—Lawrence Durrell: *Balthazar*

A curriculum in search of a culture

JAMES HEMMING

NEVER before has curriculum development been so lively and active around the world. Something has slipped, something is missing, and the efforts to catch up and put right are taking many forms: integrated studies, humanities, initiation courses, contemporary studies, general studies, the new social studies not to mention the various efforts to broaden specialist subjects.

The stimulus for all this activity is complex. It is not just that pupils are increasingly restless—and teachers increasingly bored—with the perpetuation of the academic grind. Nor is it only that we are moving—even in the “hard” sciences—out of an era of intense analysis towards a study of synthesis: reality is more than bits, it is also interactions. Nor, again, is it only the awakening awareness of the waste and inefficiency inseparable from the subjects-in-pigeon-holes brand of education; subjects should *reinforce* one another, not exist totally within impermeable membranes, like food in a fridge, wrapped to avoid the intermingling of flavours.

It is also that minds in compartments are not a good fit to the changing, participant modern world. “We ought”, said Sir Leon Bagrit, in his Reith lectures of six years ago, “to be making a determined effort to produce better balanced people”. That, too, is a primary concern of educators. In total it adds up to a high stimulus for change.

But change needs an organizing point, a sense of direction, or one may get caught up in an indigestible, conflicting mass of change. What is the focus of educational change to be? The social role of education, we are told, is to preserve and enrich our culture. There is also the developmental role—to foster personal potentialities and growth so that the individual may interact formatively and creatively with his society and his world. It is exactly here that we run into a major snag. The curriculum is, as it were, searching for a centre at the very time when our civilization itself lacks one, as Sir Kenneth Clark and others have recently pointed out. A curriculum in search of a culture is unlikely to focus very effectively on anything until something significant is found to fill the gap.

Instead of a valid centre we have, at present, a number of pseudo-centres. You might call our civilization economics centred, or efficiency centred, or meritocracy centred. But economics, efficiency, and meritocracy have no civilizing force of themselves, as Japan, the U.S.S.R. and America are painfully finding out in

their various ways. Nor will standards of academic excellence serve by themselves, because a culture must be experienced by all its members if it is to have social coherence and continuity. Nor, of course, can a centre of conformity, whether religious or political, any longer be the answer—a modern culture needs to be both well-founded and flexible.

The structure of a modern culture depends on a framework of concepts, values and information held in common. When we ask from what the concepts, values and information are to be derived, there seems to be only one answer for an open, plural society—man himself: his nature, his potentialities, his aspirations, his responsibility for himself and others, and his capacity to improve or destroy his planetary habitat. This conclusion is equally logical whether we see the ultimate origin of things as a well-defined personal God, a vague, numinous *élan vital*, or the unknown.

Some of this may seem a long way from the brass tacks of curriculum development, but it is really the heart of the matter. Our open, democratic culture, if it is not to fragment into chaos, needs a common ground which *all* children, through the processes of education, can come to share in and understand, not as something imposed but as something experienced.

What is involved in practice? Mainly a profound change from traditional thinking, not so much in content as in orientation, by relating *all* curriculum content to the strivings and responsibilities of men, and motivating study through the interest and excitement of the human struggle. The curriculum can then bring home to every child the simple, important, self-enhancing and socially illuminating message: you are a thinking, involved participant in the life of the world. That, above all, is the antidote to the egocentricity, isolation and alienation, that are the outcomes of a civilisation that has lost its centre and sense of direction. We need man at the centre if we are to give our children a sense of dignity and confidence as people. Today we leave hosts of them just lost.

A man-centred curriculum involves three main elements: a core, which all share: specialisms that grow from the core and are rooted in it; and plenty of contemporary relevance, so that the experience of life itself reinforces what is encountered in the curriculum.

A core course is a well-known idea in education. The difference I suggest is that all subjects should be related to the centre, and to one another, in terms of their specifically human relevance. English becomes the study of man as communicator; mathematics, the study of how man calculates. History is the story of mankind; geography is about man's habitat, science describes man's painstaking exploration of his environment; religion is concerned with

man's relation to the eternal; the arts disclose human depth and creativity.

Every subject, or section, of the core has two educational roles. It has its intrinsic structure and concepts through which the mind of the learner is enriched and extended. It also helps develop the structure and concepts of the core as a whole. These unifying concepts are essentially human: that people matter, that men everywhere have similar needs but that they seek to satisfy them in a variety of ways; that people and nations are interdependent; that co-operation is the method of achieving common aims; that man is inescapably taking part in the evolution of a constantly changing world; that people develop as persons not by themselves but in relations with others; that we have to think if we are to make decisions about our own lives and the lives of others. It is the humanization of all subjects which knits up the fabric of education into a coherent whole.

Such humanizing concepts, clothed with the information relevant to them, provide the basic structure for a common culture. As Professor Jerome Bruner has put it: "A curriculum ought to be built around the great issues, principles and values that a society deems worthy of the continual concern of its members." (*The Process of Education*, Random House, 1960, p.52). He also points out that there is no intelligence bar to participating in a culture so conceived.

The criteria for specialisms, as parts of a man-centred curriculum, are that they shall be so set in a personal and social context, that they are recognized and experienced as expansions of the core, and that they reinforce one another by virtue of their relationship to the life of man in terms of the integrative concepts of the whole curriculum. Once we enrich a "hard" specialty like physics with its social and personal correlates it slips naturally into the man-centred curriculum and gains in educative power by doing so.

A question on the principles of the dynamo, for example, is merely a test of memory, as distinct from the penetration of such a question as: "Evaluate the discoveries in physics of Michael Faraday and assess their impact on their development of industrialization in the nineteenth century." If all specialist study, and every specialist examination paper, included a balance of social relevance, the incentive for "narrowly specialist" teaching would disappear and the imaginative specialist teachers would be set free to educate.

A man-centred curriculum is not only a means to unification and culture transmission; it also clears up many other matters with which education is concerned today. It encourages both linear and lateral (intuitive) thinking; it nourishes both convergent and

divergent minds; it irons out the general v. specialist and the academic v. non-academic conflicts, and it resolves the difficulty over whether education should be child-centred or orientated to the needs of society—a curriculum that is child-centred in motivation and man-centred in content satisfies both criteria at once.

Much of recent curriculum development has been man-centred. But even the boldest innovations so far have fallen short of what seems appropriate to our times. After all, enhancing human understanding and the quality of human life is what education should be about. We can best aim to succeed in that if we relate all that we teach to man. In a mechanized, automated, depersonalized era this becomes all the more important. We have a civilization to rescue as well as a curriculum to renovate.

(Reproduced by kind permission from *The Times Educational Supplement*)



THERAPEUTIC PREPARATIONS

OILS FOR MASSAGE

ELIXIRS

prepared at the Wala Laboratories, Eckwälden, Germany.

Distributed in the U.K. by:

THE BRITISH WELEDA COMPANY LIMITED

LITTLEHURST · EAST GRINSTEAD · SUSSEX

Innocence in a fallen world

Seven to twelve is the heart of childhood.

WALDORF CLASS TEACHER

MANKIND as a spiritual being has “fallen” deeply into matter and materialistic ideals; so deeply that he may not have much longer to decide whether he shall pull out of it into his proper evolution, or whether, as Rudolf Steiner constantly warned, he shall fall yet deeper.

Ever since the steam engine was invented it seems as though a genius has been placing at our disposal, one after the other, secrets of nature which had lain hidden since the beginning of Creation, so that we have become absorbed by material progress. At the same time the authoritarian morality which at least gave a certain cohesion to society, and held the animal in us at bay, has begun to give way; and we are faced, under the guise of the “free” expression of individuality, with a licence hitherto unknown.

We stand before a caricature of ourselves as animal on the one hand, and machine on the other; and before a future where our children may have nothing to gather but the fruits of a misinterpreted natural science, and a misdirected technology.

What can save us? We are animalistic in our instinctive nature and dare not ignore it; our technology has won for us untold benefits which we dare not abandon. What can restore and promote our essential *human* nature?

There is one answer—education, but it must be an education inspired by and founded on the spirit of man. The old ideal of accumulating more and more knowledge, coupled with the fond belief that every child can get his doctorate if only we can find the right technique, just will not do any longer. Our ideal now must be to discover and promote the essentially human in all men everywhere.

This is not, fortunately, something one has to invent, to conjure forth out of nothing, something man is naturally indisposed to, so that he has to be made to fit into it like an ill-fitting garment. It is man in reality, so much so that it already shines forth as a gift of grace in our children—particularly in children between the ages of seven and 12, if only we have the eyes to see it. It is the *innocence* we associate with young children.

But let us be clear what we mean by innocence. We must not take this word sentimentally. It does not mean that children of this age can do no wrong. On the contrary, as any teacher or parent knows, they can do plenty. *But it is a different kind of wrong from*

what can appear later. It lacks the cleverness and subtle forethought, the guilefulness, that can come then. It is more spontaneous and naive.

Note, for example, the difference in the way children *misbehave* before and after puberty. Puberty is a tremendous change in the life of young children. It is at this time that nature begins to stamp them finally and completely as man or woman, male or female. From now on their sex becomes a major determinant in their life.

Granted, children are quite clearly male or female even before puberty. But the overriding force of the sex characteristics has not yet fully descended upon them. They enjoy a period of comparative calm. They show forth the native humanness of their personalities, for what makes a man or woman *human* is not sex, but the individual human spirit which shines through the sex, which is more than mere sex, and which in a certain sense is sexless.

It is this human spirit which alone can control and direct the animal facet of sex and all that belongs to it. It is what shines out so warmly in children from the age of seven, when formal schooling begins in a Waldorf school, to the age of 12.

Any class teacher will be able to recall innumerable examples of what I mean. Witness, for instance, the spontaneous joyousness of children at this time; their strong social sense; their willingness to sort out their differences and start again as if nothing had happened; their susceptibility to humour; their confidence and loyalty; their immunity to the solemnity of education (unless parents and teachers nag them to get on in the world); and the seriousness with which some profound consideration will absorb their minds.

Formal schooling begins for most children at the age of six or seven, and with it the introduction to the world of knowledge. Now knowledge, let us face it, can be the most *inhuman* thing in the world, but it must *not* be inhuman for these children. It must and should and can be the most enlivening, humanizing gift that the adult world has to offer to childhood, and it is just this that the class teacher has to try to bring, and for which the impulse of Waldorf education stands.

It is, of course, of fundamental importance to realize what knowledge really is. It is not a *thing* existing somewhere “out there”, which by one means or another we have to get into the children’s heads. That is just information, facts. Real knowledge is a living relationship with the world around us, and it is this relationship that the class teacher has to stimulate.

This is the *art* of education, and is far more in the heart of the teacher than in his head. It is his own human relationship with everything that he has to share with the children, that it may quicken and vibrate with their own life, and be a nourishment on which their life may feed.

Comment

IT is unusual for us to comment on a change of government, for two reasons. Firstly, Steiner schools are bound to no particular party; as independent schools they are likely to thrive better under the one party, and as comprehensive schools better under the other. Secondly, we deplore the fact that party politics play into education, which we believe could easily organize, though not finance, itself. If this time we make an exception it is because of the human standing of the former Secretary of State for Education and Science, Mr. Edward Short. We shall not soon find in this office a man who combines an understanding of the realities of teaching with a reforming zeal that springs from a liberal, humane, and deeply Christian conviction. He realized as few people do that education is the education of man.

* * *

THE proposals for new school-leaving and university entrance examinations, to which we devoted space in our last issue, met with so much opposition that they have now been withdrawn. One argument brought against them is that they would increase the number of examinations which a pupil would have to take. Some of the other points against were of a more trivial and rather technical nature in defence of the status quo. The next step will probably be to make a few changes and leave things at that. It would be far better to go on with the present system more or less as it is, and meanwhile investigate a few fundamental questions. Do we want a school-leaving or a university entrance examination? What importance have examination qualifications for the future bank clerk, architect or engineer? Are they a sine qua non, without which schools could not exist? Are they indicators of future academic performance? Do they encourage better work in the sixth form? Are they destructive of good teaching?

* * *

EVIDENCE that A-level results are unreliable as indicators of success at university is mounting. Comment has more than

once referred to the work of Alan Iliff of Keele which suggested as much. His findings are now reinforced by Douglas Bagg of the University of Manchester Institute of Science and Technology in a study published in *Nature*. Lord Bowden, the principal of the institute, is quoted by the *Guardian* (18.2.70) as saying that Bagg's results suggest that the whole academic machine, which is based on a series of examinations, is wrongly founded, and throw grave doubts on the value of examinations for selection purposes. Is it too much to ask that the two bodies concerned with the future of school examinations take such findings seriously, and commission similar investigations in a number of selected professions for which a university training is not essential?

* * *

SUCH studies, however, cannot be finished by this Christmas, when the new proposals are likely to be announced. Dame Muriel Stewart, chairman of the Schools Council, has promised that they will be based on three principles: the curriculum will be broader than before, there will be less specialization, and young people will be able to make decisions concerning their careers, and therefore their examination subjects, as late as possible. This is good as far as it goes, but it does not go far enough. Not only have we no real evidence of the value and function of examinations or of the necessity of dividing life into subjects unrelated to each other, but it is also unlikely that in so short a time a way will have been found to prevent elitist and narrowly academic schools from aborting the liberal principles of any reform.

* * *

KES is an outstandingly good film, and contains a definite educational message. The *Guardian* (18.7.70) carried an interview with Barry Hines, author of *Kestrel for a Knave*, the book on which the film is based. Hines is a miner's son, an instructor in physical education, and the product of a school that had academic but little educational value. "The function of a school," he said, "is to realize the potential that all kids have, and to make them happy. To fit the curriculum to them instead of the other way round. At the moment we just condition kids for their role in a competitive society." So he wanted to show in his book that "these kids can do something which is in fact very skilful." As a boy his own brother had once trained a kestrel.

WHAT has become of the poor I.Q., the darling of the thirties and forties? Under attack from all sides, it has found a stout-hearted defender in Professor Eysenck who is not prepared to give ground. The argument proceeds on more than one line. Facts and statistics are, of course, in the forefront. But lately the question has been subject to semantic analysis, and here, it seems, a breakthrough could be made. The question, as put by J. P. White of the University of London Institute of Education, is what we mean by intelligence "being determined". Do we mean that there is a predetermined level of intelligence beyond which a man is unable to develop? If so, then the claim is surely unverifiable. Who is to define the upper limits of Wittgenstein's "power of thinking"? And even if we could prove such a ceiling exists, how could we show that with different parents, a different education and a different social environment, this ceiling would have been the same? As our friends in curative education have shown repeatedly, the concept of measurable intelligence becomes the more meaningful the less intelligence there is to be measured, but even here predictions about the standard an adult may achieve have been unreliable.

R. L.

The Golden Blade

— 1971 —

The Earth as being with Life, Soul and Spirit

Wisdom and the Life of the Earth	Rudolf Steiner
Can Farming save European Civilisation?	John Davy
Animal Welfare in Britain	Rolf Gardiner
East Africa in a Changing World	Peter Henry Reeve
Verse	John Soper
The Australian Continent	Owen Barfield
A Note on Albrecht Dürer	Robert Williams
North America under a Light Sky	Catherine de Bruyne
Nature Spirits	Marjorie Spock
Transformation of Light	F. H. Julius
	Walter Buhler

Edited by Adam Bittleston

Price 15s. (75p) or 16s. (80p) post free, from Rudolf Steiner Bookshop, 35 Park Road, London NW1, or Rudolf Steiner Bookshop, 38 Museum Street, London WC1. U.S.A. Distributors: Anthroposophic Press, Inc., 211 Madison Avenue, New York, NY 10016.

Book Reviews

The Involved Man: Action and Reflection in the Life of a Teacher. By Kenneth C. Barnes. George Allen and Unwin. 42s.

WETHERBY lies in the centre of the triangle formed by York, Leeds and Harrogate, and it was there that in 1940 Kenneth and Frances Barnes founded Wennington, a co-educational boarding school. He was a scientist by outlook and training, both were members of the Society of Friends. The venture was successful and soon many local authorities placed there some of their charges who for one reason or another needed a boarding education. Other pupils were, of course, paid for privately.

The Involved Man consists of a number of Mr. Barnes' articles, addresses and broadcasts, which arose out of particular situations and challenges. But the resulting lack of continuity is amply compensated for by its immediacy of experience. The subjects of Mr. Barnes' reflections are not unfamiliar to Steiner teachers: the contemplative and the involved man; science and religion; the living Christ; the aridity of a moral, as opposed to a religious,

approach; questions of punishment; necessary and unnecessary discipline at school; the role of the imagination; the need for a practical approach, as against the merely academic approach of orthodox grammar schools.

It is a joy to find so much common ground, but nevertheless there is also a real gap. Perhaps it is only a question of style. The diction is forceful, even somewhat dogmatic—very surprising in a Quaker. Or is it that Kenneth Barnes is almost too sure about all the questions he touches on? Compared to A. S. Neill, there is a stronger will, perhaps even a clearer brain, but the reader does not feel the same burning love for each individual child. Only someone who had seen Wennington in action could decide whether this is due to Mr. Barnes' whole approach or whether it is only his scientific outlook which stands between him and the reader.

R.L.

Creative Toy-making. By Alice Gorge. Ward Lock Ltd. 18s.

THIS attractive book is the result of Alice Gorge's many years' work with students. It is written especially for the novice and describes simply each stage in the making of artistic soft toys. It encourages all who are interested in young children to have confidence in their own creative

abilities and shows how beautiful effects can be gained with the most primitive materials.

It is more than a mere guide to toy-making. The author is concerned with the true function of a toy. The small child needs free play for his phantasy and the sophisticated imitations of

mechanical objects, so popular today, cripple his creative powers. We are shown here many simple examples of animals and dolls which in their very colour and form belong to the realm of fairy tales.

There are two slight errors in the text which may confuse the

beginner. The ball sections on page 14 are wrongly labelled. In the diagrams of useful stitches, the needle is more than once placed in a position which (though making an attractive sketch) is not correct for the taking of the next stitch.

Nursery Schools for All. By Jill and Pendarell Kent. Ward Lock Educational. 40s.

THE AUTHORS of this comprehensive guide to nursery education started their own nursery school when they could not find one for their own children. They therefore know all the problems facing would-be organizers of play groups and nursery schools, and the legal, financial and administrative difficulties which must be overcome. They also have practical experience of dealing with parents and young children and they write with sympathy and insight about the introduction of children to nursery school.

The first part of the book deals with the history of nursery education in Britain, and shows convincingly the need for pre-school education—for long the Cinderella of our educational

system. But although the parts played by Owen, Froebel, Pestalozzi, Montessori and the McMillans are dealt with, there is no mention of Rudolf Steiner.

For the present writer, it is this lack which reduces the value of an otherwise excellent handbook. Activities and methods are described as suitable for nursery children, which Steiner schools would use only in class I and II. The principle of imitation, while touched on, is apparently not realized as being fundamental. The "need for stimulation" recurs frequently, but the even greater need of the little child for quiet, unhurried unfolding is not mentioned.

D.W.D.

"He who has science and art has also religion; he who has neither, let him keep religion."

—Goethe

* * *

"All political systems are on the way out."

—A. L. Guthrie: quoted *Newsweek*, 24 September '69.

NOTES ON OUR CONTRIBUTORS

John Davy. Educated at Abbotsholme and Michael Hall School. Graduated in Zoology at Trinity College, Cambridge. After working in Germany, including a year at Freiburg University, was Science Correspondent of *The Observer* 1954-1969. Now Deputy Principal of Emerson College. Married, with four children; lives at Forest Row, Sussex.

Francis Edmunds has lectured in the five continents, and taught in three. His teaching experience ranges from the elementary school years, through high school to teacher training and adult education. Before joining Michael Hall School, in 1932, he had taught for three years at the Friends' School, Brummana, Lebanon, and for two years at the International School, Geneva. Left Michael Hall in 1960, having been a class teacher and a specialist teacher for science and religion. Founded Emerson College in 1962. From an initial enrolment of 12 students, the work has grown to over 130 this current year, comprising members of 16 nations. Emerson College's School of Education has sent out teachers to all the Steiner schools in Britain, and to Canada, the United States, Australia, New Zealand, South Africa, various countries in Europe, and most recently to India. Author of *Rudolf Steiner Education—the Waldorf Impulse*.

John Meeks, M.A. Studied German language and literature in the United States and Canada. Became interested in astronomy while studying at Emerson College, and led an astronomy study group there. Is now an assistant staff member of the college, and supply teacher to various Waldorf schools.

Anne Stockton. Painter. Has exhibited in New York, Connecticut, New Mexico, Maine, and the Goetheanum in Switzerland. Now teaching painting at Emerson College in Sussex and giving art therapy at Chelwood Gate Nursing Home.

Geoffrey Wansell. Reporter with *The Times*.

**LIST OF STEINER (WALDORF)
PRIMARY-SECONDARY COMPREHENSIVE SCHOOLS**

AUSTRALIA

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

CANADA

Toronto Waldorf School, 1087 Lillian Street, Willowdale, Ontario.
Waldorf Kindergarten, Keith Road 4390, West Vancouver, B.C.

GREAT BRITAIN

Michael Hall, Forest Row, Sussex.
Wynstones School, Whaddon, Gloucester.
Michael House School, Ilkeston, Derbyshire.
Elmfield School, Stourbridge, Warks.
The New School, Kings Langley, Herts.
Rudolf Steiner School, 38 Colinton Road, Edinburgh 10.

NEW ZEALAND

Queenswood Rudolf Steiner School, Nelson St., Hastings.
Rudolf Steiner School, Havelock North, Hawkes Bay.

SOUTH AFRICA

Michael Oak School, Marlow Road, Kenilworth, Cape Town.
Waldorf School, Spaanschemat River Road, Constantia, C.P.
Waldorf School, 28 Oxford Road, Parktown, Johannesburg.

UNITED STATES OF AMERICA

Rudolf Steiner School, 15 East 79th Street, New York.
Waldorf School, Adelphi College, Garden City, New York.
Green Meadow School, Threefold Farm, Hungry Hollow Road,
Spring Valley, N.Y.
Kimberton Farms School, Phoenixville, R.D.2, Penn.
Highland Hall, 17100 Superior Street, Northridge, Calif. 91324.
Waldorf School, 3600 Fair Oaks Boulevard, Sacramento 25.
High Mowing School, Wilton, New Hampshire.
Detroit Waldorf School, 2550 Burns, Detroit, Mich.
Mohala Pua School, 350 Ulua St., Honolulu 16, Hawaii.

AUSTRIA

Rudolf Steiner Schule, A1120 Karl-Löwe-Gasse 20, Vienna 12.

ARGENTINE

Colegio Rudolf Steiner, Warnes 1322, Florida, Buenos Aires.
Colegio St. Jean, Calle Baunes 2316, Buenos Aires.

BELGIUM

De Vrije School, Charlottalei 29, Antwerp.

BRAZIL

Escole Higienopolis, Rua Job Lane, 341, Sao Paulo.

DENMARK

Rudolf Steiner Skolen, Strandvejen 102, Aarhus.
Vidar Skolen, Brogardsvej 49, Gentofte, Copenhagen.

FINLAND

Rudolf Steiner Koulu, Lentikuusentie 6, Helsinki.

FRANCE

Ecole Perceval, 5 Avenue d'Eprémesnil, Châtou, S. & O.
Ecole Rudolf Steiner, 22bis Rue d'Alésia, Paris 14e.
Ecole Libre St. Michel, 67 Rt. des Romains, Strasbourg.

GERMANY

Freie Waldorfschule, 3034 Benefeld üb. Walsrode/Hann.
Rudolf Steiner Schule, Auf dem Grat 3, 1 Berlin 33.
Rudolf Steiner Schule, Hauptstr. 238, 463 Bochum.
Freie Waldorfschule, Holler Allee 22, 28 Bremen.
Freie Waldorfschule, 7061 Engelburg üb. Schorndorf, Würt.
Freie Waldorfschule, Friedlebenstr. 52 6 Frankfurt.
Freie Waldorfschule, Holbeinstr. 7, Freiburg 78.
Rudolf Steiner Schule, Wandsbeker Allee 55, Hamburg 2.
Rudolf Steiner Schule, Elbchaussee 366, Hamburg 2.
Freie Waldorfschule, Rudolf v. Bennigsen-ufer 70, Hanover 3.
Freie Waldorfschule, Friedrichstr. 64/1, Heidenheim.
Freie Waldorfschule, Brabanterstr. 47, Kassel 35.
Freie Waldorfschule, Kaiserstr. 61, Krefeld 415.
Freie Waldorfschule, Ockerhäuser Allee 14, Marburg 355.
Rudolf Steiner Schule, Leopoldstr. 17, Munich 8.
Rudolf Steiner Schule, Steinplattenweg 25, Nuremberg 85.
Rudolf Steiner Schule, Amtshof, Ottersberg Bez. Bremen.
Goetheschule Freie Waldorfschule, Schwarzwaldstr. 66,
Pforzheim 753.
Freie Waldorfschule, Nobiskrüger Allee 75, Rendsburg 237.
Freie Georgenschule, Moltkestr. 29, Reutlingen 741.
Rudolf Steiner Schule, Landschulheim, Schloss Hamborn b.
Paderborn.
Freie Waldorfschule Uhlandshöhe, Hausmannstr. 44, Stuttgart 1.
Freie Waldorfschule am Kräherwald, Rudolf Steiner
Weg 10, 7 Stuttgart 1.
Freie Waldorfschule, Wilhelmstr. 63, Tübingen 74.
Freie Schule Ulm, Romerstr. 97, Ulm/Donau 79.
Hiberniaschule, Holsterhauserstr., Wanne-Eickel 468.
Rudolf Steiner Schule, Haderslebenerstr. 14, Wuppertal 56.

HOLLAND

Geert Groote School, Hygieaplein 47, Amsterdam Z.
Vrije School, Hoflaan, Bergen.
De Vrije School, Waaldorperweg 12, The Hague.
Rudolf Steiner School, Wilhelminastraat 43, Haarlem.
Rudolf Steiner School, Langebrug 87, Leyden.
Rotterdamse Vrije School, Vredehofweg 30, Rotterdam-0.
Zeister Vrije School Burgemeester v. Tuyll-laan, Zeist.

ITALY

Scuola Pedagogico Steineriana, Via Francesco Sforza, Milan.

NORWAY

Rudolf Steiner Skolen, Vilavei 5, Bergen.
Rudolf Steiner Skolen, Flyvn. 2, Oslo 3.

SWEDEN

Järna Waldorfskola, Logslovagen 19, Järna.
Stiftelsen Kristoffersskolan, Box 124, S-161 26, Bromma 1.

SWITZERLAND

Rudolf Steiner Schule, Engelgasse 9, Basel.
Rudolf Steiner Schule, Eigerstrasse 24, Bern.
Rudolf Steiner Heimschule, Chamby-sur-Montreux.
Heimschule Schlossi, Ins, Bern.
Bergschule Avrona, 7553 Tarasp.
Rudolf Steiner Schule, Plattenstr. 39, Zurich.

Rudolf Steiner Press

35 Park Road
London N.W.1

RECENT PUBLICATIONS

At the Gates of Spiritual Science

by Rudolf Steiner (14 lectures, Stuttgart, 22 Aug.–
4 Sept. 1906)

Demy 8vo 158 pp. 21/– (£1.05)

Man as Symphony of the Creative Word

by Rudolf Steiner (12 lectures, Dornach, 19 Oct.–
11 Nov. 1923)

Demy 8vo 222 pp. 28/– (£1.40)

The Case for Anthroposophy

Selections from *Von Seelenrätseln* by Rudolf
Steiner translated, arranged and with an introduc-
tion by Owen Barfield

Crown 8vo 96 pp. 15/– (75p)
Paperback 10/– (50p)

The Exceptional Child. A Way of Life for Mentally Handicapped Children

by Ursula Grahl

9" x 6" 96 pp. Illus. Paperback 15/– (75p)

Complete catalogue sent on request

Steiner Schools Fellowship

Constituent Schools:

Michael Hall, Kidbrooke Park, Forest Row, Sussex.

Elmfield School, Love Lane, Stourbridge, Worcs.

The New School, King's Langley, Herts.

Michael House School, Heanor Road, Ilkeston,
Derbyshire.

The Edinburgh Rudolf Steiner School,
38 Colinton Road, Edinburgh.

Wynstones School, Whaddon, Gloucester.

*Among other interests, the Fellowship is also responsible
for the following educational activities:—*

The Teachers' Training Course

The financing of Rudolf Steiner Educational
Conferences

The publication of "Child and Man"

The translation and publication of educational
literature

Educational exhibitions and lectures

Legal and administrative matters concerning the
Steiner method of education