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CHILD AND MAN

A MAGAZINE FOR
THE EDUCATION FOUNDED BY
RUDOLF STEINER

CONTENTS

Editorial

Rudolf Steiner's Educational Work
in England. E. G. WILSON. H. Fox

The Origin of Rudolf Steiner's
Art of Education DR. HANS MÄNDL

Easter H. L. HETHERINGTON

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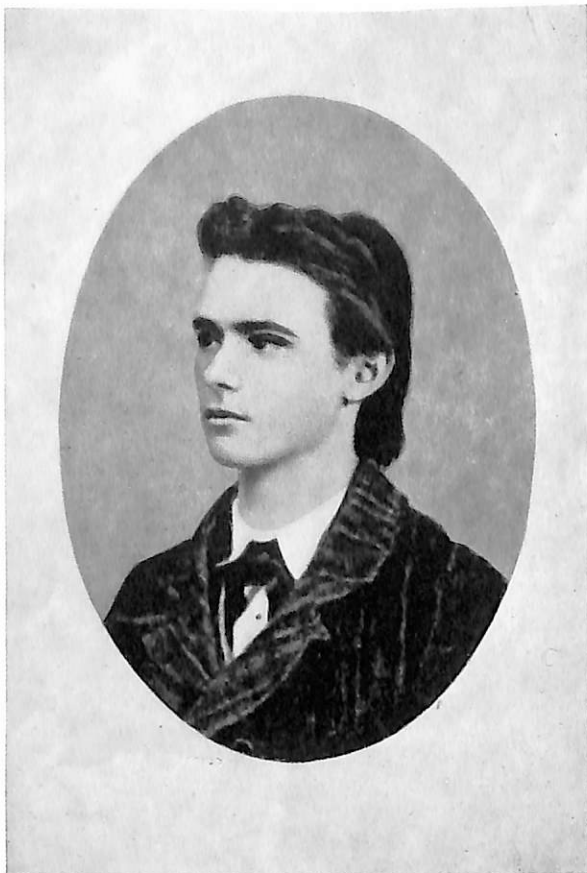
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Rudolf Steiner as a Student (1879)

From *Briefe von Rudolf Steiner*. Vol. 1 (Dornach, Selbstverlag
Marie Steiner. 1948).

CHILD AND MAN

published by

THE RUDOLF STEINER EDUCATIONAL ASSOCIATION.

Editor : H. L. HETHERINGTON, B.A., Michael Hall, Forest Row, Sussex.

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EDITORIAL

IN this final number of the year 1952—1953 we present two articles which in one way or another consider the origins of the Rudolf Steiner education. Miss Wilson was herself present at most of the lectures on education given by Dr. Steiner in England and was one of the five teachers who founded Michael Hall. She later went to Ilkeston to help to found Michael House there. She has had the help of Miss Fox, another founder teacher of Michael Hall, in writing the article.

The second article, by Dr. Hans Mändl of Stockholm, shows remarkably clearly how much practical experience Dr. Steiner was able to gain in his teaching of individual children in his younger days. I am grateful to be able to publish both these interesting articles. Miss Fox has been good enough to translate Dr. Mändl's article into English from the original German.

H. L. HETHERINGTON.

RUDOLF STEINER'S EDUCATIONAL WORK IN ENGLAND

E. G. Wilson.

H. Fox.

THE history of Rudolf Steiner education in England dates back to the year after the First World War, when, in 1919, the Waldorf School was founded in Stuttgart. Already at that time there was a small band of people in this country who had been interested in Rudolf Steiner's work for some years; they recognized that Education was one of the practical tasks to be undertaken in order to bring this new spiritual knowledge to bear upon the future of mankind.

It must have been very early in the twenties that Mrs. Millicent Mackenzie, late Professor of Education in the University of Cardiff, went to see Rudolf Steiner in Berlin to discuss possibilities of introducing this educational work into England. At Mrs. Mackenzie's instigation a Course of Lectures rather specially for English teachers,

was held in Dornach over Christmas and New Year, 1921—22. This Course, held in the "Weisser Saal" of the First Goetheanum, was attended by many nationalities and each lecture was fully translated into English at the time by Mr. George Kaufmann (now Mr. G. Adams) who also translated at all the educational lectures subsequently given in England, a contribution much appreciated by Rudolf Steiner. The Principal of Cambridge and of other Training Colleges were present, and it was owing to the influence of some of those who attended this Course that an invitation came to Dr. and Frau Dr. Steiner from the Committee of the "New Ideals in Education" to a Conference in Stratford-on-Avon on "Dramatic Art in Education" during the following April. Rudolf Steiner gave two of the lectures at this Conference, one of them on Shakespeare's Birthday.

He spoke on the same platform as Drinkwater, Masfield, Newbolt, Cornford and others. Noel Buxton was also present. Drinkwater showed great interest in Dr. Steiner's lectures.

The opinion was already being expressed that the obvious way to introduce Rudolf Steiner's new method of education would be to found one or more schools, which would bring these methods before the public eye. Miss Cross, of the Priory School, Kings Langley, had indeed already offered her school for the carrying out of Dr. Steiner's educational principles, and he went to see over it on the above-mentioned visit to England. In accepting Miss Cross's offer he wrote: "The prospect is thus opened up for the educational principles on which the Waldorf School is founded . . . to find sympathetic development in England".

The Oxford Conference on "Spiritual Values in Education and Social Life", organised by Mrs. Mackenzie and by Mr. Arnold Freeman of the Sheffield Educational Settlement, followed in August, 1922. The Minister of Education, Mr. H. A. L. Fisher, accepted the Presidency of the Conference, but was not subsequently able to attend. Other speakers were Dr. Maxwell Garnett, G. D. H. Cole, C. Delisle Burns, Prof. J. S. Mackenzie, A. Clutton Brock, E. Sharwood Smith, Edmond Holmes, Prof. J. H. Muirhead, J. M. Mactarish, C. E. Hobbes and Malcolm Thomson. Dr. Steiner gave 3 lectures on the Social Question and a Course on Education to which large numbers of people from many different countries listened intently. He spoke on "The Spiritual Basis of Education", "Education as an Art", "The Teacher as Artist", "Man in the Social Order", "Organisation of the Waldorf School", and many other aspects. Frau Dr. Steiner was also there, and a group of Eurythmists from Dornach who gave several performances. Both Dr. and Frau Dr. Steiner were present at a rehearsal of a Eurythmy performance to be given by a class of children, which they followed with interest, suggesting various alterations. Frau Dr. Steiner was concerned that we should not "swallow our beautiful language".

In the evening when coffee was served, Rudolf Steiner was always present and ready to speak with all who approached him.

The following year an Educational Conference was held in Ilkley, arranged by Miss Nina Beverley as an activity of the Anthroposophical Society. Six Waldorf teachers accompanied Rudolf Steiner and made valuable contributions, giving lectures and always ready to throw light on these new educational principles by illustrations taken from their own actual experiences in the class-room. The Conference was opened by Margaret Macmillan, the well-known founder of Nursery Schools in the East End of London. In introducing Rudolf Steiner, she used these words: "I have found my leader, and I will follow him". Later he spoke of his "profound satisfaction" over the fact that she had taken part in the Conference in such an appreciative way.

On his homeward journey Rudolf Steiner went to visit her school in the East End to see in practice the principles she had set forth in her "Education through Imagination" and in her opening lecture at Ilkley: down in the very poor district of Deptford it was possible to see how, in the education of poor and sick children, she was dealing with the social question which, from young womanhood, had touched her deeply.

It was in Ilkley that the hope of founding a school in London took more definite shape. A group of teachers met Rudolf Steiner there and asked if he would approve such a foundation.

To this he gave his consent, and before the Conference was over the plan was announced, a "Founders' Committee" formed, and a sum of money promised by three friends, who had realised the immense value and importance of an education based on Spiritual Science in this our scientific age. Between the lectures there were meetings for discussion and questions, and at these Rudolf Steiner was often present. There was also an Exhibition of Children's work.

Arising out of this impulse, Dr. Steiner was asked to give a Training Course to the teachers whom he had accepted for this "New School" which was to be founded. This Course ran simultaneously with a Conference organised by Mr. D. Dunlop and Mrs. E. C. Merry at Torquay in the summer of 1924, on the subject of "True and False Paths of Spiritual Investigation". Referring to the purpose of the special Teachers' Course, which several Waldorf teachers also attended, Rudolf Steiner said: "I try to show the necessary attitude, the right frame of mind for carrying out the art of education, to give hints with regard to the several spheres of education and subjects for lessons. All is directed towards the presentation of the practice of teaching founded on a true knowledge of man".

During these Conferences, Dr. Steiner was often to be met with in a lighter, even mischievous mood.

The Waldorf Teachers had brought an exhibition of children's handicrafts, and Dr. Caroline von Heydebrand (authoress of the

book "Childhood") gave a public lecture to demonstrate these. Among the exhibits was a series of moving wooden toys (mostly animals) which were ranged along the front of the platform. As Dr. von Heydebrand was talking, Dr. Steiner, with a whimsical smile, suddenly began to play with these, pulling along the crocodile as it opened and shut its great jaws. The audience was so astonished and entranced, that poor Dr. von Heydebrand had perforce to stop her lecture for a few minutes, as no one was listening to her! After the closing lecture Dr. Steiner, with his accustomed courtesy, thanked by name all those who had brought the Conference into being and worked so hard for it.

Before the end of the Torquay Conference Rudolf Steiner met with those who had offered themselves as teachers in this school and indicated which of them should take each class. He recommended the teaching of French and German in the Nursery Class from 5 years old and gave help and advice on boarding, colours for the classrooms, Games, Religion and other questions. The "New School" now called "Michael Hall" was opened in Streatham, London on January 20th, 1925.

* * *

Perhaps one of the best ways of showing the greatness of Rudolf Steiner's gift to English Education will be to gather something from each Course, whereby we may understand what he meant when he spoke of a teaching founded on a true knowledge of man; for the teacher, that means a knowledge of the child and of himself.

In Oxford, the very first lecture has the title "The Necessity for a Spiritual Insight", and Rudolf Steiner pointed out how the teacher must develop himself in order to be able to give the child what he needs as he grows and develops. The little child seems far away from all the earthly happenings, and his teacher needs a knowledge that reaches out into the world of spirit, a knowledge which may be called "intuition", a further development of his power of will. Between 7 and 14 the child is all life and feeling, eagerly drinking in all that comes to him from his teacher, and if he is to be inspired aright, his teacher must work towards a knowledge which may be called "inspirational", a further development of his power of feeling. Between 14 and 21 the youth is ready to be helped towards forming his own judgments, to think for himself, to be logical, and for this, pictures, imagery are necessary; to achieve this the teacher needs a knowledge which may be called "imaginative", a further development of his power of thinking.

Let the teacher be filled with gratitude for every child who has been given into his care—gratitude for the place each child may take in man's great human task on the earth. Let him be filled with love not only for the children, but for the education itself, and this particularly during the years 7 to 14. When a youth has reached puberty,

let the teacher respect his freedom. The aim of this education is to bring up children to be human beings strong and sound in body, free in soul and lucid in spirit.

In Ilkley, Rudolf Steiner dealt with the relation of education to social life, for the aim of education is to find a true place in social life so that the human being, in body, soul and spirit may be equipped with the virtues best fitted to be of use to his fellow men. Thus can universal human ideas overcome the separating influences so rife in modern times. Body, soul and spirit are there in every child; the teacher must know how bodily changes affect soul and spirit, and how influences brought to bear on soul or spirit affect the body. One subject after another is dealt with, in order that the teacher may see what bearing each has on the several members of the child's being—which subjects work on in sleep and how they should be presented at the various ages so that the thinking, feeling and willing of the child be brought into play in the right way, creating a channel through which soul and spirit may stream down into the body throughout his whole life. It seems as though nothing were forgotten,—what sort of doll a little child should have, the value of learning a musical instrument in the development of the will, the feelings which should accompany gymnastic exercises, the effect of Eurythmy as a picture of movement. The teacher is made aware of every detail of his work, "all of which" in the words of Rudolf Steiner, "is a moral deed". A special place is given to the teaching of religion with its power of helping the child to a true picture of Christ's Deed on Golgotha, without which he cannot make his own spiritual being effective in the world.

In the Torquay Teachers' Course, Rudolf Steiner directed attention chiefly, though not exclusively, to the age of 7—14, the period when the rhythmic element predominates. Everything should be treated artistically and the children should also be trained in artistic subjects. Phantasy animates and stimulates, while pure reason at this age has a devastating effect and shrivels the life of the child. In a wonderfully exact way the teacher is shown just how singing helps, what modelling does to the human organism, the value to the child of light, shade and colour as he works at his painting. He is shown too the immense importance of introducing writing, reading, counting, arithmetic, grammar, translation, plants, animals, history, physics, chemistry, minerals at the right age during these 7 years, that each may fit in with the development of the child; then at 14 he should have a certain knowledge of the being of man and some idea of the place of man in the world; as also a measure of understanding of the various activities of man, and how things that he uses are brought into being by them. In speaking of the necessity of learning to find the right pictures out of which to create stories (so dear to the heart of every little child) Rudolf Steiner gives a wonderful word of encouragement to the teacher; "the human soul is like an inexhaustible spring, that can pour out its treasures unceasingly". Thus when he can find the right picture for a story, he will be able to return to it again and

again for as the child grows and develops he will become capable of seeing how such a story contains the deepest truths for soul and spirit.

Besides these three Courses, Rudolf Steiner gave two educational lectures in London in November, 1922 and one after Torquay in 1924. In this last one he gave vivid pictures of what takes place in the child during the three periods of youth. Up till the change of teeth, there is the forming and shaping of the body, not only for the moment, but for the whole of life. Every part of the child is affected by what surrounds him; sights, sounds, thoughts, feelings all making for subsequent sickness or health, happiness or unhappiness. From 7—14 it is life that is being educated, and the teacher's task is not to teach through fixed concepts, but to vivify through imagination. There may be living concepts, but the whole child must be engaged, not only the head. If the youth has revered the teacher's authority up to 14, he will be ready for the awakening of his own judgment and independence, and he will then be capable of freedom. Hindrances must be removed, so that the immortal, the eternal can unfold. Teaching and education will thus become the most important ferment, the most important impulse in evolution.

* * *

Looking back to those early days, we can be perhaps a little puzzled that the connections made with people of note in England seemed to bear so little fruit at the time. But this very word "fruit" can perhaps show us why this was so. For such a new and profound teaching as Rudolf Steiner brought to the world, especially perhaps in the realm of education, must surely grow as a plant grows. We are all too apt to expect immediate results in this our swift-moving age, and we forget the necessity of the waiting times such as we find in plant life. Let us remember that it was as early as 1909 that Dr. Steiner published his booklet "The Education of the Child", and then he himself waited 10 years for someone to come forward, as Emil Molt did in Stuttgart in 1919, with an urge towards practical educational work. In England especially, people may be interested in new ideas, but they have a certain mistrust of them until they have seen them worked out in practice. Thirty years have elapsed since then and now at last at this present time, there are signs of interest and support in English public life. We have 8 schools and about 1,250 pupils in all. Two of our schools have received recognition, we may say appreciative recognition from the Ministry of Education, and our teachers lectured side by side with many others at the Conference of Educational Associations in London early this year.

But this is only one side of the work, and by no means the most important. Rudolf Steiner's gift to education in England in 1922—24 was first and foremost to plant the seed of spiritual knowledge in the hearts of those who heard and met him. There it took root, and began to grow, and now, looking back with profound gratitude to the

heritage given to us in those early days, we look forward to the presence of a growing band of men and women able to take their part in the problems and difficulties of modern times with strength and wisdom gained through spending their childhood at a school founded on the Educational principles of Rudolf Steiner.

THE ORIGIN OF RUDOLF STEINER'S ART OF EDUCATION.

Dr. Hans Mändl.

LET us consider how Rudolf Steiner came to be the founder of a new art of education. Was it through scientific study or was it solely the result of inspiration? It was neither the one nor the other, for this new comprehensive pedagogy could not have come about without practical experience in education and teaching. When Rudolf Steiner was a young man, as we may read in his autobiography, he was a teacher for fifteen years, not in a school but as a private tutor. This individual work brought him a richness of experience in the most varied branches of teaching and education.

"I had the good fortune to be born as the son of poor parents", Rudolf Steiner once wrote. This meant that even at fourteen he had to give private lessons to contribute to the cost of his further schooling, and later as a student he supported himself entirely in this way.

Rudolf Steiner was a "good pupil", and his teachers were glad to arrange this work for him, either in helping on his own classmates who found it hard to keep up with the work, or else in teaching children of lower classes. Apart from the financial help, as Rudolf Steiner says in "The Story of My Life", he owed a great deal to these lessons which he gave. For in this way, while still a boy at school, he had to learn many things which were quite outside the school curriculum. He studied mathematics, geometry and science and acquired a thorough knowledge of classical literature and philosophy at an incredibly early age. And it was only in this process of self-education that he describes himself as having been "fully awake", whereas his school life, as he says, was a kind of dream, and he only took in what was taught him there in a dream-like way. The teaching of that time, even more perhaps than is the case today, demanded nothing more than a passive acceptance of instruction given; the children were not called upon to let their own soul forces flow into their thinking, and they were therefore only in a "half-awake" condition. But when the boy Rudolf Steiner prepared himself for his own teaching then he had to acquire his knowledge anew, this time in a personal way and in an "awake" condition of mind. It was moreover necessary for him to transform and enliven the teaching matter and to make it interesting and simple; otherwise he would not have been able to help his comrades who found the lessons difficult at school. Thus through his own exertion he had to

supply what was lacking in the school lessons, and we can understand how later in life he wrote that all his work in education had been a kind of self-education.

In yet a third way this early teaching was of benefit to Rudolf Steiner, namely in the realm of psychology, for in his early years he was obliged to work out a practical knowledge of the human soul. "It was from my pupils that I came to know the difficulties of man's inner development of soul". Steiner was then still at such a susceptible and formative age that these experiences must have made a very deep impression on him.

Later, when Rudolf Steiner was at College in Vienna, his Professors recommended him to teaching of the most varied kinds, and he was "happy to have so many pupils", as he himself testifies. The pupils were chiefly school children, but there were older people amongst them as well. This individual teaching and the close contact with his pupils gave him further opportunities of penetrating into the secrets of man's inner development. "Besides boys and young men I had a number of young girls amongst my pupils, and I could observe how differently girls and boys grow up into life". These "Studies in Practical Psychology" also applied to the numerous students whom Rudolf Steiner had to prepare for their degrees. In writing of his early life he has described certain pedagogical situations in which he found himself, e.g., with the Prussian officer who for some reason or other had to leave the German army and wanted to enter the Austrian army in the Engineers, for which further study was required. Rudolf Steiner taught him mathematics and science. "This 'teaching' gave me intense pleasure, for my 'pupil' was a particularly fine person who was eager to discuss all kinds of things with me on a human basis, when we had once finished with the mathematics and mechanics that he needed to learn".

The many-sidedness of Rudolf Steiner's activities as a private teacher can be seen from the fact that at one time he decided to learn book-keeping as a chance offered of giving some lessons in this subject. He particularly remembers the two "excellent women", mother and aunt of his pupil, who had such a great understanding for philosophical idealism, and to whom he also gave lessons in geometry and aesthetics. But Rudolf Steiner's chief task at that time was to strive to compensate the children for the inadequacy and indeed often harmful effects of the school teaching.

But Rudolf Steiner found the real training ground for practice in the art of education when his destiny brought him face to face with a very special task. There was a certain Herr L. Specht in Vienna, who was one of the most esteemed representatives of the cotton trade between America and Europe. He had a well-educated wife and four sons, of whom the youngest, a boy of eleven, gave his parents the gravest concern. He was considered an abnormal child, was hydrocephalic and the slightest mental exertion brought on a sudden pallor, headaches and other serious symptoms. His thinking was slow and sluggish, and he could neither read nor write properly. In fact

he was considered unteachable.

Rudolf Steiner, who was already teaching the older brothers in middle school subjects, had the impression that in this youngest child there lay hidden great capacities of mind, which were still in a kind of slumbering condition. What was needed was to awaken these powers by "first of all drawing the soul into the body" through the right education. The soul had first to gain control over the bodily activity. Rudolf Steiner, who was then still quite a young man, suggested that he should take over the boy's entire education. The mother accepted with complete confidence in Rudolf Steiner's ability, and so he entered on this educational task which, as he says, afforded him the deepest satisfaction.

In "The Story of My Life" we can read that it was first of all through the affection and devotion which soon arose in the child for his new teacher that the slumbering powers in his soul began to stir into life. The lessons had obviously to be formulated in a very special way, and Rudolf Steiner had to think out new methods of teaching. The time given up to the lessons had especially to be watched, for if they lasted even a quarter of an hour too long, this had a serious effect on the boy's health. "I had to work out a certain economy in these things, and often had to spend two hours preparing a lesson of half an hour's duration, so that in the shortest possible time and with the least expenditure of his physical and mental strength the boy could accomplish as much as was possible for him to do". All the teaching matter had to be remoulded according to new methods. Many subjects could only be approached through a very gradual and painful process. Rudolf Steiner felt that he should most carefully consider the order of subjects taken, and indeed the planning of the timetable for the whole day.

It will be clear from what has been said that in this educational task Rudolf Steiner must have found a most intimate relationship with the inner life of this child who had been entrusted to him, and he must have studied and observed him with the most loving care. The fact that he was allowed to attend some lectures in the Medical School of the Vienna University was undoubtedly also of assistance to him. This task, lasting as it did for several years of his life, was one of great sacrifice but it was also a task of absorbing interest, both humanly and in the subject matter dealt with and was of deep significance for his own life. "This educational task was for me the source from which I myself learnt very much", writes Rudolf Steiner in his autobiography. What was it that he could learn from it, day by day? This is his answer: "Through the practical application of these educational methods I was able to perceive the connection between the spirit-soul and the body in man". That a man of our own time could come to this perception out of his own knowledge is a fact of immeasurable significance. If we remember how many thinkers have so eagerly sought, all their lives long, to understand this connection, we shall realise the importance of this discovery of Rudolf Steiner's. "This was how I carried out my real course of study in

physiology and psychology". Life itself brought this about, and it is an exceptional and isolated case in our day. That it could happen just in this particular way was a gift bestowed by destiny, as Rudolf Steiner himself recognises: "I must be grateful to fate for having brought me into such a life relationship, for thereby I was able to acquire a knowledge of the nature of man in a more vital way than I could possibly otherwise have done". The result of this was Rudolf Steiner's achievements in the realms of psychology and physiology. In what we might call classic simplicity there follow then the words which can stand as a motto for all Waldorf Education: "I perceived that education and teaching must become an art, based on a real knowledge of man". That was the result of the work which Rudolf Steiner was able to carry through and which, as he says, took up a good part of the years of his youth.

But for the boy this educational work of Rudolf Steiner's "on the basis of a true knowledge of man" had remarkable results: within two years not only was he able to catch up with all the school work that he had missed, but he was even ready to take the entrance examination to the "Gymnasium" (equivalent of an English Grammar School). Along with the mental development came a great improvement in his physical health, and Rudolf Steiner tells us that even the hydrocephalic condition was lessening to a marked degree. He could soon recommend the parents to enter him for the state school, for he thought it necessary for him now to continue his education in company with other children. But Rudolf Steiner remained with him for many years, for he continued to live in the family and devoted his time particularly to this boy, helping him with his home lessons so that he could keep up with the class, and fostering the harmonious development of his soul life. This lasted until the boy had gone through all the classes of the Gymnasium. He passed his leaving examination successfully and then studied medicine at the University of Vienna. He became a doctor and eventually died as a victim of the first World War. But the redeeming work which Rudolf Steiner had brought about in that human being, is everlasting and indestructible.

Moreover, this deed had even greater significance. Rudolf Steiner could have had no better opportunity of intimate experience of educational problems than to find this task, set him by his destiny. For it is a wellknown fact that it is just in extreme or abnormal cases that one can most clearly discover a basic knowledge of normal and healthy conditions. Our task in education is always to strive to awaken the soul life of the child with great care and at the right moment. It was not only the fundamental principles of a knowledge of man and child-guidance that Rudolf Steiner discovered through his experiences of this backward boy, but also innumerable details of method and teaching which were later worked out for use in the teaching and education of normal children.

And now let us picture to ourselves that there, in the 1880's, in Vienna, in one hidden corner of this wide earth, was a poor unfortunate boy whose soul, rich as it was, could not find its way into this

our earthly world; and at his side we see a helper, who with the greatest possible exertion and loving care works out a whole educational method entirely for this one boy. He accompanies this child for many years on paths which he himself marks out. Through the guidance of destiny these two souls have something to work out together so that a deed of historic significance for the future can arise. One is indeed almost tempted to think that the whole destined purpose of this boy's short life was to bring about this one event.

Does not this picture appeal to us as a symbol for our own condition in this present time? Is not our own time, being paralysed and asleep, incapable of awakening our latent powers and capacities and making them fruitful for our existence here on earth? We too need new knowledge and new methods to show us the way back into life.

But all that Rudolf Steiner acquired at that time in knowledge of the human soul and in the art of education, all the principles and methods which were to bring changes of such immeasurable importance for the future,—all this was by no means immediately made public. In silence Rudolf Steiner allowed these experiences to mature within him for more than thirty years—a whole generation. Later in life he constantly drew attention to this fact. Why did he do this? In a lecture given at Oxford in August, 1922, he gives the answer: "Spiritual truths are not complete when logic has had its say. Spiritual truths must be carried through life; they must live with a man before they can fully develop. Thus I should never have dared, thirty-five years ago, to speak of certain truths about life which came to me then. More than thirty years elapsed between the first conception and the proclaiming of these things before the world. Such truths must be examined at different ages of one's life because first one must carry them with one through these different times. A certain conception of spiritual truth which one has had at twenty-three or twenty-four will be experienced quite differently at thirty five or thirty-six, or again at forty-five or forty-six. And as a matter of fact it was not until I was over fifty that I ventured to publish in a book what the guiding lines of a true knowledge of man must be. It was only then that I could speak of these things to a College of Teachers, so that they could bear these things within them as elementary truths and apply them to each single child."

Thus the new knowledge of the human soul and the new education are really the fruit of Rudolf Steiner's whole life. He cherished and nourished the germ and seed of it, knowing its great value for the future. At length, after a whole generation of time, this seed was ready to unfold and bear fruit. And now again, it was not his own personal will but a call of destiny from outside that brought this new education into the full light of public life. A captain of industry, Emil Molt of Stuttgart, took the first initiative and begged for Rudolf Steiner's advice and help in founding a school for the children of his factory workers,—a school which under the name of the Waldorf School was soon to become one of the most notable of all private

schools in Europe. Now, just a generation later, about 10,000 children in all parts of the world are receiving the benefits of this education which is founded on a true knowledge of the being of man. What happiness, what health, both of body and soul, has come to these children, arising in the first instance out of what Rudolf Steiner was able to put into practice in his youth. This thought fills our hearts with great hopes for the future.

EASTER

H. L. Hetherington.

THE Christmas Festival, as we have seen, was prepared for by the St. John's and the Michaelmas Festivals; in a sense it was a culmination, a fulfilment of a hope which had been fostered steadily and purposefully for six months. At the turning point of the sun's power in the middle of June, one's thoughts turn naturally to the shortening days and the lessening of the might of the physical sunlight. Michaelmas too prepares the way for the coming Birth in the challenging call to awaken from the dream of the long summer days. Christmas is of all the Christian Festivals the most intimately connected with life on earth, with life in the family, with the goodwill between men who have to live together on earth and face the trials and dangers of physical existence side by side.

But Christmas itself, which has been so long prepared for, is in itself the mightiest preparation of all, for it makes possible the supreme Christian Festival of the Year at Easter. In a Rudolf Steiner School only the older children are brought into a closer understanding of the mystery of the Festival. Whereas at Christmas all children, from the oldest to the youngest, can share in the experience of the crib, at Easter only those who have crossed the threshold of puberty into the awakening of the self-conscious life of thought, can approach the mighty content of the Easter Event. For many problems face the child—the apparent dissonance between the fresh awakening joy of Spring and the sorrow and tension of the Crucifixion, the bewilderment and joy of the empty tomb, the rejection of Christ by the crowd and yet through this cruel lack of understanding the supreme conquest of God and the redemption of the world—these are matters which call for an awake questioning, a pondering of hearts and minds, which are at least on the brink of adulthood.

Then in May, during the first weeks of the summer term comes Whitsun, and the circle of the Christian Festivals is complete. Thus the year is spanned in a mighty series of experiences; the children are able to sense the deeper lying pulse of the spiritual life of the year and at definite points they are called upon to pause and consider the moment they have arrived at. Year in and year out during their school life they are brought to understand the inseparable unity of Christian Festival and natural season, and learn to sense, if only dimly at first, but with increasing awareness, the oneness of God with His creation.

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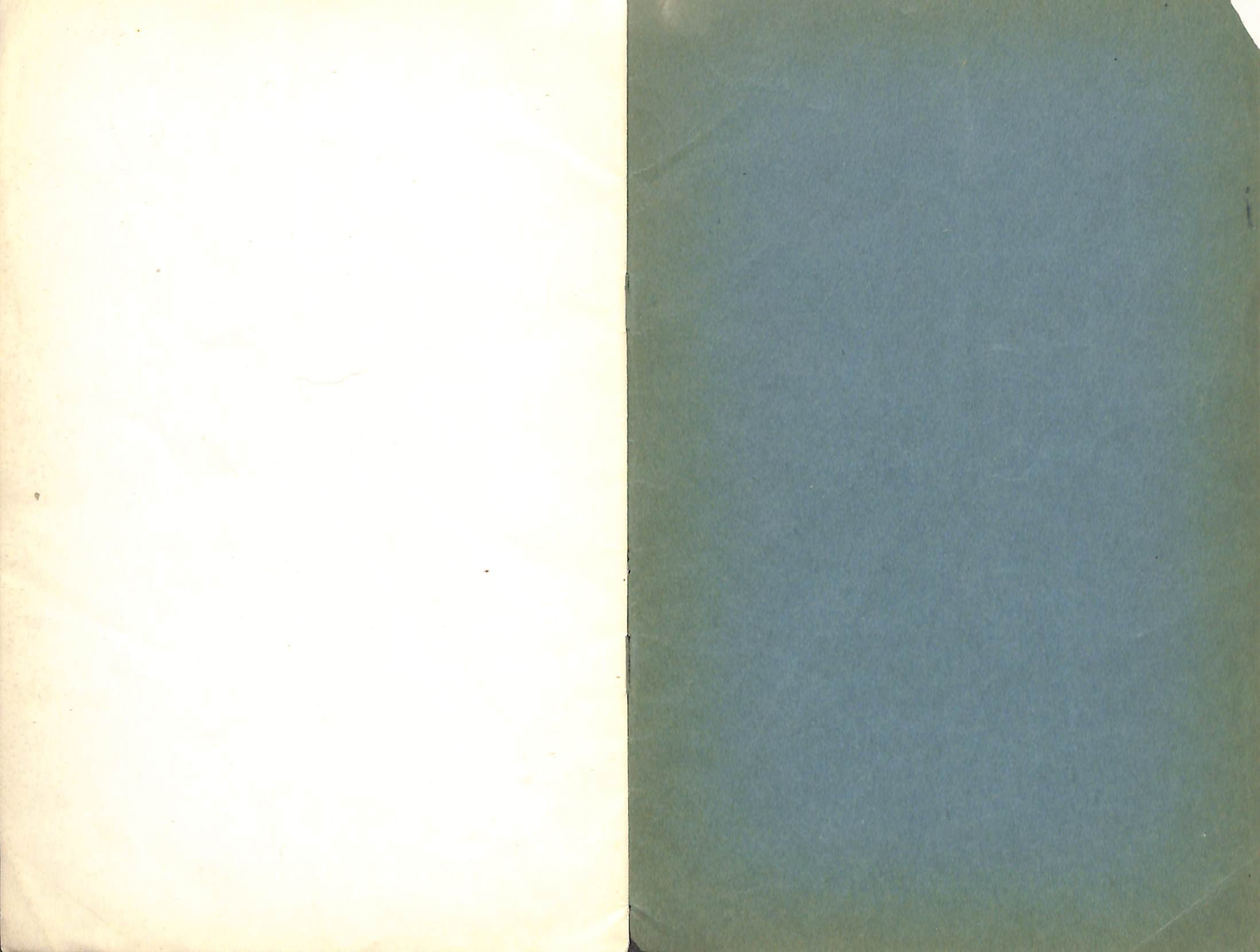
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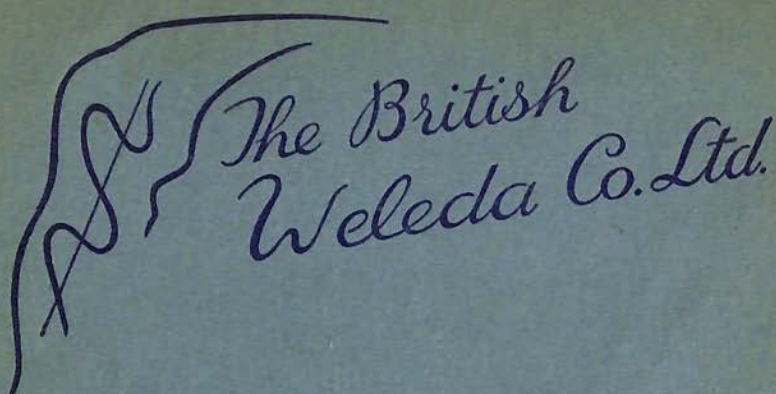
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