

## *A Note from the Editor*

### *Nicola Tarshis*

In preparation for the Kolisko conference, it was recommended that we read *Balance in Teaching* by Rudolf Steiner. This series of lectures I found to be a great source of wisdom for the early childhood educator. Dr. Steiner states that we must imbue our work with true knowledge of the growing child. It is not an “educational guide book” that we need, but the faculty of loving, objective observation wherein the truth of childhood can be found.

“If we as teachers can enter into this unfolding of the child, there will arise, out of this understanding, the insight into how we need to act.”

How can this happen practically? How can we become artists in our teaching? Strengthening our powers of observation can be done through daily observation of a plant, (See *How to Know Higher Worlds*.) Also, keeping a daily notebook and perhaps carrying in our daily thoughts and meditations, one child in particular each week. Above all, we must remember to surround the child with love, always looking for the wonderful gifts that the child has brought with him to earth, with the help of creator beings. It is our task, as early childhood educators, to continue the heavenly work of the angels on earth. How can we help the child to walk his chosen path to the best of his abilities and to remove hindrances?

Our observations are important but, more significantly, we must meet the will of the child with our own will. As the child enters into life, so must we. It is not ready made knowledge that we must fill ourselves with (indeed this article is only an attempt to inspire ourselves into life.)

To give an imaginative picture of how artistic forces can be at work, we can picture the sculptor and the musician. In observing a sculptor at work we can see him molding the clay between his fingers, the clay offers resistance to the artist's fingers and with his will, the sculptor responds. Soul-spirit forces can now enter into the artist's work and a beautiful sculpture can now be formed. The true artist can reach to the hierarchies in his inspirations. The sculpture is formed through willful action of his limbs, not from his head. In music, the rhythmic system is called upon. When the musician plays music, the melody is what lives between the notes. The heavenly, soul-spirit element can enter into the space between the notes.

As early childhood teachers we can, for example, run with the children. Run across the field with them feel your will work with the will of the child. In running we can feel the power of our arms and legs as we move. This is the joy of movement in which the child lives so strongly. If we can enter into life through feeling and willing, we will know the truth in our work with the children. We can live in the moment and, if the right thing happens at the right time, we will know that a gift has been sent from the gods, through the activity of feeling and willing. Like the musician, we can leave some spaces for the heavenly work of the angels to enter. We can have courage to make mistakes for it is through our mistakes that we can learn about life. We can imbue ourselves with heartfelt humility.

“A specific kind of inward humility, the sense that we ourselves are still becoming, is something that will give the teacher strength, for out of this feeling more arises than out of any abstract principles.”

When we do things imperfectly our work is given life. But our mistakes must not be taken lightly! Rudolf Steiner goes on to say that what matters more than anything else, is the way in which the teacher regards his “holy calling.”

“This is not without significance, for the most important things in teaching and in education are those that are imponderable.”

In closing Lecture Two, Rudolf Steiner gives a meditation that speaks of the importance of reverence, protection and enthusiasm. Three attitudes which we can endeavor to carry with us as educators of young children:

- \* Reverence for what precedes the child's existence before birth.
- \* Enthusiasm looking forward to what follows after death.
- \* Protecting gesture for what the child experiences during life.

Rudolf Steiner indicated gestures for enthusiasm, a guiding, pointing hand and for protection, both hands raised with fingertips inclined towards each other.

Bibliography:

*Balance in Teaching*, Stuttgart, 15-22 September 1920, Mercury Press, Spring Valley, NY.  
*How to Know Higher Worlds*, Anthroposophic Press, NY, 1994.

***The World Kindergarten Conference  
June 1998 at the Goetheanum, Switzerland  
Susan Howard, Sunbridge College***

The 1998 World Kindergarten Conference was truly a Whitsun festival, taking place at the Goetheanum in Dornach, Switzerland, the world center for Anthroposophy, just after the completion of several years of sculptural and artistic transformation of its Great Hall. Sculptors, painters and many volunteers from around the world, working in an intensive process of artistic collaboration, had taken hold of and transformed the Great Hall so that it now radiates warmth, life, and the activity of spiritual, artistic formative forces capable of transforming matter. This was an inspiring context for a conference devoted to the theme, "The Spiritual and Formative Forces for Education and Social Life at the Threshold of the Millennium".

More than a thousand kindergarten teachers from Europe, Asia, Africa, South and North America gathered in this space in the middle of 1998, at the threshold of the millennium, to consider anew the spiritual foundations of our work in the context of the challenges and unique opportunities of our times.

The conference was an opportunity for looking back at the development of early childhood education and the Waldorf kindergarten movement in this "Century of the Child", beholding the present situation of childhood and our movement at the end of the century, and looking ahead at the challenges of the new millennium which is approaching.

Heinz Zimmerman, the leader of the Pedagogical Section, described the three spiritual questions at the heart of our educational work at the end of the millennium as follows:

- 1) How can we each rediscover again and again the inner spiritual forces of strength which we need for our work?
- 2) How, in times where social forms are disintegrating around us, can we find ways to create new, productive forms of community and working together?
- 3) How can we participate actively in the issues of our times, not just as small oases or islands, but as active participants in contemporary culture?

Reijo Wilenius from Finland challenged us as Waldorf kindergarten teachers to help the surrounding society understand the meaning and significance of early childhood. Living imaginative thinking, empathy in feeling, and joyful, creative, transformative will are capacities which the young child brings from the spiritual world. They are the unique forces of childhood which need our protection and nurturing as the seeds for the future of humanity.

Protecting these childhood forces from the dragon is a Michaelic deed of freedom, one which involves not only looking at threats and evil from the outer world, but which requires what Mr. Wilenius called the "painful, embarrassing process" of getting to know the evil within our own souls. It is here, in recognizing our own prejudice, envy, intolerance, and negative feelings towards others and through cultivating positivity, respect and recognition of the positive qualities of the other, where each of us can best do battle with the dragon on behalf of the children in our care. By fighting the dragon in ourselves rather than fighting against others, we can create the inner basis for outer peace in the world and participate in what Rudolf Steiner called "building the chariot for Michael." In this way we become

worthy of the child's imitation and can collaborate actively in the creation of a global culture, a culture based on respect, recognition, and love for that which is truly human in every human being.

Heinz Zimmerman described how we can each contribute toward the building of new community through practicing the social art of listening understanding and speaking. Thus spiritual science becomes not a body of knowledge, but a path, a way of uniting with others through entering into a loving “listening of the heart”, which can lead to true social understanding. Our own smallest efforts at such listening can lead us into realms of inspiration, refreshing and enlivening our work from deeper spiritual realms. “Head understanding” can move towards a deeper “heart understanding”, giving birth to new forces which can heal and inspire our speaking and doing. The children (and colleagues and parents) will experience our inner work and our kindergartens will be able to radiate joy.

Finally, Michaela Glöckler challenged us to move into the new millennium by protecting the right of every child to a childhood which will nurture those unique capacities on which the future of humanity will depend. She challenged each of us to look for allies in our own communities, organizations and professionals who share our concerns for the protection of childhood. However, as we step out to engage with the public, we will encounter the risk of losing or even denying our own identity; thus steps into the outer world must be accompanied by inner steps - our own inner work and a deepened understanding of the sources of Waldorf education.

Through such contributions from keynote speakers, as well as the stimulating workshops and artistic events, and the many rich encounters with our colleagues and new and old friends, many of us experienced this conference as a festival of rededicating and re-founding our work. We return enlivened and challenged, carrying many active questions:

- \* How can we reach out to participate with those outside our Waldorf communities in a responsible way?
- \* What new forms of outer and inner collaboration with colleagues and with parents can we responsibly undertake?
- \* How can we approach our inner work with courage and humility, to confront the dragon within?
- \* How can we approach all our work in such a way that we can contribute to the protection and nurturing of the forces of childhood as the basis for human development in the next millennium?

***The Impact of Evil in our Time  
and the Guarding of Childhood Forces  
Reijo Wilenius, Finland***

*Reijo Wilenius is the former General Secretary of the Anthroposophical Society in Finland. As a young man he was a Waldorf teacher and then taught philosophy at the University for 25 years. He now teaches at the Snellman College, a seminar for anthroposophic studies and Waldorf teacher training in Helsinki. This lecture was given at the International Waldorf Kindergarten Conference in Dornach on May 31, 1998. The article was written by Susan Howard and Joan Almon from their notes of the talk and it has been reviewed by Reijo Wilenius.*

Childhood is not merely a preparation for something else; it has a value unto itself. Novalis said,

“The beginning of our humanness is childhood. To the extent that we preserve childhood in ourselves, to that extent do we preserve our humanness.”

There is a long drawn out spring time in Finland, and that is very special. While Dornach is already filled with flowers at this Whitsun time, the southern part of Finland is just getting the first leaves on the birch trees. Further north there is still snow. Every aspect of the spring is to be treasured, and this is like childhood which has a beauty in its own right. Its unfolding takes time. The basis of the Waldorf kindergarten is to strive to understand the meaning of childhood.

At the beginning of this century, the Swedish educator Ellen Key called for a “Century of the Child.” Among other deeds, this century has witnessed the founding of Waldorf education. At the end of the century, however, we see that childhood itself is threatened. The adversarial forces appear to have the upper hand, and the forces of evil and destruction work into the soul landscape of the child.

In his book, *Emotional Intelligence* [Bantam Books, 1995], Daniel Goleman supports this picture with statistical documentation. From 1970 to 1990, aggression and fear were on the rise, yielding a loss of ability to concentrate in later youth and a 300% increase in violence and criminality. There have also been great increases in drug use, most notably among African American youth whose drug use is now 13 times as high as before. Suicide has also increased significantly. These trends we see strongly in the United States, but also in Europe.

If this continues we will have a “storm of violence,” a soul catastrophe which will be an outer disaster and also an inner disaster. Young people who have never had a childhood will not have the inner forces to stand strong against the temptations of drugs, violence and sexuality.

Rudolf Steiner's description of these times is very similar to Goleman's. Steiner described an inner fragmentation of soul forces - a separation of the thinking from the feeling and the willing aspects of life. In Steiner's words, we unconsciously cross the threshold and are unprepared; the soul forces split apart.

In today's education the intellectual forces are stimulated early. The cold intellect is educated, but not the feeling life or the will. Feeling and will then seek stimulation and go wild, turning towards violence, drugs, intensive music and other similar stimulants.

When the will develops without feeling or compassion, then aggression arises. What does Goleman suggest? Even in a slum situation, if a child is brought up with warmth, love and understanding, then the capacity for emotional intelligence will develop in the child. When the children hear stories and fairy tales

told by adults and when the children have the chance to respect this experience, then they can experience their own feelings which develop and mature over time. This is especially true when the people around the child have a true, sincere interest in the life of children.

These suggestions sound remarkably like those of Waldorf education. It is clear that as the need for this inner capacity of emotional maturity become greater, so does the need for an education like Waldorf. Waldorf education operates under the aegis of the Spirit of the Times, the Archangel Michael, who overcomes the dragon so that the Michaelic impulse can have a working place on the earth.

Last summer at the International Waldorf Kindergarten Conference in Järna, Sweden, the whole breadth of the work of the Waldorf kindergarten was revealed. Wilenius lectured there on the importance of the Waldorf kindergarten and wants to reiterate that again. In the last lecture of the *Pedagogical Youth Course*, Rudolf Steiner spoke of Michael's chariot in which he finds the way to enter modern civilization. This chariot is built through the forces alive in a healthy childhood - the capacity for feeling and an ability to empathize, a living imagination in thinking and a healthy will. These need to be nurtured and sustained through a human education.

Imagination and transformation are qualities unique to the child. In earlier stages of humanity, the image of Michael was alive within human beings. They felt the power within themselves to overcome the cold forces of the intellect. Today, however, the dragon approaches us from *outside*, in the form of materialistic science. Although we can have great respect for material science, we need to see that it places obstacles before us as we learn to recognize the *spiritual* human being.

Michael also approaches us as we develop a meditative approach to spiritual science. When we practice meditation, we reawaken living thinking within us. This enables us to truly meet and encounter the human being. In Helsinki, Jürgen Smit, former head of the Pedagogical Section at the Goetheanum, asked the question, "How can we recognize a true Waldorf teacher?" He answered it by saying, because his thinking is so alive that he can understand even the youngest child.

Today, even the youngest child is threatened by the dragon, by evil from the outside. When Wilenius taught second grade, he told a story of the thunder god. "Yes," said one boy. "It thunders, but that is just an electrical effect." Michael needs a chariot, one woven of childhood forces, living forces brought from pre-earthly life, from the direct, immediate experience of the activity of the Angels, Archangels and Archai. The child brings to the earth a living fantasy, a capacity to live deeply into the processes of transformation, a form of consciousness that can be called a participatory consciousness. For the child all things appear to be alive and in a process of growth and transformation.

When he was a child, Reijo Wilenius was given a small Finnish flag. His mother tells of how he planted this flag in the earth and watered it to help it grow and become a big Finnish flag. Also, the young child does not grasp what is dead. As a child he cut the fur from his teddy bear, feeling certain it would grow back anew.

Rudolf Steiner said there can be no better approach to education than through the arts. An artistic education can care for, nurture and cultivate the forces a child has brought from pre-earthly existence. One needs to develop a deep reverence for this pre-earthly realm. When we can do this, we become co-workers with Michael. Then, when the child becomes an adult, he will retain something of his humanity which will prevent him from being devoured completely by the dragon. No human being can escape the encounters with the dragon, but if one has had true childhood experiences, he is much more capable of meeting the dragon and overcoming it.

Such an individual may not grow up and become a conscious anthroposophist, but he will retain an unconscious relationship to his humanity. A definition of Anthroposophy is to become conscious of one's own humanity in a process of becoming ever more fully human.

According to Rudolf Steiner in the *Pedagogical Youth Course*, whoever is unable to learn from the child what she brings down as a messenger from higher worlds will not be able to offer or teach the child anything about the conditions of earth existence. Only when we accept the child as a teacher, bringing new impulses, can we open the door for the child's understanding of the riddles of earth's existence, of understanding the earth itself.

As Reijo Wilenius prepared this lecture, he asked his wife, "What did you learn from our children while I was away all the time giving lectures?" She answered, "I learned the joy of life, of practice and repetition. When little children use their forces to grow, they have such joy and courage for continuing, as they repeatedly try to learn about what the earth offers."

When his grandson Teiko was five years old, he threw himself into the ocean and exclaimed, "This is Life!" And he learned to swim. There is also spirituality in the child's thinking. When Teiko was four, the beloved rat-catching cat on the island died, and the older children were weeping. Teiko comforted them by saying simply, "The cat went to cat heaven." And when last year, Wilenius' mother died, Teiko said, "Somewhere a baby will be born."

Wilenius focused on Michael and his impulse to bring peace into the world. This effort stands at the center of what we experience today. In this century the forces of the dragon have grown very strong. In the *Pedagogical Youth Course*, Rudolf Steiner was asked why World War I had begun. He replied that human beings fought each other because they did not recognize the true dragon. They went to war on the wrong battlefield.

The same could be said of the latter wars, the small ethnic wars and the massive genocides. Josef Stalin, the greatest of the mass murderers, said he did what he did because he wanted to destroy the evil which dwells in human beings. But he could not see the evil which dwelled in himself.

We see the same processes in our own circles. Can we see the evil in ourselves, or do we only see it in others?

We need to recognize evil as a central phenomenon of this century. To get to know the evil in ourselves is a painful, embarrassing process. Yet only by overcoming the evil in ourselves can international peace be cultivated. By shifting the battleground so that we do battle with the evil in ourselves, we set free the forces of collaboration and cooperation. At the same time, we recognize what Rudolf Steiner indicated - that some institutions and religions have created a pact with the forces of evil.

Here we see a special challenge for the kindergarten movement in this Michaelic Age, for we have children of many religions, ethnic and cultural backgrounds in our groups. There is a true mixture of humanity, which calls for both tolerance and discernment. Evil can work in many ways, including in our own prejudices which we have inherited. Wilenius gave an example of this.

In Finland, as a child, he was taught, as all children were, to hate the Russians. His mother related that as a nine year old boy during the war, he declared very patriotically, "I hope that the Finnish soldiers do not kill *all* the Russians, so that some are left for me to kill."

In the 1980's he was asked to lead a Finnish delegation of peace organizations to Russia and one evening he told this story from his childhood. He wanted to be open. Then a large Russian stood up, and Wilenius

became a bit fearful. The Russian said, "I was wounded three times at the Finnish front - but now we are friends!" And he embraced Wilenius in a great hug. That night they celebrated, for something new had been born between them. Looking back, he can see that the Finnish people have a lot to learn from the Russians, especially warmth of heart.

One challenge of a Waldorf educator is to recognize and know what lives as evil in us. Every human being has a place of hatred and negativity placed in us by Lucifer. Through this we see things in a wrong light. In this way Lucifer enters our soul.

To counteract this, Rudolf Steiner gives a positivity exercise. Through this exercise we do not project positive qualities into the other, but actively *recognize* the positive qualities of the other person or nation. We can develop an interest in what lives as a special quality in an individual or a nation.

This is related to the mission of EFFE, the European Forum for Freedom in Education which brings together educators and parents from different streams of independent education all across Europe. (Eventually they hope to join forces with other continents, as well.) Wilenius has been active in this organization and became its chairman in the fall. At a recent meeting two teachers from Northern Ireland spoke of a new movement for integrating schools to bring together Protestant and Catholic children. Previously, they were always taught in separate schools and each group was taught to hate the other. Another example given was of one of the Waldorf schools in Amsterdam which has consciously chosen to move into a poorer part of the city where many immigrant families live. They want Dutch children and immigrant children to grow and learn together.

In October 1919, in the lectures entitled the *Social Future*, Rudolf Steiner said: "True internationalism can be compared to the feeling we have for the incredible diversity in nature. Wonder, awe, love and reverence arise within us. If we can learn to see the diverse qualities living in humanity with the same love, respect and reverence, then true internationalism will grow and develop in the soul. To learn what is universally human in us is a Michaelic/Christ-filled task."

This is one aspect of the significance of the Mystery of Golgotha - to discover the Universal Human, the unity of humanity not from without, but from *within*. In the carved statue, the Representative of Humanity which stands in the Goetheanum, Rudolf Steiner wanted to show this universal human being standing between the opposing forces of Lucifer and Ahriman.

Annie Heuser, a creative Waldorf teacher who led the pedagogical seminar in Dornach in the 1950's, once said that the most important thing for the child is that a reasonable, sensible human being stand before the child. In a similar vein, Wilenius says to his students at the Snellman College: "First you need to decide, do I want to be a human being? Then you can decide whether to be a teacher, a musician, a doctor, or a eurythmist."

Today we live in a time when the soul forces of thinking, feeling and willing are splitting apart, and we seek a way to bring them back together. The six subsidiary exercises are an important path for the reintegration of the soul forces, for they help to create a new center which holds them together. They help us exercise our control over thinking, feeling and willing, and also positivity, which is so incredibly important in our social life, as well as openness and acceptance of what comes.

Reijo Wilenius concluded by quoting Tshingis Aitmatov: "There is no future for humanity unless each human being develops himself or herself."



## ***A Right to Childhood*** ***Michaela Glöckler, M.D.***

*These two lectures were given at the International Waldorf Kindergarten Conference. The summary is written by Renate Breipohi with Dr. Glöckler's approval. These first appeared in Star Weavings, the Newsletter of the Australian Kindergarten Association.*

### **Lecture 1**

Dr. Michaela Glöckler started by looking at the changes that are happening in our time: there is a growing participatory consciousness, a new emphasis on development, and a new awareness of hindrances.

It has been our task to develop relationships with each other and in this process, we find a relationship to the mighty being of Word, for through words we live in relation to each other.

Now, at the beginning of a new millennium, another step is needed - the step to the deed. The intention expressed in this Conference - to form an Alliance for the Right of Childhood - is such a step. It will be hard work to preserve the foundation of human development.

Dr. Glöckler then traced the battle for protection of the right of individual development in history. The first declaration of Human Rights appeared in 1689. From then onwards, up to the second half of this century, there was a battle to establish these human rights in all countries. We know of the American Human Rights Declaration of 1776, the French Revolution of 1789, and then the Human Rights Declaration of the United Nations in 1948. It took another 8 years until this declaration was signed by Germany and still this Declaration is not acknowledged everywhere on earth. More recent than the Human Rights Declaration is the agreement of the United Nations about the Rights of Children.

It seems that the Right to Childhood may be a major theme for the next millennium. Dr. Glöckler pointed to major themes of human development from 3000 BC to 3000 AD.

What do we find in the third millennium BC? Pyramids in the south, megaliths in the west, ceramics in the east, and stone axes in the north. Human beings turned towards the earth with their will. They worked and struggled with the mineral world. City cultures arose beside the hunting and farming cultures.

In the second millennium BC, we find what is called the Bronze Age: jewelry and more refined tools. A sense for the artistic is developed and with it, the realm of feeling.

In the first millennium BC, we find weapons made from iron; wars became different. As the blacksmith forged the iron, so also the life of thought was forged at this time. After 600 BC we find the beginnings of Greek philosophy together with Buddha, Lao-Tse and Zarathustra. Greek thought was taken to the East by Alexander the Great.

Within the entire process of evolution these 3000 years can be seen as a special preparation for the mystery of Golgotha and its ongoing effects in the next 3000 years, in which new possibilities arose for an individualized experience of the human soul capacities of thinking, feeling, and willing.

Up to 1000 BC personal thinking was spread in Europe through church councils, the monks and the refined Arab culture entering the Middle and West Europe.

The next thousand years saw human beings work on the individualizing of feeling in an ever more differentiated way. Rights are a matter of feeling. The consciousness of rights and with it, democracy, developed over centuries. In the 16th century Comenius proclaimed the right of education. It took until 1917 to establish this right in nearly all countries.

We still are in this process and we realize that at the turn into the next millennium the most beautiful thoughts and feelings will be in vain if they do not enter into the will of each individual. It will not be possible to rule human beings from outside. People won't behave as politicians want. We are out of the age of imitation and authority. Only through the individual's thinking, feeling, and willing will it be possible to achieve further evolution. Even without knowing about the Christ, one can recognize through the study of history how at this time the guidance from outside has been replaced by a guidance from inside. Christ has incarnated in one body and established the strength to use this body for the unfolding of individuality. The third millennium will be devoted to the individualization of will, in order to come to free, individual, ethical deeds and to find the courage for these.

This is the basis for founding a culture, which comprises the right to childhood. One can only talk about the right to childhood if one has a clear understanding as to what is important in relation to childhood. Through Anthroposophy we learn about development. We need a science of the supersensible to understand development. Then the great themes of child development -goodness, beauty and truth - will be recognized as included in "right".

Dr. Glöckler finished by speaking about an initiative in a small northern German town. Through enthusiasm and a strong determination of will, a beautiful Steiner kindergarten has been fully established within a few years by the parent community. She called this a "weather indicator" for the next millennium, a lightening up of new ways of working in which parents will take things in hand and we will learn to trust their initiative.

## **Lecture 2**

Out of all social aspects the sphere of rights is least understood and people are not very conscious of it. Rights are connected to breathing, heartbeat and feeling. It is the Christ sphere of compassion and love for all that is living. We are hurt when we are treated unjustly, children especially.

If we look on the one side at the spiritual life and on the other side at the economic life, we find both are endangered fields. There is the danger of grandiose idealism on the one side and power on the other. Lucifer and Ahriman press towards the middle from both sides and want to absorb the rights sphere into their own.

The third millennium will need a strong life of rights, with protection of the right to be human and also of the right to childhood. The protection of childhood is at the forefront of the battle for a new social order.

If we join with others in this battle, we can only pursue what lives in the commonly shared understanding of rights. If we work, for example, in the medical movement, we can find a common denominator in the preparation of a protected space. We can look for allies among the professionals, doctors and nurses, but also among health insurance companies and unions. What groups are there which are already working for the protection of children?

We have beautiful kindergartens, but they are empty in the afternoons and early evenings. How could this space be used for the benefit of children who are not enrolled in the kindergarten? How are the under-threes cared for? It is no longer possible to say mothers should stay at home. The consciousness

soul does not work with such “either/or” principles but with the “as well”. The either/or belongs to the intellectual soul and to the past. Nothing is there today which does not have two sides.

But if we go out into the public field there is always the danger of watering down the essence, of losing or denying one's identity and of becoming alternative. We can only dare to take this step together with a step inwards and with increased work on one's own spiritual foundation. Therefore it has been the aim of this conference to go back to the sources. These sources are outlined in the following part of the lecture.

The work of the individual is to develop one's thinking, feeling and willing.

Strength can grow only in one's own heart, independent of outer authority. The individual has to stand on her own without the security of a social network and has to ask the questions: “Why do I live?” “What do I want to do?” One may become aware of the great Christian ideal of a person capable of living truth, love and freedom.

What did the spiritual world give to the human being? Light-filled thinking. In its purity live the angels. Colorful feelings like strings that are plucked and create a mood that connects us with the world. The archangels hear the music in the vibrations of feeling, and if these vibrations are good they are able to help. Strength of will. It means that one's action should not disturb others, should leave space for the fellow human being. Such tolerance is blessed by the time spirit.

If these inner sources can flow, then we are prepared for kindergarten work. For what do we do in providing the possibility of play? We work with the archai so that these may grow into free will. When we nurture the artistic expressions in gesture, speech, drama and puppetry, then we help prepare an ennobled life of feeling so that children may become future co-workers of the archangels. When fairy tales are told, the great ideals of humanity light up, and in these the children meet their guardian angel. For what is this angel? Our life ideals, the thoughts that guide us.

There is a meditation shared by Steiner kindergarten teachers worldwide: Steiner's Christmas Imagination. It should be read and worked with at least once a year in every kindergarten. What is it? The jubilant spheres of heaven with the souls of the unborn and the angels behind them with hope for what these human beings will do. And in the foreground, the Mother of humanity (Menshenmutter) wrapped in a large cloak and creating a protective space. And in her arms is the Christ Child with the deeply stern look. The Sistine Madonna by Raphael, as described here, is a world culture imagination of the supersensible worked, descending down into the sense world.

How does this beautiful imagination fit into our modern life? We experience resistance and difficulties. Dr. Glöckler used a picture to share the secret behind this contradiction. One can marry the princess only if one is ready to fight the dragon. We always want to marry the princess without battle. This is not possible. It is the destiny of the consciousness soul to be dragon and princess in one. For example, self awareness, self feeling, and self realization become ever stronger ideals of our time. But individualization and emancipation can lead to a demanding attitude: Who greets me? Who not? I want to be recognized for what I can do; I want social acceptance. There is a competition about who does what and who does it best. This all sounds fairly normal but the problem in it needs to be recognized. This is the first step in Consciousness Soul development.

Today there is a certain egotism showing in self-consciousness, self feeling and self motivation. They are seen as healthy. There are many therapists working on creating those abilities when they are missing in human beings. Steiner speaks of them as an innate threefold anti-social drive, as egotism. We need to develop a threefold social impulse which is also in us, but asleep. If a strong individuality is able to awaken the social impulse within, then there is the “marriage” which will make life truly “good”. We will

have the deep wish that everybody can develop freely (free spiritual life), that everybody gets self recognition in the rights sphere (no special privileges), and that economy (which is in itself unjust) may be protected from the bad aspects of individualism by a firmly established sphere of rights. We need to develop a social instinct for recognizing the worth of one's fellow human being. If one practices the Rückschau (a backward review of the day in images) every night, asking "How did otherwise experience me?", we can become more social.

We also need to develop social imagination: faculties of creating what is missing. For example, if in the kindergarten there is no full time position available, instead of getting jealous one can create a new field of work and use space that may be available in the afternoon for a new initiative. This is healthy egoism which stands against Ahriman and radiates outward. But this can't be achieved without schooling our individuality and our social faculties.

Children like it when we educate ourselves as strictly as when we educate them. Then parents will bring their children because they trust us. This trust is the basis for taking parents more and more seriously despite the fact that they are not perfect educators.

In occult development one works out of the positive, one has no time for criticism and complaints. If children are not kept warm at home, one may look at them as practicing their "sense for the cold", and then in kindergarten with the cardigan they practice their "sense of warmth"! Let us become researchers in finding positive solutions and abstain from singing the song about the bad world.

*News From WE•CAN*  
*Joan Almon and Susan Howard, Co-Chairs*

Yes, you read it correctly! After years of working closely together Joan and Susan are now officially co-chairs of the Association. As you may already know, Susan directs the full time and associate early childhood teacher education programs at Sunbridge College, where she also co-directs the Waldorf Education Research Institute and publishes the Research Bulletin. The recent appointment of an Administrative Director at Sunbridge created a wee bit of space in her life which she is pleased to devote to the Early Childhood Association. One thing we promised her is that she would not need to trade one administrative job for another. Our own administrative work will continue to be ably carried by Lydia Roberson with some oversight by Joan. Joan and Lydia also have a number of publication projects on their plates (or in their computers) and will spend the winter months working on them.

It seems every organization needs an acronym these days, and we've gone back and forth as to what ours should be. Technically North America should yield us an NA at the end of ours, but WECANA always seemed to evoke sentences such as "We canna do this and we canna do that!" It just didn't seem to work. "WE CAN" seems closer to our spirit. If you dislike acronyms altogether, that's fine. We're most happy being known as the Waldorf Early Childhood Association of North America.

At this year's board meeting in early November we were very happy to welcome Carol Cole as a new member. Carol taught kindergarten at the San Francisco Waldorf School for several years, then went to a Camphill in South Africa where she started a kindergarten that serves children from a nearby township and returned two years ago to take up work at a homeless shelter, Raphael House, in San Francisco. She has organized a child care program there and a special training for women formerly on welfare who want to become kindergarten teachers or home care providers. It is wonderful to meet these women and see how they are responding to a Waldorf based training. Carol will help us stay in touch with other Waldorf initiatives serving children in extreme social and economic situations.

As we reviewed the major areas of work within our Association, we realized we had one or more board members strongly connected with each. They offered to serve as bridges to others carrying out the work. Please feel free to contact them regarding your own work or your questions or concerns. Our list of work areas and related board members is as follows:

**New Initiatives** - There are now about 60 initiative groups hoping to develop Waldorf schools. Some are still in the discussion stage or have an active play group. Others have fully formed kindergartens and are waiting to start grades, and some have started grades but are still in AWSNA's new initiative category. Rena Osmer has been working hard to us develop a better infrastructure to serve these initiatives. She is in touch with the AWSNA regional committees so that their work and ours can be better coordinated. WECAN is also preparing a handbook for new initiatives.

**Developments in established kindergartens** - Susan Howard of Sunbridge College and Janet Kellman of Rudolf Steiner College are already in touch with many of the existing kindergartens and will continue to be an active bridge to them.

**Child Care** - This area of work is growing and takes on many forms: home care programs, before and after school programs, and new, full-time centers which are opening or being planned in a number of different communities. Cynthia Aldinger, who is opening a first Lifeways Family Center this year in Wisconsin serves as a focus person for child care work along with Rena Osmer in the east and Janet Kellman in the west.

**Pre-birth to Three** - Based on last year's survey, we think about half of Waldorf kindergartens in North America now have some sort of program for children under three. These range from pre-natal classes to parent-tot programs with the latter increasing very rapidly. Rena Osmer will serve as link to these initiatives.

**Healing and Therapeutic Work** - Kindergarten teachers have expressed a strong need for deeper insight into the problems of children today, and we are interested in the development of conferences, courses and publications. Nicola Tarshis of Toronto is taking the remedial training in the Midwest and has offered to serve as a link in this important new area. We hope that next year's board meeting will take an in-depth look at this area of our work.

**Training and Continuing Education** - Janet Kellman and Susan Howard, experienced in coordinating kindergarten training programs, will continue to focus on the questions of training and continuing education. Sunday's session of this year's board meeting specially focused on the trainings with several seminar leaders invited to participate with the board in these conversations.

**Alliance for Childhood** - Joan Almon will continue her efforts to develop an alliance within the anthroposophic movement and between our movement and other organizations. The board wishes to organize an alliance conference in 2001, probably in Washington, D.C., and in the meantime is working on establishing relations with a number of childhood organizations. There will also be an international conference in Brussels in October 2000.

**Work with children in extreme social and economic circumstances** - Carol Cole will serve as focus person in this critical area. At present there are trained kindergarten teachers working in homeless shelters and inner city kindergartens.

**Liaison with other organizations** - Susan Howard serves on the Eastern Regional Committee of AWSNA and is an AWSNA delegate for Sunbridge. She thus has regular contact with AWSNA and will handle most of the liaison work with them. Joan Almon will continue to serve as liaison with the International Waldorf Kindergarten Association, and we are hoping that Susan will also be able to attend their meetings on a more regular basis.

Missing from our meeting was Marjorie Thatcher from Vancouver, and we want to extend our warm thanks to her for many years of service on the board. Marjorie was one of the original board members who started our Association in 1983. Now that she is teaching full time again as well as heading up an associate training in British Columbia, she found it was no longer possible to serve on the board. We will miss her calm presence and gentle New Zealand/Canadian humor.

***Movement with Young Children  
Beth Currie, Toronto Waldorf School  
A report from the Gradalis Conference, 1998.***

I attended the Gradalis conference, “Therapeutic Education for the Early Childhood Educator”, this summer in Denver, Colorado. The keynote speakers were Bonnie River and William Bento from Boulder, Colorado, and Dr. Bruno Callegaro from Kassel, Germany. I came away with many “gifts” from this conference - perhaps the greatest one being an understanding of the importance of healthy movement for the young child.

Much of the conference focused on the four lower senses; balance, touch, life and the sense of self movement. Early in the conference the participants were led through an obstacle course. We walked across a balance beam, a few feet off the ground, hung off monkey bars, jumped from rock to rock, skipped, hopped and twirled over a bar that was waist high - to name but a few activities. All fifty-five of us completed the course according to our own abilities, experiencing the variety of different movements. In our discussions afterwards, the overwhelming consensus was that we felt challenged but enlivened, uplifted, and full of life. We then explored each activity to find out which of the four lower senses were involved in these various movements. In walking the balance beam, for example, we experienced:

1. Balance
2. Touch - feet on the beam
3. Self movement - An impulse coming from within to actually. propel ourselves forward across the beam.
4. Life - This sense was experienced in those of us who felt fear or “being on the edge”. In talking about the activities of the obstacle course in this way, we realized that each movement involved at least two of the lower senses.

From this simple exercise it became crystal clear how vitally important it is for the young child to experience healthy movement. To run up and down hills, play on the teeter totter, and skip. Playing quietly in the sand box has its merits and can be a therapy for children, but this should not be the goal for outdoor play. All this movement was once a natural part of childhood, but it is quickly disappearing. We are now seeing children who can't or won't move. In the past few years Bonnie River has incorporated into her outdoor play time a simple obstacle course. She leads the children through the course while telling them an imaginative story and singing songs. Bonnie has noticed that children are less and less active. Twenty years ago movement through. obstacle courses was not necessary, but now it is because many children are not initiating movement on their own. (During a parents' evening, the teacher could lead parents through a simple obstacle course so that the parents experience the exhilaration of movement first hand.)

We also participated in two wonderful circles and afterwards we discussed what we observed in the movement. What are the movement elements we need to incorporate into our circles? We discussed forwards, backwards, sideways, up and down, crossing the vertical and horizontal midline barriers and having an active right hand and a supportive left hand. These are all important movement elements that can be experienced during circle time.

So, I have returned to the kindergarten and reexamined my circles to see if they actually contain some or all of these healthy movements, and outdoor play has also changed. We run to the playground and swing and slide and climb all with great joy and enthusiasm. If the four lower senses transform into the four higher senses, then we carry the responsibility to bring these possibilities to the children. We always meet

the four middle senses sight, hearing, smell and taste - so it is really these four lower sense that need attention. The children bring their will to these movements, climbing over and over again until they can finally climb the tree with the same perseverance as when they first learned to walk.



***Research Activity***  
***Erica Carnay***  
***Portland Waldorf School, Oregon***

In June 1998, 15 teachers and prospective teachers of Parent-Child programs gathered in Portland, Oregon for a weekend conference entitled, "A Working with Parents and Very Young Children." Hosted by Erica Camay and the Portland Waldorf School, the conference brought teachers together from all over the West Coast and as well as from Ohio and Massachusetts. It was a truly exciting weekend as we worked together to better understand this relatively new work within Waldorf education.

Out of our working, the participants decided on a common research theme for the year or for the next few years. Using the indications given by Karl König in the book, *Eternal Childhood*, we are observing the significance of the 280 day cycle in the first three years (pp. 22-26). König states that at nine months we should see an urge to be upright (will), at 18 months an explosion of language (feeling), at 27 months a change in the expression of concepts (thinking), and at 36 months (three years) the "birth" of the ego. Our research project is to observe and record these intervals and pay attention to their archetypal accuracy -- ideally leading to a substantive reporting that could be shared with parents. We are also paying attention to children who do not follow this pattern and what we observe about them at those 280 day points, compared to when they actually achieve the corresponding attributes.

A major focus of our research is on the three year mark and the signals of the emergent ego. Many children are saying, "I am" as early as 18-24 months, and the question arises, "are these children really incarnating faster or is this particular expression of self no longer the main signifier of the birth of the ego?" Because many kindergarten teachers work with children older than three, it is in the realm of Parent-Child teachers and nursery teachers to really observe and record what we are seeing at three years of age.

Our general hope is to have enough people involved in this research so that we can offer to our colleagues a substantive piece of research that reflects the experience of today's children. In addition, by focusing on this theme, we hope to further clarify König's indications and be able to present them to parents in a way that is more understandable -especially focusing on what is actually being observed. Finally, our ultimate intention is that by engaging in this research we create a bond across the country (and world) between those of us who are engaged in working with the very young children.

If you work with children three and under, we invite and encourage you to join us in this project. If you would like additional information, please contact Erica Camay at (503) 234-3442 or via email at [ericac@europa.com](mailto:ericac@europa.com). Blessings on our work!

*Leo*  
*A Mother's Gift to a Waldorf Kindergarten Teacher*

*The story of Leo was sent to us by Margaret Meyerkort who lives in England. The kindergarten teacher and parents of Leo wish to remain anonymous. We thank them for their permission to publish Leo's story. The names of people and places are fictional but the story is a true one.*

I will tell you how Leo came to us. We had moved to Sunrise House, our family with five children between three and eight years of age and a few adults in need of special care within our larger community setting. I felt after we had settled in that there would be room for one more child if there was one who needed us. This lived strongly in my husband and me; we did not look for it, but were open to the idea.

Leo came to us in a wonderful way. Pauline joined our house while she was expecting him. She had had meningitis as an infant, had developed convulsions and had not developed as children of her age did.

We had known Pauline as a young girl. Now, when she was expecting a child she looked beautiful, had no awareness of her condition and was hardly able to understand how she had come to conceive and carry a child. Throughout her pregnancy she had no convulsions and did not stutter. We knew we were meant to help and welcome this child.

Pauline worked in our household and was skillful at baking bread. I helped her to dress nicely. I also made sure I had a good relationship with her. I visited her regularly every evening to talk to her and massage her legs and to do breathing and relaxation exercises with her. Then I wished her a good night, leaving her with the Gospel reading of that week to take her into sleep.

Everyone in our household began to look forward to the baby's arrival and knitted or sewed a woolen garment. I had found a doctor and a midwife who were sympathetic and understanding towards our situation and were helping to prepare for the confinement at home.

All was well at the time of the birth. I was at Pauline's side, while the midwife saw to the delivery. My husband was with our children and the other adults that night - just before Easter.

The birth was peaceful. The young mother was like a vessel in receiving this delicate child, and we all welcomed him with all our hearts. He had our wooden family cradle with pink and blue curtains and our own children brought pictures they had colored or painted to put on the wall, and we sang lullabies.

The baby fitted into the rhythm of our home right from the beginning - only we soon discovered he could not digest his mother's milk. So we weaned him and put him on the bottle.

Gradually it became apparent that Pauline was reverting to the convulsions and the stammer. She could not face the responsibility for the child which showed, for instance, when the child cried for his feeding in the early morning. She then felt irritated and pulled the cover over her head in order not to hear him. After a while, when I demanded her involvement in the rhythmic daily care of the baby, she became almost aggressive towards me.

We prepared for the Christening and as we wanted the child to be called Leo, I discussed it with Pauline and taught her to embroider the name onto a cloth so that she would remember it. My husband and I agreed to be Godparents.

The Christening was a lovely occasion. We still hoped that between the three of us we could cope. It became clearer, however, that Pauline was not able to bring up her child. So we took steps towards adoption and spoke with Pauline.

When it came to giving her consent in the court she was asked whether she had any special wish concerning the future of the child. She became suddenly very excited and involved and said to the judge: "I want him to grow strong with the Gardeners." (our family).

Pauline moved to another community. It was now our task to bring up this lovely child. He had little sense for survival, had to be much encouraged to eat, was often seriously ill with high temperatures and could not be potty-trained for a long time. He walked early though. He had the measles very young, which helped him tremendously in that he picked up strength and has never been really ill since. Our own children loved him and cared for him. Christine, one of our adults in need of special care, loved him dearly and cared for him in an especially motherly way.

I often wondered when the time would come to tell him about his background, and at such moments my heart began to beat faster because I was unsure of the best way to do it. One day Leo and I were watching the sheep and their lambs, and he cuddled up in my lap and said, "Mummy, that's how I drank from you," and again there was my question, but I could not find it in my heart to tell him.

When he was four years old, he started in a Steiner/Waldorf kindergarten. As he was the youngest at home he needed to have other children around him as well, as liking to help me in the kitchen and the garden. He also helped me to care for the animals, especially the broody hens and their wooly chickens in Spring. The kindergarten brought him much joy.

When he began to change his teeth I felt it was time to speak with him before he started first grade. Otherwise, someone else might tell him in an unexpected moment, which could be harmful. So I made an arrangement with the kindergarten teacher in whom we had every confidence. I kept Leo at home one day to take him for an outing. The teacher was aware of my intention and this was a great support.

When Leo and I had walked to a beautiful spot we sat down and unpacked our picnic. I began to tell him a story - a true story - about himself: How we were allowed to have five children; I named his brothers and sisters. And then as we had all the children we were meant to have Pauline came to us. She was expecting a child and she and the child needed help. The story was painful for us both. Then came the moment when Leo said, with shining eyes: "And then she gave me to you." Yes, she did! We had some more to eat and when I had drunk from the bottle and offered it to him he said: "You are only allowed to drink from the same bottle or cup when you are from the same family." And then with a deep sigh he drank.

We packed up the picnic and went home. Life went on as usual and it seemed as if nothing special had happened. Nothing was said for a few years and sometimes we wondered whether Leo had really understood the situation in his own and in our lives.

But then he showed concern. At first slowly, but then towards the ninth year the search for identity became evident. He demanded: "Who is my mother, where is she?" He wanted to write to her and make her a present. Whenever it came up in different situations we had to deal with it. Then there was peace for a while and I thought he had fully recognized that he belonged to us, that I was his mother. On the contrary, as he grew up there were outbursts like: "You cannot tell me, you are not my mother," and he often behaved stubbornly, and I felt hurt and frustrated. Then I told myself: "This is absurd. Similar difficulties arise with any child when one insists on order and rhythm and necessary details. I shall not be hurt, I will just leave the room and wait till he comes round."

So, at about the age of twelve he had his rucksack permanently packed to leave in search of his natural mother. (The question of his father has never arisen). We continued to care for him and yet give him space. We made sure that difficulties were resolved and hurt feelings forgiven before night fell so that the mood could be harmonious next morning.

He does love me. He showed it clearly on various occasions. We all have our shortcomings. For him his real mother may have assumed the image of the Sistine Madonna by Raphael, a picture which has hung over his bed all these years.

Leo is a lovely child. He is responsive to nature in a wonderful and observant way. He seems to know every little plant and creature around him. In school he is slow and still finds it difficult to read and write and know his tables. But he can “think with his fingers” and create with his willing hands - in other words he is practical in many fields. He is fully accepted in school and in our home and community. Leo enjoys being with smaller children and they absolutely adore him.

We know that there will still be difficult times with Leo. Soon he will begin confirmation lessons. We trust these will also guide and help him. As parents we have a fundamental basis of confidence in each other and in life. This is what I wanted to share with you.

*Calendula Salve Recipes*  
*JoAnne Dennee*  
*Vernal Equinox 1998*

Dear Kindergarten Colleagues,

So many of you have recently expressed an interest in a workshop on kindergarten medicinals that I was inspired to reorganize my notes for you. Enclosed you will find Calendula Salve recipes which I have used in my kindergarten. I have included recipes for stove top preparation and a solar infusion. Each suits a particular situation better. Both require time, devotion and focused attention. Both give a wonderful, rich experience and a lovely end product.

The solar infusion requires assurance of warm, sunny weather over several weeks while the oil is imbued with qualities of the sun. The infusion method gives the children the added picture of the sun's blessing and warmth and an experience of a relationship developing over time. It invites one to witness a process of becoming. It is reminiscent of a time long ago when women actively embraced the rituals of healer. The solar-infusion can take place either indoors on a warm, sunny southern windowsill or outdoors in the garden on a large flat stone for a minimum of two weeks. Steeping longer creates a stronger infusion. The stovetop preparation might be more practical depending on the weather and the duration of your program.

Before entering into the specifics of each recipe, I offer a few thoughts with regards to a fuller experience, including planting and harvesting calendula. While I make calendula salve during Michaelmas, the process is begun in the Spring.

**Planting** - Children sow calendula seeds immediately after the last spring frost here in Vermont. They sow fifteen to two dozen plants per class - in the garden, container garden oak barrels, or window boxes. (Since last year's Michaelmas harvest these seeds have lain in waiting on the nature table, in marigold-dyed pouches, entrusted to Mother Earth's care.)

**Care** - During the summer the teacher and the families each take a week to care for the calendula plants - watering, weeding, but most importantly, dead heading (removing spent blossoms) at least twice a week. This practice insures continued blossoming. Here in Vermont the plants do well until Michaelmas and even bloom until the hardest frost. (In hot zones it might be necessary to prune back the sluggishly, blossoming calendula plants to six inches in height in August or late July. New growth will resume so they can be harvested when children return to school.)

**Harvesting** - Autumn brings the children back to school so that they may harvest some flowers for the nature table and even sprinkle calendula petals into the snack rice or salad. Families begin their search for the tiny recycled jar which will hold the calendula salve. I recommend ajar shallow enough in depth to allow a child's finger to scrape the bottom of the container, gathering up each precious drop of salve. A jar with a golden lid ceremoniously preserves this treasured preparation.

**Seed Saving** - In the garden, the dead-headed calendula blossoms are observed carefully by the children. When fully dried they appear brown and crescent moon-shaped seeds might even curl more deeply as if to begin to spiral. These moisture-free seeds are ripe for sowing into fertile ground in autumn (so they over-winter and self germinate next spring) or saving until spring. To save seeds, place thoroughly dried seeds in a lidded box or container such as a vitamin jar. Then a seed bundle must be created. Marigolds are picked to dye cotton, seed-saving pouches. When pouches have dried, seeds are tucked safely within and secured shut with a red ribbon. They are placed in Mother Earth's keeping on the nature table until spring.

**Salve Making** - On yet another festive autumn day on or near Michaelmas, the calendula flowers are harvested. The salve is prepared and the tiny golden capped jars are carried home in proud hands. The cycle is complete when the child or parent dabs the first bit of salve onto the scrape or chap, and the healing substance of the plant is met with the child's gesture of gratitude and awe.

I hope you find working with calendula fulfilling. Please feel free to inform me of any challenges, inspiring changes, verses, stories or songs that might more fully express this work. If you really enjoy these recipes and would like additional herbal activity recipes, send a stamped, self-addressed envelope.

Yours for children,

JoAnne Dennee  
Lake Champlain Waldorf School  
P.O.Box 250  
Shelburne, VT 05482

## ***CALENDULA HEALING SALVE*** ***A Stovetop Preparation***

Uses: Regenerates tissue! Apply to chapped hands all winter. Use for burns, scrapes, or on diaper area. A wonderful salve for garden-worked hands.

2-3 cups Calendula Petals (harvest blossoms after dew dries and before noon)  
1 cup Olive Oil (is antibacterial and goes rancid more slowly than other oils)  
1/4 cup or 2 oz. Beeswax (chips melt more readily)

**Optional:**

several drops Rose or Lavender Oil (adds nice scent, calming)  
1 oz. Lanolin (makes salve creamier, but some children react to this)  
1/2 oz. Glycerin (makes salve creamier, compare to above recipe to see which you prefer)

\* Recipe can be increased proportionately for larger quantities \*

1. Use small gathering baskets to pick moisture-free calendula flowers on a sunny morning. Take time to enjoy the full rich color, form and delicate scent of the flowers. As children remove petals into the stainless pan a sticky flower residue will be their first introduction to the plant's hidden qualities.

2. Add olive oil to the pan and place over the lowest possible heat. Stir rhythmically as the oil heats to avoid "cooking" the petals in over-heated oil. Small bubbles may form on the bottom of the pan. This is as "hot" as the oil should get. Stir to distribute warmth throughout the calendula oil. Continue for a total of 1 to 2 hours. This task may be divided over two days time if cooled and covered tightly between beatings. (I often set aside a "little bit" of the petals so that each child may sprinkle some into the oil when it is their turn to stir.) Hum, sing as children take turns stirring their love into the medicine oil.

"Round and round the Earth is turning,  
turning round and round to morning,  
and from morning round to night."

3. Allow calendula oil to cool to the point where the calendula petals can be strained from the oil, pouring it through (unbleached) cheesecloth. Twist cheesecloth full of oily petals into a bundle and secure with a twist tie or string.

4. Use a wooden spoon to press oil free through the cheesecloth. I find a stainless steel mesh strainer helpful. The cheesecloth is placed in the mesh strainer over a bowl as children press oil out of calendula flowers. It takes a fair amount of pressing to remove every precious spoonful of amber-colored calendula oil. It is also a wonderful opportunity for the children to be dabbed with the oily cheesecloth and rub or massage the warm oil into their chapped hands, knees, elbows.

5. In order to blend oil with melted beeswax both must be similar temperatures. Return calendula oil to pan to be gently warmed again while beeswax is melted over a double burner, but not directly over heat as it is highly flammable. When wax is melted and close to the temperature of the oil, pour wax into oil. When completely unified remove from heat. Pour into lipped measuring cup and then into small sterilized jars. Allow children to observe salve "setting up" over the next ten minutes as they decorate/illustrate labels for their jar. After cooled and set, cap jars with lids and adhere labels. Allow to cool another 10 minutes before handling. Store in cool conditions free from direct sunlight and heat.

End with a song, verse, or gratitude blessing.

#### **EQUIPMENT:**

- harvest baskets
- stainless steel pan
- spatula
- wooden spoon
- stove top or double-burner hot plate
- double boiler for melting beeswax
- cheesecloth (unbleached, if possible)
- twist tie or string
- mesh stainless steel strainer and a bowl to fit strainer in
- lipped measuring cup for pouring oil into tiny jars
- small, lidded jars such as jelly or honey sample jars. Be sure children's fingers can reach bottom of jar to remove every precious drop of salve. Amber or cobalt jars protect salve, but do not allow children to see the true color or setting up of salve.
- tiny paper labels and colored pencils for making labels (calendula colored scraps of painting paper make nice labels too)
- clear tape for adhering labels

### ***CALENDULA HEALING SALVE*** ***A Solar Infusion Preparation***

Day 1 - Harvest 3 cups moisture-free calendula blossoms after dew dries, before noon. Hull calendula petals into a harvest basket. Enjoy the sticky, healing residue. Place petals into a sterilized pint glass jar with tight sealing lid. Add 1 cup organic olive oil. Remove air pockets by poking gently with the handle of the wooden spoon or a chopstick. Cover with the lid. Place in the sun on a windowsill, or outdoors on a stone in a southern location. Sing a song, say a verse or blessing over the calendula petals.

Day 2-14 - Visit the calendula oil daily. Observe, feel warmth in the jar. Turn contents in jar. Sing a song, verse, or blessing.

Day 14 - Remove oil from its sunny resting place. Strain oil from the calendula using a wooden spoon, pressing through the unbleached cheesecloth placed in the stainless steel strainer over a bowl. (Keep some calendula oil for use after showering or going to the beach. Just pour into a tiny glass bottle. Add a drop or two of rose or lavender oil, if desired. Store oil bottle in a cool location.)

To prepare calendula salve melt 1/4 cup or 2 oz. beeswax in a double burner, gently warm calendula oil to a temperature similar to beeswax, and add wax to warm oil. When blended, stir in several drops of rose or lavender oil, 1 oz. lanolin, or 1/2 oz. glycerin, if desired.

- Pour warm calendula mixture into tiny, sterile jars.
- Prepare paper labels (using dried pressed calendula petals or colored pencil illustrations, on calendula-colored painting paper) while children observe salve “setting up” during the cooling process.
- Adhere labels.
- Cover with lids. Take care that children do not handle hot jars for 10 minutes.
- Celebrate with a verse, song, blessing.
- To insure that mold is not given birth in either infusion method it is important that calendula is *dry* when harvested. Check the infusion for a dark, cloudy formation in bottom of the jar. ***Do not use cloudy oils.*** Repeat process until successful. If infusing in a sunny window, use cheesecloth instead of a solid lid to cap infusion. This allows moisture to evaporate from oil.



***A Next Step in Natural Dyeing***  
***Glenda Moore***  
***St. Louis, Missouri***

Almost ten years ago, as I finished the teacher training at Rudolf Steiner College, one of my classmates, Lisa Olmsted, invited me to participate in her natural dyeing session. We used the draft of Joan Almon's "First Steps in Natural Dyeing" as a guide, and, of course, were enthralled with the outcome.

Since then, almost every year I have gathered dye and pots to color silk for my kindergarten or to offer a workshop for sharing what I had learned with others in the community. The feelings of wonder and joy remain undiminished each year as we drink in the feast of color that results. I know many of you have also been journeying on this colorful path and have many stories to share. Joan Almon and Lydia Roberson have offered me the opportunity to gather these stories together and weave them into a second volume of the book on natural dyeing. Joan suggests that our emphasis be in the following areas:

- 1) Experiences in the kindergarten, dyeing with children.
- 2) Experiences at home working with different plants from the garden or nature, including different mordants, etc. with special interest in reds, purples, vivid greens - unusual colors.
- 3) The primary interest of both volumes is on silk as a fiber, but if you have had good experiences with other fibers or have found a way to batik with natural dyes, please share.

I would also be happy to receive any stories or folklore about dyeing or color that you have encountered. Please send all material to me at the following address by March 15, 1999. I look forward to hearing from you all.

Glenda Moore, 2320 Bellevue Avenue St. Louis, MO 63143, (314) 646-0626

***A Brilliant Green***

Using a strong Osage orange dyebath (8 oz. or more sawdust in 2-3 gallons of water), dye silk as usual. Save the first and brightest yellows for your "greens" - they will look gold when wet. Rinse them very well in 3 to 4 changes of water (I place them in a bowl under running water and continue rinsing till no more dye is lost.) This thorough rinsing makes it possible for many more strong greens before the dyebath becomes too contaminated. Overdye in indigo about halfway through the strength of your dyebath when the blues are medium in color, not too weak. Leave in for 5 to 10 minutes until desired color is achieved, then immerse in indigo rinse buckets. I do not change these buckets for I feel the fabric continues to gain color from the rinse bath and may leave it there for quite a while. This makes a much brighter green than the "spring" green usually obtained.

*Advent Cookies (Kleine Spitzbuben)*  
*Nicola Tarshis*

2 cups or 400 gr. Flour  
1 cup or 200 gr. Butter  
3 egg yolks  
scant 1 cup or 100 gr. Sugar  
1 package vanilla sugar or 1 tsp. vanilla extract  
Grated rind and juice of one lemon  
1/2 cup or 50 gr. hazelnuts (filberts)  
1/2 cup strawberry jam  
1/2 cup icing sugar

Sift flour into a big bowl, distribute butter flakes over it. Put egg yolks, sugar, vanilla sugar, lemon peels and nuts in center. Knead until you have a smooth dough. Put wrapped into the refrigerator for 2 hours. Heat oven to 200° C (375° F). Roll out dough, cut cookies and rings of even number. Bake on greased cookie sheet for 10 minutes. Cool.

Mix jam with lemon juice, spread on each cookie, sift icing sugar onto rings, place on cookie. Presto done!

(Vanilla sugar is often available in specialty stores and delicatessens.)

# Standing Puppet Instructions

Nicola Tarshis

*At the Toronto Waldorf School, this version of the stand up puppet is well loved. The stuffing does not come out and it stands up well.*

**Materials:** Cotton knit, wool fleece, strong sewing thread, felt or fabric scraps.

1. Using cotton knit, cut out two forms and sew together with a back stitch along dotted lines ----- approximately 1/4" from edge.



2. Turn inside out so that stitching doesn't show.

3. Stuff with sheep's wool quite firmly, but it should still feel soft.

4. Do a gathering stitch around the bottom as close as possible to the edge of the material and pull tight.

5. Sew up hole that is left with a few stitches.

6. Pinch in a small rim (1/3") of material and sew a running stitch ----- evenly around to make a base so that the puppet will stand up.

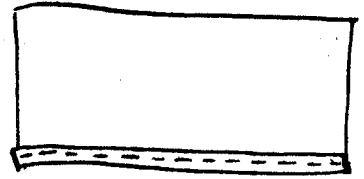


7. Make head by attaching thread a bit higher than neckline. Circle thread around neck pulling tightly and fix thread well by sewing in and out a few times. The puppet should be very stable.

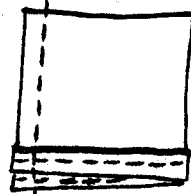
## Making Clothes:

1. Measure dress to fit body allowing enough material for a hem on both ends if needed. Felt or fabric scraps can be used.

2. Hem the bottom.



3. Turn over on the wrong side, and hem for the side of the dress.



Sew backstitching

4. Gather the top of the dress by using a running stitch around the circumference. Do not pull together yet.

5. Fit on puppet and pull in gathering stitches. Sew in place by using small stitches close to the head.

Gathering



## Hair:

1. Tease wool and sew on head with small random stitches. Thread should be the color of the hair.

2. Cut cloak or veil to size and sew onto head or shoulders with small stitches. Cloaks can be many different shapes. You will need to play with this a bit.

3. Add a crown if needed. Or if it is a boy — a hat instead of a cloak. Have fun! Use your imagination and take courage!

*Janet Kellman at the Rudolf Steiner College puts a large washer from the hardware store in the base of her standing puppets and covers them with felt.*



*Little Dawn Boy and the Rainbow Trail*  
*A Navaho tale*  
*submitted by JoAnne Dennee*  
*Lake Champlain Waldorf School, Vermont*

Little Dawn Boy dwelt in the Red Rock House by the side of a deep canyon. And there he lived with his father, his mother, his brothers, his sisters and a Medicine Man.

Every morning, when the Sun rose, Little Dawn Boy sat on the edge of the canyon and looked far in the distance at a purple mountain. Behind it stood a high, white cliff like a tower, which had its head in the clouds. Every morning Little Dawn Boy asked the Medicine Man, "Who lives on the top of the white cliff." And Every morning the Medicine Man answered, "Learn the sacred songs, and the 'I' will tell you."

So Little Dawn Boy learned the sacred songs and one day the Medicine Man said: "Now that you know the sacred songs and are old enough, you may visit the Spirit-of-All who lives in the House of Evening Light on top of the white cliff. In the House are four rooms and four doors. The first door is guarded by two bolts of bright Lightning; the second door is watched by two fierce Bears; the third door by two red-headed Serpents; and the fourth door by two angry Rattlesnakes. If a visitor goes there who does not know the sacred songs, Lightning strikes him and the Animal Watchers eat him up. But you know the sacred songs so well that you may go safely to the House of Evening Light and ask for good gifts for your people."

"And how," asked Little Dawn Boy, "shall I reach the top of the white cliff?"

"You must take with you gifts for the Spirit-of-All," replied the Medicine Man, "and you must strew the Pollen of Dawn on your trail. And when you get to the summit of the Purple Mountain sing a sacred song and you will see how to reach the top of the white cliff."

So Little Dawn Boy rose up and painted himself beautifully and decked his head with feathers. He took his bow and arrows and made ready to start. The Medicine Man gave him two bags. In one were gifts of strings of wampum and sky-blue turquoise and in the other the Golden Pollen of Dawn which the Medicine Man had gathered from the Larkspur flowers.

Little Dawn Boy set out on his way with Dew about his feet and Grasshoppers skipping all around him. And as he went, he scattered the golden pollen on his trail. All that day and the second and the third he traveled and early on the morning of the fourth day he climbed to the summit of the Purple Mountain. But Little Dawn Boy was not afraid. He scattered more pollen on his trail, and began to sing his sacred song:

"Oh Little Pollen Boy am I!  
From Red Rock House I come!  
With Pollen of Dawn on my trail!  
With beauty before me,  
With beauty behind me,  
With beauty below me,  
With beauty above me,  
With beauty all round me,  
Over the Rainbow Trail I go!  
Hither I wander, thither I wander,  
Over the beautiful trail I go!"

And as he finished the song an arch of shimmering light all rose, violet, blue and every color, delicate as a veil, began to stretch from the summit of the Purple Mountain to the top of the White Cliff. And in a minute Little Dawn Boy saw a bright Rainbow Bridge grow before his eyes. Singing with delight he hastened over the Rainbow Bridge and as he ran a wind spray up and blew a many-colored mist to the top of the cliff. And it blinded the eyes of the Animal Watchers at the four doors of the House of Evening Light. And when Little Dawn Boy reached the house, he went in and the Animal Watchers did not see him.

As he entered he passed over a trail of daylight and sprinkled the golden pollen while he sang his sacred song. Then the Spirit-of-All called out, "Who is this stranger who dares to come here unbidden?" And Little Dawn Boy answered and said, "I bring you beautiful gifts and I trust to find many friends in this house." And he opened the gift-bag and took out the strings of wampum and the sky-blue turquoise.

And when the Spirit-of-All saw these, he was well pleased and looked kindly at Little Dawn Boy and welcomed him to the House of Evening Light. And Little Dawn Boy said: "I come to ask for gifts for my people. Give me, I pray, yellow, white and blue corn, green growing plants, fragrant flowers, black clouds and thunderstorms with lightening also the Soft Spring showers and the Gentle Summer breezes with pale mists and golden Autumn hazes."

And so the Spirit-of-All gave him these gifts. He feasted him with good things to eat and drink and afterwards sent him on his way.

And as the Boy stepped out of the House of Evening Light, he began to sing another song.

"Oh Little Dawn Boy am I!  
From the House of Evening Light!  
On the Trail of Evening Light!  
To Red Rock House I return!  
Held fast in my hand are gifts!  
With soft rains above me,  
With sweet flowers below me,  
With white corn behind me,  
With green plants before me,  
With pale mists all around me,  
Over the Rainbow Trail I go!  
Hither I wander, thither I wander,  
Over the beautiful trail I go!"

And for three days and three nights he traveled, until early on the fourth day just as the Sun rose, he reached the deep canyon and entered Red Rock House. And there he saw his people waiting for him. And joyfully they welcomed him and spread a buckskin for him to sit upon. And he told of all his adventures and gave them the many good gifts that had come from the House of Evening Light.

And ever since that day his people have sung the sacred song of Little Dawn Boy:

"With soft rains above us,  
With sweet flowers below us,  
With white corn behind us,  
With green plants before us,  
With pale mists all around us.

Over the Rainbow Trail we go!  
Hither we wander, thither we wander,  
Over the beautiful trail we go!"

*Little Dawn Boy Circle*  
*Compiled by JoAnne Dennee*

Now I walk in beauty  
Beauty is before me,  
Beauty is behind me,  
Above and below me. (repeat)

Over the rainbow trail I go - On toes to 8 counts of drumbeat  
Hither I wander, thither I wander -Drum and step deeply on hither, wither  
Over the beautiful trial I go. - 8 counts on toes to drumbeat

(repeat)

Mother Earth's children rise in the morn  
Mother Earth's children gather corn.  
Dance to the wind, dance to the rain,  
Dance to the Earth who gives us grain.

Mother Earth's children put feathers in their hair  
Mother Earth's children string beans to wear.  
Dance to the wind, dance to the rain,  
Dance to the Earth who gives us grain.

Mother Earth's children walk softly as the deer,  
To the hearth with the golden ear.  
Dance to the wind, dance to the rain,  
Dance to the Earth who gives us grain.

A little fire they will make  
Bread of golden corn they'll bake.  
Dance to the wind, dance to the rain,  
Dance to the Earth who gives us grain.

Bread of golden corn they'll eat  
Then Mother Earth's children fall fast asleep.  
(humming softly) Dance to the wind, dance to the rain,  
Dance to the Earth who gives us grain.

(Repeat 'Over the Rainbow Trail I go  
Hither I wander, thither I wander  
Over the beautiful trail I go.'" between all songs  
and verses, same movements, no drumming.)

My paddle's keen and bright,  
Flashing like silver.  
Follow the wild goose flight,  
Dip, dip and swing.  
Dip, dip and swing it back, flashing like silver.  
Follow the wild goose flight, dip, dip and swing.

Land of the silver birch,  
Home of the beaver.  
Wood where the mighty moose,  
Wanders at will.  
Green lakes and rocky shore,  
I will return once more.  
Follow the wild goose flight,  
Dip, dip and swing.  
Dip, dip and swing it back, flashing like silver,  
Follow the wild goose flight, dip, dip and swing.

(Repeat verse.)

May we all fly like eagles  
Flying so-o high  
Circling the Universe  
On wings of pure light  
o witchi ti ti  
Witchi ti o oh

o witchi ti ti  
Witchi ti i oh  
Witchi ti i oh  
Witchi ti i o oh hoh

(Repeat verse.)

Mother Earth to you we're singing,  
Listen to our song.  
Thanks for golden harvest bringing,  
Listen as we sing to you,  
Sing to you, sing to you,  
Songs of rain and sunshine.

On the trail where we are going  
Ever will we sing.  
When the winter comes with snowing  
Still our hearts will sing to you,  
Sing to you, sing to you,  
Songs of rain and sunshine.

(Repeat verse.)

The moon on the one hand,

The sun on the other,  
The moon is my sister,  
The sun is my brother.  
The moon on my left,  
The sun on my right,  
My brother "Good morning",  
My sister "Good night".