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Child and Man

MICHAELMAS CHRISTMAS
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CHILD AND MAN

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CHILD AND MAN is a magazine for the education founded by Rudolf Steiner for children who are able to pursue a normal curriculum. It seeks to form a link with all those who are interested in this education, by giving an up-to-date and authoritative commentary on the development of the work in the member schools of the Rudolf Steiner Schools Fellowship Ltd.

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A Generation has passed

THE original *Freie Waldorfschule* at Stuttgart was founded by Rudolf Steiner in 1919. Since then a generation has grown up and children educated in the school during its first years have now reached middle age. The education itself, despite the setbacks experienced in the Second World War, has grown steadily and spread to most European countries west of the Iron Curtain and to the New World. In a series of articles in this number of CHILD AND MAN the progress of the Rudolf Steiner educational movement (sometimes known as the Waldorf Education after the first school at Stuttgart) is traced in various countries.

The problems which face those engaged in this educational movement throughout the western world are very different. But after the passage of nearly forty years since its inception, the movement can no longer be regarded as experimental. Very much experience has been gained and there are many teachers now, who can look back over a career devoted to teaching in a Rudolf Steiner school.

The difficulties, which the Rudolf Steiner teacher has to meet, are not so much those of the pioneer (except perhaps in the New World) as those of the administrator battling against a number of limiting factors. Among them can be mentioned lack of state aid, shortage of teachers, mounting expenses reflected in rising school fees and the necessity of providing adequate permanent accommodation for a growing school. There is little doubt that, were fees substantially lower or non-existent, the number of children wanting to come would be considerably in excess of the facilities available at present.

There is no quick solution to these administrative difficulties. Only a growing recognition by the authorities of the value of the Rudolf Steiner education will help towards a more speedy elimination of present obstacles.

THE EDITOR.

The Rudolf Steiner Schools and Education in England

A. C. Harwood

THE position of the Rudolf Steiner Schools in English education is unique, even although there is such an immense diversity of schools in England that it is difficult to speak of any regular system for education as a whole. It is an interesting example of the tenacity of old traditions in England that schools founded and endowed as independent institutions almost any time from about the year 1000 A.D. have survived into the modern age of planning and centralisation. There has, of course, been an immense change

in the function and status of these schools. Founded often as charitable institutions for the education of poor scholars they have turned themselves into the fee-paying 'Public' Schools of the nineteenth century and today. Many other schools were founded more recently on their model. Twenty-five years ago the lesser of these schools faced a bleak financial prospect. Some amalgamated, a few even closed. One of the phenomena of the modern state-controlled age is the recovery of these schools, many of which have long waiting lists. This recovery was at first attributed to the fact that the 'capital barrier' had been broken, and parents were using their reserves for the education of their children. Such a process, however, could only last a limited time, and there seems no slackening in the support of these schools. In spite of modern taxation it appears that those who can afford it still prefer an independent school for their children, and perhaps limit their family to the number for which they are prepared to pay. So strong is the position of these schools that even the Socialist Party, in spite of pressure from the left have decided not to attempt to incorporate them in the state system. Indeed many socialist leaders received their own education in one or other of them. Trailing behind these Public Schools are the 'Prep' schools which will probably last as long as the Public Schools themselves. These are generally independent concerns but some Public Schools have their own preparatory department, but almost always as a separate institution under its own Headmaster. Side by side with the Public Schools proper are the older established Grammar Schools, some of which are counted as Public Schools while others are not. As is said of genius and folly, 'thin partitions do their bounds divide.' They are, however, distinguished by the fact that they are controlled by an independent body of Governors, and do not come directly under the County or Borough Council, as do the State Secondary Schools, now also, - to make confusion more and prestige greater - christened Grammar Schools.

Practically all these independent schools are for boys only, and they commonly take in their pupils from the various 'prep' schools at about the thirteenth year. There are many similar fee-paying schools for girls, which for some reason are distinguished more commonly by the epithet 'High' than 'Public'. It is common practice in these schools to combine younger children with older, in which they are almost unique in our educational world. For the State Schools make a complete division in the twelfth year, at which age children leave their elementary school and enter either a State Grammar School, or a Modern School - or (if one is available) a Technical School.

The first thing therefore that obviously distinguishes the Rudolf Steiner Schools from practically all other schools in England is the fact that they are schools for all ages of childhood and for both sexes. This practice is not an arbitrary one, but behind it there stands a practical ideal of wholeness or balance in the complete education of

a child. A child is poised between the limb activity and striving will power of the first period of his life, and the dawning critical and intellectual intelligence which develops from the age of puberty. The fulcrum on which these two poles is balanced is the middle age of pictorial thinking and feeling – not the personal and emotional feeling of the adult, but the more universal feelings of wonder and reverence emotional feeling of the adult, but the more universal feeling of wonder and reverence and joy and sorrow and hope and trust and fear, and the laughter which the adult loses, and which expresses happiness alone and is not the explosion of wit.

A Rudolf Steiner School wants to develop to the full the pole of activity in the younger years, precisely in order that it may fully cultivate the intellectual powers of adolescence. But it knows that this will not be possible unless the intervening age is treated in such a way that it becomes a bridge and not a barrier between the will and the powers of thinking. Everyone knows how easily thought passes into action when that action is strongly desired, and how easily obstacles arise to any action which we have no desire to perform. In a particular case this is transparent enough. It is not so easy to perceive that the general inability today for good intentions to realise themselves in good deeds is a wider manifestation of the same process. The feeling life – it may also be called the soul life – is not educated, and this lack of education produces on the one hand the delinquency of the adolescent, whose feelings are mere instinctive passions, and, on the other hand, the hardly less frightening state of atrophied feeling expressed in the current phrase: "I couldn't care less." A Steiner School therefore regards the education of the feeling life, the cultivation of what may be called Heart Knowledge as distinct from Head Knowledge, as the most important of its tasks in the middle years of childhood, just as the strengthening and nourishing of the will is of primary importance in the earlier years. The covering of all ages of childhood may therefore be taken as a picture of a spiritual aim – a true balance in the powers of the soul.

It is this aim which especially differentiates the practice of a Steiner School from that of other schools in the central years of childhood. In spite of great change and great development, the central seven years of childhood from seven to fourteen, marked out by nature with the two physical boundaries of the change of teeth and puberty, form an organic whole. During all this epoch the thinking of a child remains pictorial, and he looks for something like a universal knowledge in the adult. The art of mediating this pictorial, feeling quality into the world of the intellect is the special task of the twelfth to the fourteenth year. It is the age for the building of a bridge, not for the erection of the formidable barrier which a change of school and of teachers brings with it. There is much general dissatisfaction today with the practice of the state system of changing of schools in the twelfth year. But the profoundest arguments against it are as yet hardly realised.

It is much the same in the matter of the coeducation of the sexes. There, are, of course, the more obvious arguments in favour of educating boys and girls together, that they grow naturally into an association with each other, and do not fall into the kind of emotional crisis which can arise after artificial separation, or that men and women increasingly work side by side in modern life, while the separation in education is a mere survival of former conditions. All this – and much more of the same kind – can be advanced in favour of coeducation. But Rudolf Steiner pointed to much deeper things than these. In the book *Lectures to Teachers* in the chapter called *After the Fourteenth Year* he describes the difference of outlook proper to women and man and the need for effecting a balance in a new education for the present day. The male quality of the intellect, of collecting data and judging after the event, the quality of Epemetheus, needs to be balanced by the female quality of imagination and intuition, of anticipating the event, of Prometheus – and this also in the sphere of science itself. There is happily today a growing awareness of the folly of separating the budding scientist from the budding humanist, as is done so early and completely in our grammar and public schools. Movements are on foot to have degree courses in the Universities which will embrace one subject from the sciences and one from the Arts of Humanities. But this is only to put the two side by side. It does not effect any marriage between them, it begets no fruitful issue. The true union of the Sciences and the Arts will only be realised when the quality of imagination, the female quality, penetrates the Sciences, and the quality of objectivity, the male quality informs the Arts. The coeducation of the sexes is both a natural corollary and a preliminary to the coeducation of the Arts and the Sciences. Here again, a Rudolf Steiner education strives at the deepest level for that wholeness and balance of life which is so generally denied today.

Yet something of this quality must enter into the modern age if social catastrophe is to be avoided. Democracy depends on a common realisation of values. The danger today is that the technician does not understand his social responsibilities, or his fellow men, or ultimately himself. By education boys and girls enter the understanding of the Sciences and the Arts through the common factor of imagination, a Steiner school is preparing a new spiritual ground for the social life.

The Steiner schools in Great Britain, seven in number, educating altogether about 1,400 children, work under great economic difficulties. Sister schools abroad commonly receive some subsidy from the State or Town Authority, either in the form of assistance in building or in the payment of teachers. The Hamburg Rudolf Steiner School, for instance, receives some D.M.200 per annum for every child under fourteen from the town Authority, which also built the outstanding modern building for which the school pays a very modest rental. In contrast the British schools do not receive one penny either from

State of Local Authority. Other independent schools fairly generally possess some endowment, or, by appealing to the wealthier classes alone, are able to support themselves by very high fees. There have been various proposals in recent years that independent schools should receive help either directly in the form of a pro capita grant, or, indirectly, by way of relief of income tax to parents paying school fees. Both proposals have so far been turned down. *The Times* in a leader which summed up a correspondence on the subject stated that neither proposal would be acceptable to a Socialist Government, and the schools would become the sport of political parties, never knowing from year to year how they stood. The opposition of Socialists is no doubt partly due to the fact that the Public Schools were for long the prerogative of the upper classes. Here again the Socialist Party shows how much it is living by slogans and prejudices from the past.

Meanwhile, state schools are feverishly adding to their accommodation to meet the numbers of the 'bulge', while schools such as the Steiner schools could take more children, and parents would wish to send them, if the necessary fees were forthcoming. The situation is perhaps another of the many signs that the country needs a new education.

A. C. HARWOOD.

Waldorf Education in America

L. Francis Edmunds

MY active connection with America dates back to the summer of 1952. I recall an early morning in August of that year when, standing on the captain's bridge of a Dutch vessel, we slowly approached the port of New York. The air was laden with heat. The fabulous sky-scrapers of Wall Street and those beyond rose, startling in their vertical strength, into the mist-bound skies - 'cloud capped towers' of a kind undreamed of by Shakespeare. That morning the Statue of Liberty had a spell-bound inarticulate look.

And now we had arrived. Officials were friendly, porters and customs men briskly efficient. Friends to be were there to greet me. Soon we were speeding along an American parkway, - ceaseless streams of traffic moving swiftly three deep on either side, cars dodging perilously to right and left, - we were caught and carried by the general speed. Presently we edged riskily over to the right and fled along quieter lanes through thick untamed woodlands. Only a few miles out of New York City nature was still wild. A walk through these woods, as I was to learn later, was no more than a scramble with a wary eye for poisoned ivy. Finally we turned down an incline into Hungry Hollow Road to the ever ready welcoming hospitality of the Threefold Farm. To the unfamiliar eye

this was no more than a group of wooden buildings in a clearing in the woods. Here my American life was to begin.

It was to begin unexpectedly that very evening, my first in America. I was invited to attend an informal discussion on a recent proposal for the formation of a new American party. The main point advocated was the separation of the economic from the political life and so as to establish three mutually related yet independent spheres of society, the cultural sphere, the political sphere and the economic sphere. Such a division, so it was stated was in accordance with the American Declaration of Independence; therefore it was suggested that the new party should be called the Constitutional Party. Though on that evening this matter was being discussed mainly by Anthroposophists the proposal for such a party seemed to have sprung up spontaneously in many minds in the country at large. It was the first 'idea' that met me in America. I listened, gleaned what I could and pondered.

I had come to Spring Valley to lecture. Lecturing, though few will believe me, I find a formidable business. Here was a new land, a new people, a new outlook - how and in what respect new I was yet to discover. The language, at least, was the same. I mounted the platform with apprehension to be met, however, by a glad surprise. The spontaneous warmth of friendship which had greeted me everywhere was in the lecture hall also. People were ready to listen. There were no barriers. But what were they wanting to hear? America is a land open to every new phenomenon. A man is a phenomenon. The man on the platform was being assessed. It was not erudition that was being demanded but something else - something that could bear true witness to life. I felt suddenly released. I was in the presence of people who used their heads but who listened with their limbs. In their presence thoughts and images shaped themselves in the mind inevitably by their own force. I had only to grasp what was there and to communicate. In that partly familiar yet strangely unfamiliar human setting, thousands of miles from home, I was immediately 'at home' - and my listeners were 'at home' with me.

I offer these few preliminary impressions for the work that was to follow, since that date, in the schools, with children, teachers, parents, with young and old. America is vast, shaping forming with untold strength but in some ways amid untold confusion. The surface impression can too easily be of a welter of foolish, frivolous, materialistic motives and ambitions - a merciless do or die business - yet there are earnest depths out of which sound questions startling in their clarity: what is it to be really 'at home' on earth? What is it to be a man at all? The language of experience finds ready listeners - experience in any field. On deeper matters many listen as in dream and forget. But there are some who listen and remember - and, remembering, they light up with a sudden knowledge of themselves, of the eternally real within the transient present. For them the so-

called struggle for existence lifts to a new meaning and a new dimension: it translates itself into the picture of Jacob wrestling with his angel that the light of heaven might enter daily life. In America things happen suddenly. Suddenly, we behold a generation within a generation – a generation carrying pregnant seeds of hope and possibility for the future – maybe for a more distant future but actual and alive. Suddenly we find ourselves standing within the kingdom of the Apocalypse. This aspect of America is all too little known in Europe – perhaps it is all too little known in America itself.

It was on a sunny afternoon during that first summer of 1952 that I met again an old though younger friend, an American who had once been a colleague here at Michael Hall. He was charged with a grave concern for the future of the Rudolf Steiner School in New York. For nearly a quarter of a century that school had struggled to maintain itself in the hardest city in the world for such a school. In this great metropolis where population piles up storey high, where life proceeds with hysterical intensity in sharp contrast to the silent obdurate towers of stone lifted to the sky, where souls can be ground to powder overnight, where psychiatric treatment is the rule with many, involving even children, a city of ebb and flow and scurrying alarms – in this city of all cities he felt a Rudolf Steiner School should stand. The school was sadly small in number for its length of life. Amidst all the fluctuant wealth of its surroundings the school was poor. There were children in it tense with nerves as were their parents. There was heartless wear and tear. The strain was immense. No wonder that many thought it foolhardy to persist. But he and his sterling colleagues still held firm. How is one to measure 'success' in spiritual life? How is one to estimate the value of achievement? What a difference between a 'little' school upholding the picture of true manhood to a group of children in the face of all adversity and no school at all! How could one give up?

Two years later there was to come the answer. By hard work, daring, and a series of miracles a second building was found nearby and the money with which to purchase it. Today the *two* buildings are already filled to capacity with some three hundred children. This coming year there will be, for the first time in America, a full range Rudolf Steiner School from the nursery to the twelfth grade. Already the question presses for a future home, a single building to house the entire school with room for expansion for the growing need. It seems on the face of it unreasonable even to nurse such a hope on crowded, costly Manhattan, but since the impossible has already happened, why not again?

I recall a class of sixth graders, most of them reared on Manhattan, age about eleven, fired with enthusiasm by the vision of Arthurian knight-hood and chivalry. I recall a somewhat older group on that same Manhattan appreciating the magic of Shakespeare as no other

children of those years whom I had taught. These children, many of them highly-strung, precocious in manner, soaked in radio, television and the movie show, eager for jazz and the early use of cosmetics, seem to carry a protective force as though pre-natally prepared which later lifts them out of all this to unfold perceptive powers for higher truths which can be quite astonishing. It is all a struggle between the heart and the environment; the environment brings a withering, destructive effect from the cradle up; the heart carries a renewing stream of life and youthfulness through all the years. Can the heart surmount the environment? Can *man* survive? This is the challenge of our time felt more acutely here than anywhere. What hope there is in the thought that this particular school, with many trials still to overcome, stands at this moment more complete, more fully expressed than ever before!

That same summer of 1952 I met another old though younger friend. She had attended our Training Course before the war when Michael Hall was still in Streatham and had gathered many experiences since. It was her dearest hope to found a Waldorf School in the West – where and how were the questions. At her request, though she herself was still in the East, a meeting was convened of some fifteen persons in Los Angeles, a city spreading more rapidly than mildew over wide desert plains redeemed by man for life and harvesting, a city of wild fancies and distractions, not Hollywood alone. First steps are always difficult and sometimes involve disasters of a kind. But today Highland Hall in North Hollywood is a well founded school, ranging in classes from the nursery to the ninth grade and, in addition, there has recently been opened in connection with it a Training Centre for Teachers. As in New York, so here there are parents who have grown conscious of true needs, the truest need of all being to educate children in the light of a fuller understanding of the nature of man. This works upon the roots of initiative in the human soul as sunlight upon plants. For the rest, it is always a matter of unremitting labour and of constant sacrifice. But the dream of that summer has been fulfilled. There is a school in the West, in Los Angeles, a growing school with a growing cultural life around the school.

If America is a land of enterprise it should be added that any real enterprise carries a formative force within it which we may serve but to which we cannot wholly dictate. Therefore it is that life is always unpredictable. The goal we serve may take on an unexpected shape. Our schools in America have come about in different ways and have acquired distinctive characters of their own.

Some thirty miles from the New York School, on Long Island, there is the Waldorf School of Adelphi College. The College is a growing institution of its own kind, broadly liberal in outlook but remote from Steiner ideas. It has a large section for teacher training. The school stands in its own rights on the compound of the college. It was first conceived of as a demonstration school in the Waldorf

method in the midst of American educational life. The original building for the school was erected at a cost of half a million dollars, the gift of one generous donor – would there were such in England! Since then, a similar gift from the same source has added new buildings, liberally spaced and splendidly equipped to house a high school. Already it has classes extending from the nursery to the eleventh grade. The twelfth grade will follow naturally so that in a year's time the Waldorf School will also be a full range school, with accommodation for five or six hundred students. Growth has been steady in the past years and there are at present well over two hundred children.

The school is entirely independent of the College, financially and otherwise, though there are certain cultural connections which are being fostered further. Thus ever since it was founded there have been courses on Waldorf method included in the college programme of studies.

In contrast to the New York School, the Waldorf School stands in a residential area (Garden City) with broad grass-banked streets lined with trees and small family homes. Externally there is a sense of space and ease though radio and television are as insistent here as elsewhere.

Being in such close proximity to the College, the activities of the school come under the close scrutiny, friendly or otherwise, of educators of different outlook so that in this school, more perhaps than elsewhere, there is cultivated a strong awareness of public education generally and it is a constant concern to see by what channels and in what manner Waldorf ideas and practice can be communicated to wider educational circles. Also in this school, more perhaps than elsewhere in America, there is the feeling that Waldorf Education must be kept free from European tradition if it is to find the form best suited to American needs and to the shaping of the American mind and character. I remember years ago when Michael Hall was in Streatham, being visited by a lady from India who had come over to England to study education in this country. At the end of our conversation in which I tried to explain to her how in our work we try to preserve the imaginative forces of childhood longer and thus to keep at bay for some time the intellectualising forces, she remarked: I see well what you mean. If your form of education were to be introduced into India it would probably have the opposite task, to wean children from an overplus of imagination so as to school them quicker into intellectual modes of thought. This has always seemed to me a remarkable tribute to the aims of our work. Waldorf Education should be able to find its specific character in any given circumstances and why should this not apply to America as surely as it does to India?

This particular school is under the leadership of a personality who has assembled and largely trained his own teachers – an eager, hard-working and devoted group of people, open minded and openhearted,

ever ready to learn from others but intent to find their own way. Under the same leadership there is considerable and very successful adult education going forward amongst the parents. The school may well become in course of time what it was originally intended to be, a demonstration school in Waldorf methods particularly adapted to an American environment.

It may be said that all education in America is at present being subjected to close and critical study. There is, in many quarters a strong reaction from Dewey philosophy in particular and from progressive education in general. The question is not infrequently asked how Waldorf Education is related to the progressive schools. The fact that it is not merely 'creative' – a word which has acquired a dubious meaning – but seriously constructive; that it is not merely idealistic but makes sober demands in practice; that the approach to freedom is through well studied disciplines – such thoughts and considerations are welcome today. American educators are being taxed severely. One prominent member of a College declared that American education has been sliding rapidly downhill since the early forties. Pressure instruction for credits slays the imagination and counters rather than promotes vigorous thought. Psychology, of course, is very busy – it is a magic term amongst the young – but though it may analyse, it does not reach the roots of character or promote moral growth. The teenager problem, even if, as some think, it is exaggerated by the press, is nevertheless witness to the aimless living of the older generation. There is a vapid, loose and apathetic or even vaguely hostile attitude towards ideals born of deep disappointment in the young in what the world has ostensibly to offer. Life has become a husk without a kernel. It offers no points for genuine growing. Mass education is on the increase good educators are few and far between and as likely as not are often misunderstood. And no one has authority over the young, neither the teachers nor the parents. These are some of the opinions expressed here, there and everywhere. In this uneasy climate more enlightened parents are ready to listen as never before if the right language can be found for them and the right demonstration. It has often been said that the American has to see in order to believe. In my experience this is only partly true. I have met Americans who can see an idea as a potent reality and who are eager to translate it into action. What they want to see is the capacity to justify the idea in practice. They have great faith in human capacity. Thus the schools we are describing may well provide points of departure into a greater future but men and women are needed to carry the work forward. The policy of the Waldorf School has been not so much to look for the teacher as a final product, fully equipped for his task, but rather to have regard for his potential – can he grasp the idea and is he willing to serve it, growing to his task in the process? It is a good and probably an essential policy at the present time if the work is to grow as rapidly as it should and must. Yet sources of proven experience there must also be as guiding factors.

In a rural corner of Pennsylvania, about an hour's run from Philadelphia, is Kimberton Farms School. During the war there was an appeal by the British Government to Americans to provide hospitality for British children. The same benefactor who later made the Waldorf School possible and his wife equipped a house to receive sixteen children. Those children, through a change of circumstance, never came. Instead a small school was started. Today it has over two hundred children from the nursery to the eighth grade. The locality is delightful. The children are charming and a good deal more tranquil than the city children. The parents are keen and the teachers capable. Yet this school has witnessed a long drawn-out struggle over aims and methods. There were few Waldorf teachers available so that recruits were drawn from the vicinity, mostly mothers well trained in their profession but without any previous knowledge of Steiner and his work. Some made valiant efforts to understand and succeeded. Others were less fortunate. The result was a frequent deadlock. This school has demonstrated that it is not possible simply to adopt Waldorf method. The underlying thoughts have to become alive in the soul and this can neither be demanded nor forced. Until these thoughts become one's own they remain mere theory and a conscientious person has to acknowledge this. There was thus an abundance of goodwill but a lack of co-ordination in thought so that the ultimate fate of the school hung in the balance from year to year. It could so easily have become a full fledged Waldorf school. It could equally well have become a fine school in the modern American sense, well disciplined yet incorporating some of the most recent practices. The school is full of fine qualities drawn from different sources, but so far as I know it is still undetermined as to its future. Recent reports suggest that it may yet become a sound example of a Waldorf School. It is clear that no compromise can achieve this. There has to be a conscious directive which gradually selects and assembles the body of teachers who can make such a school. I think with gladness of my visits to Kimberton and of the great kindness shown me there and hope that the miracle will yet come about that the central idea of this work with its inspiring force will dawn for all.

Yet another school with a special origin and character is High Mowing School amidst the hills and woodlands of New Hampshire, remote from city life. This school too owes its life to the initiative and genius of an outstanding personality. At the time of its foundation the prospect of our schools reaching high school level was still one for an uncertain future. High Mowing School is in fact a residential High School for grades nine to twelve, with a sprinkling of day scholars. It opened its doors wide in the first place to children of the New York School who had completed their class teacher period and later, when the time came, to children of the Waldorf School also. Little by little, however, scholars began to come from all parts of the States without having previously received any Waldorf education. There was thus created a quite special milieu which has

produced most interesting and gratifying results. The school ranks today amongst the foremost in New Hampshire. Though the total enrolment has never exceeded eighty, students leaving High Mowing have found their way to notable Colleges up and down the country. The scholarship list has been exceptionally high. Here in this school, housed in an old farmhouse to which several new buildings have been added, there have been sown seeds of culture of lifelong import. Here has been nursed, year by year, a sense of human values and of social relationships which has come visibly to life in the manners and dispositions of those who receive it. High Mowing too has had its many problems, changes and adjustments. Yet the School has demonstrated the Christian principle of the leaven which is to work as a transforming agent in the great body social. Its contribution has its limits but who can define limits where human influence is concerned?

We return to our starting point, to Spring Valley in the New York State. The most recent building to be erected at the Threefold Farm is a school house for a nursery and kindergarten and the first and second grades. The nursery school has been in progress for several years. A previous attempt to carry a first grade proved premature. Now the attempt is being made again to build up, in the course of years, a full primary school of eight classes. It is a district of rapid development. New population is coming in. There are parents who are vitally alive to the needs of education and who are particularly attracted to the ideas presented by Waldorf education. State Education, however, is also keenly aware of the need for reform so that competition is keen and, of course, to send a child to a Waldorf School involves financial sacrifice. To promote this education in practice means in the first instance to win the parents to this point of sacrifice. The teachers in any case must make their sacrifice. In fact this whole work, wherever it may be, is built on sacrifice. The ideas must take hold strongly to engender the necessary courage and they can only take hold strongly in the measure that they become one's very own. It will be splendid if this school can grow to become another oasis in modern life, made so barren and dessicated by abstract thoughts and theories applied to man. In every child there are forces, growing forces in body, soul and spirit, real forces which carry promise for the future but they need right nourishment if they are to come to the strength of fulfilment.

Mention should be made of three other ventures in the United States.

In Santa Barbara, beautifully situated amidst coastal mountains, some seventy-five miles north of Los Angeles, there is a remarkable little school, tiny in numbers, unpretentious, but through the genius of the teacher, doing outstanding work. There were two small boys in a family. The parents were resolved they should have a Waldorf education but there was no school. For the sake of their boys a small nursery school was opened. This Nursery School became a

kindergarten and that again a first grade and so this little one grade school advanced from year to year till now it has reached the level of a seventh and eighth grade. As this quiet work proceeded interest grew. For some time now there has been an adult study circle in Waldorf education. There is no ambition attached to this little school. It was founded for a particular purpose. But the work goes on; may be one day the opportunity will be given and the resources found to extend it further. This unassuming but beautiful and thorough work has borne rich fruit.

Away in the region of Concord made famous by Thoreau's Welden, is St. Huberts School. I caught a passing glimpse of it during that first summer and have not been near since but it was a happy glimpse. Children were being taught who needed more than usual care. The work has been carried on faithfully for years and from all accounts it is a noble work.

Finally, to return once again to Pennsylvania in another lovely corner off the beaten track there are housed some twelve heavily handicapped children. This is the one Curative Home of our kind in the whole of vast America where Curative Education is such a widespread necessity - a heroic work carrying its own reward both now and into the distant future.

We may now briefly extend our survey of the work in America to the Americas. Of broad-backed Canada it may be said that efforts have been made and hopes are being nursed for a school in the not too distant future. I am told there actually is a Nursery School in Montreal. This I should have visited last Spring and look forward to doing so in the coming Spring. In Toronto where our work has found its greatest concentration, there have been several public meetings on the Education always with a good response, there have been several sympathetic articles in the press and there has for some time been an educational study group. There are Canadians who have received our training and others who plan to do so - it is again a question of steady persistent work until the right constellation is there for a definite move. In Ottawa much public interest was aroused. No less than three leading educators visited the New York School at different times and brought back appreciative reports. An attempt was made to found a nursery school but clearly the time was not yet. The seeds that have been sown must bide their time for ripening. The official response at one time was so hearty that it raised the hope that in this land of new endeavour there might one day be a teacher movement for our work. These hopes have subsided but friendly relations continue and the moment may come. Vancouver too had several meetings, well attended, and interest was good. That city too is waiting. The latest call has come from Victoria for the founding of a nursery school. This has yet to be investigated and the possibilities studied.

A high ranking official declared on one occasion: "At a Teachers' Conference in Canada fifty per cent. are pro Dewey and fifty per

cent. anti - that is as far as it goes. "We need new ideas." But new ideas which are not mere notions require new hearts to frame them into new resolves. That means real and radical change, hard to accommodate into a system. My impression of Canada is that there are many new bottles being filled with old wine. The individual teacher in his own immediate setting might do much and, in certain known instances, is doing much. That is why a teacher movement would be desirable. It needs Canadians, however, to open the way. Two or three good schools in Canada might reach far.

To conclude we need to swing far south to the city of Mexico. It is a fact that last February, that being the commencing month of the Mexican school year, a school was actually opened in Mexico City, the New School, described as a Waldorf School. The event is still too recent to write more than a little. The last news received gave the number of pupils as over one hundred and ten - half of them Mexican, the rest composed of several nations. The school is conducted in Spanish and is authorised by the State. The teachers are, with one or two exceptions, Mexican. The press has been very active and kind. Much public interest is focussed on this venture - the first non-profit making school in Mexico. It is openly acknowledged that the New School is only a Waldorf School in the making and not yet a fact but everything possible is being done within present circumstances to achieve the goal in view. The work has already made a great impression on the children and also on their parents. Here is a case of something begun with little knowledge and experience but with a strong resolve. The necessary guidance must come and is being sought. At least one teacher, well versed in our work, will be there in the coming year and it is hoped that others may follow or will be trained. There is great need for a Eurythmy Teacher both in the school and for adult work. The Education is being studied regularly not only amongst the teachers but in a wider circle. It is astonishing to think of this school in Mexico City so rapidly formed. It calls for the good will of our whole educational movement - a striving Waldorf School in Mexico, Spanish speaking, with a Catholic background, set within the framework of public education, yet conducted as a private school. More of this when developments have carried further.

It would be ungracious to terminate this account without reference at least to the growing Portuguese-speaking Waldorf School in San Paulo. Of this School I know only by hearsay through very welcome visits of some of its founders to Michael Hall. From their accounts the school is building up splendidly, adding a good-sized class each year. Many of the children attending it are of European origin but the school is well planted in the life of Brazil. Of the school in Rio de Janeiro I know little more than that it exists but it is good to think that it is there.

This then completes my sketch. Within the dimensions of the work there has been most enheartening progress in the past few years.

If the work continues to grow, deepen and expand at the present rate for the next ten or twenty years Waldorf Education will have made its mark in the complex shaping of the future. America is a world of power waiting for the breaking in of the power of the Holy Spirit. The immediate welfare of the world depends on this. We can but work with what is given us in the moment in order that this greater power may come – power born not of self will but of the Will of Heaven. What is this education but an attempt to clear the way so that men and women in the coming generation may not be overwhelmed by the weight of materialism but may know the power that dwells within them – the power to move mountains – not power alone but wisdom and love from man to man.

NEW YORK'S STEINER SCHOOL

(Reprinted from The Times Educational Supplement of September 19th 1958 by kind permission)

AT reassembly on Wednesday, New York's Rudolf Steiner School on 15 East 79th Street was for the first time 12 years long. This was a fitting way to begin its thirty-first year of existence. Apart from its two-year kindergarten, it had previously reached only 11 of its planned 12 grades.

The school is coeducational, and non-denominationally Christian. A great number, however, of this term's 300 pupils (the highest number to date and the maximum the present buildings can accommodate) come from Jewish, Muslim, agnostic and even atheistic homes. Racially, too the pupils are thoroughly representative. Oriental and Coloured children find little or no difficulty in finding their feet in the school. Some 15 per cent. of the pupils are in receipt of scholarships.

As a consequence of planetary rivalries (as Mr. Henry Barnes, the faculty chairman points out in the school's current yearbook and prospectus) the immediate future will see ever-increasing pressure on educationists to train more and more scientists and technicians, for military and political rather than human ends. This is tantamount to subversion of both education and science. The real and ultimately the only mistress of science is truth. And the ultimate goal of education (as distinct from instruction or training) is to enhance the stature and dignity of individual human beings.

Such is the broad approach of the New York Steiner school (and in this at least it resembles the other 60 or so autonomous Steiner schools in some 15 countries). The teachers feel the end of their work to be the education of human beings capable of becoming scientists, not of scientists who no longer know how to become human beings.

Science Course

The science curriculum proper (based on the one drawn up for the first Steiner school, established in Stuttgart just after the First World War) starts in the fourth grade (pupils of 11-plus) with an introduction to the study of man and his relations to the animal kingdom. It continues in the fifth grade with an introduction to the study of plants, and goes on to mineralogy in the sixth. Physics, geometry and algebra are begun at this point.

Physics is then taught in each succeeding year right up until the final, twelfth grade. Chemistry begins in the seventh grade. Physiology is taught in the seventh and eighth grades and is picked up by the biology course which in the upper school forms part of each year's series of main lessons. Earth science begins in the ninth and tenth grades.

Perhaps a word should be said about the concept of the "main lesson." This is one of the distinctive features of the school. It consists of the two-hour period with which each day in all grades begins. It is given over intensively to one subject every morning for up to four or five weeks on end. This subject is then dropped for the time being—positive use thus being made of the capacity of "forgetting"—and another subject takes its place. Teachers endeavour to make scientific studies alternate with humanistic subjects.

Another unique feature of the school is that the children begin two foreign languages (French and German) in the first grade. Children of this age (seven-plus) still possess some of the uncanny power of imitation (of accent and gesture, for example) of younger children, and are still capable of learning a foreign language in the same miraculous and seemingly effortless way they learned their mother tongue.

The subjects in the lower or primary section, in addition to the normal subjects, include knitting and sewing (taken by boys and girls alike—each boy has ultimately to make himself a shirt), woodwork (also taken by both boys and girls), eurhythmy and music. Eurhythmy (to be distinguished from euthyrmics) is the expression of speech and musical sounds through bodily movement. Emphasis is given to water-colour painting. Fairy stories go over gradually into myth and legend, and these in turn into history.

Arduous Task

One of the most arduous aspects of teaching in the lower school is that the class teacher remains with his class—goes up with it, in fact—for the eight primary years. This means that each year he must prepare new material, and cannot rely comfortably upon last year's notebook. Such a system, the school claims, gives the children the sense of security and stability they need at this age.

The mid-morning weekday stroller through Central Park will see pupils from all grades in the school enjoying their break, after their day's "main lesson." Afternoon lessons are as far as possible given over to the more obviously creative and physical activities.

Every good teacher, Mr. Barnes says, knows the difference between teaching and cramming for an examination. One is a creative endeavour in which teacher and pupil are engaged with their whole being and "the prize is life itself." With cramming the incentive lies outside the work itself and thus cannot be either self-sustaining or self-renewing. All this is axiomatic. So strong, however, is the pressure for mechanical testing standards, that most schools come to accept them and work for them, willy-nilly. The New York Rudolf Steiner School has had the courage of its convictions, and has abolished all examinations as such. Pupils from the school who go on to a university or other higher establishment nevertheless adapt themselves readily, and generally are said to come among the first third in their new classes.

There is no head or head teacher in the accepted sense of the term at the school. His or her place is taken by the faculty chairman, who is elected by the teaching staff as a whole and may change from year to year. The organizing and planning centre of the school is the weekly meeting, the so-called "college of teachers." All major decisions affecting the school are taken by this meeting, not by any single individual.

High Demands

Two difficulties the school is facing are how to find enough teachers (given the school's determination to continue to restrict classes to an average of 20 pupils) and the possible need for somehow easing the transition from the eight-year lower to the four-year upper school. The school maintains teacher training facilities; the demands made on a Steiner teacher's capacities are, however, extremely high.

The question of making a less abrupt transition from lower to upper school (from the class teacher to specialist teachers, in other words) is the special interest of Mr. L. F. Edmunds, a visiting teacher from Michael Hall, the oldest and most mature of the six Steiner schools in England. Ultimately a kind of middle school may be introduced, and the present 8-4 set-up transformed into 7-3-2. This is a topic the school faculty is now actively discussing.

On reflection it is perhaps no matter for surprise that the school and the educational approach on which it is based have taken root in New York. Liberty in that city is by no means confined to the famous statue, and Rudolf Steiner's chief work is perhaps his philosophy of freedom, known in English as the "Philosophy of Spiritual Activity." The implied equation of freedom, not with absence of restraint but with activity, is one that evidently appeals to Americans.

LETTER FROM GERMANY

Dear Editor,

YOU have called upon me to give some account of the present standing of Rudolf Steiner education in Germany, the land in which it came into being and continues to flourish on a far larger scale than in any other country. You moreover did this in a manner – no doubt deriving from editorial skill and experience! – affording me no avenue of escape save that of keeping the curtain drawn across the German scene altogether in your present Michaelmas symposium. If I therefore make the attempt to comply with your admittedly belated request, you will I know allow me to do so on my own terms – which are that none of your readers should gain the impression that this account is in any way of an "official" or "authoritative" character.

All I can do is to offer some relatively disjointed and anything but complete observations on some of those aspects which have particularly impressed themselves on the mind of one onlooker or only partial participator, who has been granted I believe an unusually varied insight into what is going on in many Waldorf Schools. If facts are offered, they will be subject to corroboration; if opinions, they will indeed reflect countless conversations with representatives of the "Waldorf School Movement", but in the last resort they should be taken to be my own, and thus also liable to correction by more qualified persons. The very last thing I shall attempt is any sort of evaluation of the educational achievements of Rudolf Steiner education in Germany, or the possible shortcomings, which would be arrant presumption not only on my part, but, in my opinion, on anybody's part at a time when the practice and results of this education offer some of the very few unqualified encouragements this beleaguered world has to offer at the moment. One reassurance I have: the knowledge that my efforts will have the unofficial blessing of Herr Weissert, President of the "Bund der Freien Waldorfschulen", who assured me that no adequate data for a recognised report on the work is available at present (doubtless on account of prevalent chronic overwork) and who is apparently prepared to take the risk of all sorts of private heresies leaking out in the name of these schools!

* * *

A short while ago I read a lively account in the Times Educational Supplement of the Rudolf Steiner School in Stockholm. The writer won space for ample description of the local colour of interest to the reader by asserting at the outset that the educational principles of Rudolf Steiner are too well known to require dwelling upon. I sincerely hope that this holds good with all readers of the Times at least! Such statements would be almost unthinkable in this country. For, apart from the predilection of the German nature for explaining in detail – in this case a quite unexceptionable trait – there is still a great deal of ignorance about those principles even in a

country boasting a large Waldorf School in most of its large towns (26 in all.) However this may be, I shall heartily support the contention of the Times contributor and assume a knowledge of the general study of man and the entire school curriculum based upon it which give the stamp to a Rudolf Steiner school, however much local variety may be found. Those therefore desirous of reading a general account of Rudolf Steiner education as it developed within its local Stuttgart context during the period of its first flourishing up to the time when the Nazi regime exerted a crippling effect on its further unfoldment, are referred to the account (published in an English translation) given by O. Hartlieb, who was at that time a senior Education Official in Wurttemberg and contracted a warm admiration and understanding for the mother school of the movement, which stood it in good stead for many years.

Something similar occurred in the years after 1945 (when the former schools could be reopened and many more newly founded) which has not borne the same palpable results as the direct support of a Hartlieb, but which should not go unmentioned here. I refer to Dr. Theodore Huebener, Director of Foreign Languages of the Board of Education of New York City, to whom European systems of education were already well known through repeated official journeys before and after the second World War, and who was ultimately sent to Germany by the State Department in 1950 and 1951 in order to report on the schools in the occupied zone, a mission which took him to the Waldorf School in Stuttgart as a consequence. The impression he gained led his trained and receptive mind to appreciate to the full the particular significance of Rudolf Steiner the Educator. On November 11th, 1951 a masterly account of the Waldorf Schools in their wider German and world context appeared in the "Sonntagsblatt Staatszeitung und Herold" of New York - written by him in German. That is, ironically enough - when a senior official in education in a free western country, which at that time was undertaking to show Germany how to become civilized, desires to speak from the heart about a new discovery, he must have recourse to the language of the German minority in his own city in order to be assured of a receptive ear. After mentioning the efforts of the "American Education Program" and the large financial backing which these received, he goes on:

"The great extent of these efforts (to democratize) has led many Americans to suppose that the German State Schools were terribly behind the times. In reality they had many merits, but, like every educational system, they were a reflection of their social and political environment. In the case of Germany this consisted of a social structure which was not consistently democratic. Only about ten per cent of the children enjoyed that higher education granting access to the universities.

"This need not be taken to mean that the Germans were backward in pedagogical matters. On the contrary they particularly may point to outstanding and lasting achievements in this field. The first free public school system with compulsory school attendance was instituted in Prussia. This system, along with the ideas of Basedow, Herbart and Frobel have had a decisive influence on the American philosophy and practice of education.

Already a century ago the founder of the Kindergarten developed the concept of social training and individual activities, two foundation stones of modern teaching practice. Kerschensteiner organised training for professions and trades, and Wundt laid the foundations of modern educational psychology through his experiments in Leipzig. There is no branch of education which does not owe some advance to German initiative.

"It therefore need not surprise us if today too, despite the political and economic confusion in Germany, a type of school exists which may well be held up as a model of free and progressive education for all Western culture.

"This is the Waldorf School, based upon the anthroposophical philosophy of Rudolf Steiner. This noble friend of humanity and idealist, who edited and interpreted Goethe's scientific works, founded the first school of this kind in Stuttgart in 1919. Despite the suppression and persecution of the Nazi era the Waldorf School movement remained intact. Since the second World War its schools are flourishing once more in the most encouraging fashion. Today there are 25 in Germany and 30 in other countries."

After a long account of their character and development, Huebener concludes:

"It is clear that the Rudolf Steiner schools are a happy realisation of modern progressive education and lofty ideals of a noble humanity. Linked up with each other in the "Bund (League) of the Free Waldorf Schools", these remarkable German institutions exert their influence over eleven other countries. Although they are only 25 in number and embrace approximately 10,000 pupils they may be regarded as the irreplaceable leaven in present day German education.

"More than anything else the Waldorf Schools are maybe the strongest proof that there are still highly ideal and deeply humane traits in the German nature, which do not merely exert a favourable influence on German education and culture, but can also become a blessing for the whole of mankind."*

It is unfortunately not known to me whether Dr. Huebener was able to stress in his official reports to Washington any of the points he makes so effectively in his newspaper article - between the lines of which it is not difficult to trace a certain sense of embarrassment at the lack of attention paid by the American authorities to the very methods which they should have been the first to acclaim. And it is revealing enough of the impotence of even such an individual to implement his insight that not a single cent of the McCloy Fund was ever granted in aid of a Rudolf Steiner school for normal children in Germany. I was myself involved in the elaborate applications for a grant from this source on behalf of the Freiburg and later on the Stuttgart Waldorf School, and again to the Ford Foundation on behalf of the latter, and was weighed down by a sense of the ineffectiveness of such efforts. Not only did the Americans show no perspicacity in seeking out the objects of their patronage; but obstructions were set up by their German advisors into the bargain.

Perhaps I may be allowed to refer to some personal experiences shortly after the war in order to illustrate the nature of the impact which the resurgence of Rudolf Steiner education made on Germany. To begin with this can best be done by comparison with neighbouring Austria. By the terms of the Allied Agreement with Austria,

*Excerpts in translation by present writer. For original see also "Erziehungskunst", Stuttgart, January 1952.

which was concluded as early as 1945, a large measure of independence was granted to the Austrian Education Authorities, and the Education Divisions of the various Allied Commissions for Austria, differing in nature from the more rigid occupation of Germany, were relegated to the position of "observers" forced to be witnesses with their hands tied, whilst the Austrians, aided by all-powerful confessional loyalties, dug up and enforced antiquated conceptions of education. One British Education Officer of my acquaintance was so bitterly disappointed with the lack of that enthusiasm for reform which at least had arisen after the first World War, that he prematurely gave up his post and returned to teaching work in England. And it remains a fact that up to the present day no opening for the resumption of pedagogical work on Rudolf Steiner lines has arisen in Austria.

Parallel with these developments however a handful of young Englishmen, former members of the Friends' Ambulance Unit working within the framework of the British Red Cross Post War Relief organisation, got themselves put in charge of the several hundreds of evacuated German children of school age who were obliged to remain in Austria in groups or camps until their repatriation could be arranged in the summer of 1946. It was a very great delight and encouragement to me to witness how responsive the children in one such camp were to the elements drawn from Rudolf Steiner education made available to them. Children up to 16 years of age, who only a very short time before had been doing very little else but marching and singing rather raucously enacted a Waldorf teacher's play or an act from Schiller's "Wilhelm Tell", took so readily to Eurythmy that some of the girls wanted to take it up professionally, and improved their taste and prowess in singing out of all recognition within the short span of 11 months – apart from engaging in drawing and painting, and the normal school subjects as far as a total lack of text books would allow, with a new zest. It was in connection with this undertaking that the Director of Education Division at that time remarked, enthusiastically but with a touch of resignation: "The school camps are the only piece of co-operation between the Occupation and the occupied country which have any value."

The reason why I think it is good to recall this circumstance is because it seems to illustrate at a glance the nature of the post-war educational situation in Germany itself. Pent up or diverted forces, hitherto misused, could again find a healthy outlet; and the prevailing deprivations of life at that time only served to enhance these more lasting joys. This I believe, more than any other factor at work among those left alive in Germany, supplied that irrepressible impetus which saw the full resuscitation to redoubled activity on the Rudolf Steiner schools there.

Old scholars, returning from the wars and disregarding the caution of veteran teachers still unsure whether they had the requisite legal status to reopen the Waldorf School in Stuttgart, simply hung up a board with the necessary inscription facing the old Kanonenweg,

itself demilitarised to "Haussmannstrasse", and proceeded to remove the debris from the burned-out main building and to roof its ground floor, so that instruction could recommence without delay. Within an astonishingly short time this school had reached an attendance equalling its pre-war peak, so that its numbers soon spilled over to form a second school in Stuttgart. This means that there are now eighteen hundred children enjoying a Rudolf Steiner education in this one city. And so it was – the circumstances of course varying from city to city – in a couple of dozen other instances. With the advent of the Currency Reform, however, that is, as early as 1948, three brief years since the war, the shades of the prison house of material prosperity began to close in on the growing boys and girls, at least upon their parents' sense of lasting values; so that present-day Germany, looked at by and large, represents a complete swing of the pendulum over against a couple of decades ago: then – idealism of a Spartan sort, with aims going beyond personal as far as national interests; now – in Western Germany at least, a society largely put together out of self-seeking individuals But one should never forget the counterpart to this – the Eastern Zone, the thought of which never fails to act as a kind of prompting of conscience in the minds of citizens in the Federal Republic.

There seems to be a kind of tacit agreement among Germans not to refer to the 1933-45 era, which also extends to the teachers in Rudolf Steiner schools and to the editors of their journals. Whilst fully understanding the feeling behind this custom, it is hard for one who as an occasional visitor before the war had an opportunity to witness the systematic way in which the singing soul of the German nature was knocked out of the children, and who inherited the results of this treatment after the war, to suppose that the after-effects of such maltreatment can be banished by the oblivion of forgetfulness. In point of fact the general standard of singing and music does not seem to have recovered yet, even within quite a new generation, which is hard to explain; the hardships and shortages served to enhance the astuteness and cynicism of the elder youth after the war, a state from which their younger brothers and sisters have now largely escaped; years of a limited and distorted horizon have left their mark in a poor level of general knowledge about the world (according to my observation); and memory and the ability to learn foreign languages appear to be on the wane – but this is probably a more universal symptom of the times.

These remarks may convey something of the scene into which the Rudolf Steiner schools in Germany are placed at the moment. Unavoidably caught between the spectres of that past and the material drag of the future, they wrestle with the attendant problems with the most admirable energy and enthusiasm – a labour which is alone made possible through awareness of the ever-present nature of the child. Every teacher, through Rudolf Steiner, has been equipped with the means for battling with every new sickness of the

social order, so that it is safe to assert that as long as a school succeeds in upholding Rudolf Steiner methods it can perform the tasks which confront it. Attendance of a monthly Festival or Assembly; a visit to the school workshop or to an exhibition of the children's work up and down the country will invariably succeed in restoring one's sense of felicitous achievement in that most difficult field of educating the young.

Just as it may be said that the main problem of the child is its parents, so the main problem of a free school is its teachers! It cannot be my task here to refer to this problem in any more than a purely numerical sense, by reference to the latest plan of the "Bund" of the Free Waldorf Schools announced this summer in a leaflet aiming at reaching students:—

"The Seminar in Stuttgart is planning from now on to hold extramural courses for students during the vacations by way of introduction to Rudolf Steiner's methods of education. The first course of this kind will last a fortnight and is due to take place from 13th to 25th October, 1958.

"The Waldorf School Movement underwent a notable expansion after the war. Alongside the five re-opened schools, twenty new ones arose within a few years. For a considerable period however fresh establishments could not be entertained since there was a lack not only of experienced older teachers but also of younger trainees. A twenty-sixth school was recently opened in the Ruhr District (Easter 1958). In many schools teachers are still being sought, particularly academically trained specialist teachers for the upper school (for German, History, Mathematics, the Sciences, Modern and Classical Languages, etc.)

"Through their public educational courses, which take place annually in Stuttgart from the end of July to the beginning of August, the Waldorf Schools provide an opportunity to gain an initial insight into the knowledge of man as inaugurated by Rudolf Steiner and into the methods of work of a new art of education. The Teachers' Seminar in Stuttgart, with its one year's course of training serves to prepare the prospective teacher for a position at one of the Waldorf Schools. Today, however, in view of the increasingly protracted studies and examination period, it is frequently impossible for university students to attend the Stuttgart Seminar for the full year. Hence we are planning special facilities for students alongside their university years by means of practical experience in the various Waldorf Schools as well as the above-mentioned extra-mural courses. Students who attend several such courses will become acquainted with the special demands made on the teacher in a Rudolf Steiner school."

Although this need for qualified teachers is undoubtedly reflected in other countries, there is an additional reason why all those who have the interest of these schools at heart will particularly hope that the German Rudolf Steiner schools will be successful in solving this truly pressing problem without delay, and a standstill or a setback would be grave in proportion to the magnitude of their commitments. By its very nature a Waldorf School must be enabled to flourish. Consolidation is thus imperative. — The end of the war saw rebirth and ramifying growth; growth brought the challenge of reaching a far wider public even than before the war and the consequently tougher job; a large degree of official recognition made a corresponding degree of consolidation (say through financial subventions) possible; but this process was not completed before Established Education was enabled to be housed and equipped, externally at

least, far more impressively. It is openly admitted that the Waldorf Schools have been tolerated because the elasticity attendant upon free initiative enables useful pioneer work impossible to the more rigid mass of State guided institutions to be done. Will the gratitude due to pioneers be shown?

Huebener's remark that Germany's "social structure was not consistently democratic" i.e. in this case, did not recognise the responsibility of officialdom to individual initiatives, still holds good to a larger extent than is generally admitted. Whereas in Britain, for instance, a group of School Inspectors sent by the Ministry of Education to make a report on a private school affords the staff of that school ample opportunity to discuss and even modify the report before it is published, it is possible for an inspector in Germany to be all smiles during his visit and to write a perfidious account of his impressions, whose harmful effect only later becomes apparent, because the school in question is in no way consulted. On the other hand it must be stressed that Waldorf Schools in Germany continue to receive considerable direct state and municipal aid, whilst being left free — a thing unknown in any other country, if my information serves me right.

This brings me to the question of the financing of new school premises, with which, as a school architect, I have had most to do, and without some mention of which these notes would be more incomplete than they would otherwise be. May I therefore conclude these remarks by dwelling for a moment on this literally "constructive" note, which echoes so resoundingly the expansive vigor of these Rudolf Steiner schools in Germany.

Schools grow; buildings do not. There has therefore been no alternative for many Waldorf Schools but to add to their premises, however financially impossible this may have appeared at the outset. Here the truly social genius of the Central European has emerged in a way commanding the utmost admiration and indeed love. For it is unfolded solely for the sake of the growing child. Something of the sacrifice and devotion of the underpaid teachers is here reflected (although admittedly not matched) by the circle of parents and other supporters of each school, which has to adopt measures born out of individual and varying circumstances to surmount its great building problem. Usually monetary donations or gifts in kind form a nucleus on the basis of which it is possible to approach the municipal authorities or to apply for a State building grant up to a certain proportion of the total building costs. But even where such applications are not successful the parents and friends of the school will rally and shoulder the burden of a high rate of interest in addition to the school fees in order to make some necessary extension or even completely new project possible. In addition comes the legitimate and understandable desire on the part of the teachers to let something of their educational ideals spill over into the building forms which are to surround their pupils during their waking hours;

and recourse is had wherever possible to architects who likewise draw their inspiration from the Goetheanum, where Rudolf Steiner unfolded his most intensive labours for a true modern culture. It is invariably far from easy ; but the honest attempt is always made to do what is possible in this direction

It goes without saying that anything achieved in providing a worthy sheath for the educational core can only be a pale reflection of all those wonders performed on behalf of the child's soul by teachers dedicated to their calling as true artists.

You, as a teacher, would be right at this juncture in saying that a true account of Rudolf Steiner education, in Germany or in any other land, would have to start with that fundamental relationship between pupil and teacher, which can undoubtedly be established in a barn as effectively as in some well-equipped science block. But this is the point where the problems of the schools in this country merge into those of their cousins in other lands far and near

I find the following passage in an essay by that model German writer, Herman Grimm :—"No-one will ever succeed in setting up Goethe and Schiller as representatives say of North and South Germany Goethe and Schiller know . . . no distinctions within German nature."

And just as these two giants transcended the local peculiarities of a people, thus truly representing its culture, so Rudolf Steiner spoke for the whole of humanity. Yet his world pedagogy first took root within a people with particular gifts. And, despite all the desirability of generous give and take, I believe that workers in other cultures will long have a special lesson to learn from the way the Waldorf Schools in Germany tackle their difficult problems.

With very best wishes to you in your own undertaking,

Yours,

(Sgd.) Rex Raab.

The Free School Movement in Holland.

M. Stibbe

THE Free School Movement began in 1923, on September 7th, with the foundation of the "Vrije School" in The Hague. At its opening, the school consisted of ten children divided into three classes: a First, a Fourth and a Seventh. This foundation was agreed to by Rudolf Steiner. When he himself came to Holland two months later for the founding of the Anthroposophical Society in Holland and held a number of lectures, he spoke to the members of the newly formed Society about the school. He considered that this little foundation which meanwhile had grown to fourteen children was, despite its smallness, a model in so far as it was run by men of the world. Everyone was received there with frankness and openness

and could feel himself at home there. He made a similar remark about the Rudolf Steiner Clinic which had been founded at the same time.

The idea of a pedagogy based on art was a completely new one in the world at that time, even in Holland. In 1924 a Government Inspector visited the school and he spent a whole hour in my class. I asked him if I should not say something in explanation of the children's paintings which were hanging on the wall. Such work had not appeared in classrooms in Holland up to that time. He answered in a by no means unfriendly way: "No, do not do that I should not understand at all what you would have to say."

The name "Vrije School" had been suggested by Rudolf Steiner himself. Up to the second world war the school bore this name with full justification, for it had worked without any kind of state support and the freedom of the teachers was complete. After the war, and after the school had been shut in 1941 by the German Authorities and re-opened in 1945, further progress without State aid proved impossible. However, relationships with officialdom had, in the meantime, progressed so well that the Free School was not impeded in the free development of its pedagogical work, although on account of state aid a large number of routine forms had to be completed.

Now I should like to return to the development of the Free School Movement. The "Vrije School", which was the first Waldorf School outside German speaking countries, grew quickly. At the end of the first school year there were thirty-four children. In July of 1924, there was a large public Educational Conference in which the important lectures entitled "The Pedagogical Significance of the Knowledge of Man and The Cultural Significance of Pedagogy" were given by Dr. Steiner and have now appeared in print. At the same time, Rudolf Steiner conferred with the teachers of the young school and gave important directions for its organisation. In addition to this a considerable number of people came forward to take up the weighty task of teaching in this school. The way in which Rudolf Steiner was able to present a spiritual view of man aroused a great wave of enthusiasm wherever he went. How clearly have I still in my memory a picture of a mathematics teacher in a Technical School, a man of middle age who, up to then had not heard of Anthroposophy or Anthroposophical Pedagogy. He listened to the deeply impressive lecture of Rudolf Steiner and said, "I understand nothing of all this, but how grandly is it conceived!" When we met this man ten years later and invited his help in the teaching of our first examination class, he said, "I will certainly help you, for in Arnheim how grand it all was. I did not understand anything of what I heard, and do not understand to this very day, but wasn't it wonderful!"

The Vrije School in The Hague grew into a school of twelve classes and an examination class. Through the sacrifice of friends, especially those belonging to the Anthroposophical Society, and

also with the help of many parents, a new school building came into existence in 1929. The Anthroposophical Architects who designed it did their utmost to provide the maximum room with the smallest financial outlay.

When the School was shut by the German Authorities in 1941, the three hundred children had to be received by a large variety of other schools. The situation resulting from an act of force, however, produced an excellent opportunity for comparison. It became evident that by far the greatest number of the children did well in their new surroundings and a good contact was made with very many schools as a result. There are still many of these schools who are very willing to receive old scholars of the "Vrije School" because they had had such a good impression of those children and young people in the war years.

In 1933 a school was founded in Amsterdam which later was called the "Geert Groote School." It began in a very small way with a Kindergarten and a First Class. In the early stages Fr. Dr. Caroline von Heydebrand helped in the founding of the school, and three old scholars of the Vrije School in The Hague soon joined it as the first teachers. This school also developed steadily and now has eleven classes with about three hundred and fifty children. The Twelfth Class will be added in September 1959, and after that an Examination Class.

At about the same time a school began in Zeist, where for several years a Curative Home had been established. A few years ago a new school building was erected for seven classes. In the Seventh Class the children are prepared for a minor examination, which allows them to pass on to an ordinary modern or grammar school.

This arrangement has also been adopted by the schools started after the war in Rotterdam, Leyden and Bergen (in North Holland). The school in Haarlem, which was founded after the war, is opening its Ninth Class in September 1959, and, in the following year, the Tenth, which will prepare the children for an intermediate examination. This examination opens the way to a large number of professional courses.

So in Holland there are now seven schools which are banded together in a Union for the Free Art of Education. This Union meets yearly for a conference at the end of the summer holidays. The teachers meet for an exchange of views and for the furtherance, in common, of the school movement. Besides the seven schools, there is a large number of nursery schools. In Amsterdam alone there are five and the Nursery Class Teachers co-operate in running them.

The Curative Home in Zeist for backward children has already been mentioned. Meanwhile a second institute has been founded there and a third in Brummen (near Zutphen), a fourth in Oploo, Brabant, for boys of over sixteen years. A small institution has been founded in Bilthoven and so makes a fifth.

When one reviews the situation of the Free Schools in Holland one must certainly mention the considerable pedagogical work which has been carried out for more than two years, indeed in a different field from that of the ordinary primary education, but belongs with it. This work is connected with the apprentices in Factories and is directed by Professor Dr. B. C. J. Lievegoed. It was begun at the request of Company Directors and the Ministry of Education. Gradually all teachers, there are some 2,000 of them who work in the undenominational apprenticeship schools are being trained in the Institute for Social Education by Professor Lievegoed. They are taught to deal with a class as an organic whole and to give their instruction artistic direction. This work promises much and will certainly be of importance for the whole of the pedagogical work connected with the impulse of Rudolf Steiner.

To complete this survey it is necessary to show how the Free School Movement stands in relationship to the entire educational movement in Holland. To begin with it is important to point out that the impulse towards an artistic education has now become common educational property. It is to be found as the aim in the majority of educational circles and much is attempted in this direction.

And so the Government Inspector who was present at the opening of the new school building in Zeist three years ago, was able to say that he had established that this school was taking artistic education seriously and therefore worked in accordance with the pedagogical impulse of the Dutch Schools.

All Free Schools are members of the Union of undenominational schools in Holland. This is demanded of all schools who wish for State aid. There are three such Unions, for the Catholic, the Protestant and the Undenominational Schools. A member of the Executive Committee of the Union for the Free Art of Education represents our schools in the General Executive Committee of the Union for Undenominational Schools. We are also represented on the Editorial Board of the Journal of this Union, "De Boeg". Within this organisation there is a warm and productive co-operation which has led, for example, to many articles by our teachers being printed in it. Our own Journal "Vrije Opvoedkunst" is finding an increasing circulation and is read in the widest circles.

Despite the small number of schools, Rudolf Steiner's educational work is receiving ever greater attention in our country.

An Introduction to Nursery Class Work

Norah Romer

WHEN we contemplate a new-born infant, - the tiny, helpless, comparatively unformed body, the dim consciousness - and when we consider what will in the course of time develop from this tiny organism - the full-grown, upright human being, with all his powers of soul and spirit - we can only be filled with the greatest reverence and wonder.

The child has within him, has brought from the spiritual world, the gifts and capacities which he must gradually manifest upon the earth. He has also brought with him the formative forces which will be able to shape and develop the tiny body into a vehicle for the expression of his individual capacities.

We observe how the tiny body grows, continually and astonishingly; how the head resumes its rounded form if it has suffered pressure at birth, how the spine and other bones grow stronger. The babe is soon able to raise his head, then to sit up, and by the end of the first year, or soon afterwards, the little legs have so developed that they can begin to take the weight of the whole body in the upright posture. Thus the development continues before our eyes all through the early years of a child's life. Not only is there a great increase in size and weight, but an astonishing moulding of the trunk and limbs. The inner organs such as heart and lungs and brain are at the same time taking on the forms, healthy or imperfect, which are to serve the human being throughout his life. It is quite evident that powerful formative forces are at work in the child's organism, performing a divine, creative work. As parents and teachers we must consider what must be done, and what avoided, so that these forces may unfold with the least possible hindrance.

When we hold a seed in our hand, we know that it has the possibility of developing into a plant, with root, leaves and flower; that in some mysterious way the whole future plant lives in the seed, although it is not visible to ordinary sight. We also know that the plant will only develop in its potential perfection if it is given the right conditions, the right soil, sufficient moisture, air and sunlight. If it falls on stony ground, or among weeds, suffers drought or excessive rain and cold, then the plant will be stunted; the forces which are in it will not be able to express themselves perfectly. But the small child is like a seed, holding the future man within him, and so we can understand why Dr. Steiner said:

"It is the right physical environment alone which works upon the child in such a way that the physical organs shape themselves aright." We have only to ask ourselves what is meant by physical environment.

The child needs, of course, the right nourishment, warmth and protection, fresh air and sunlight; but the child, unlike the plant, has not only to unfold life processes and develop a physical body. He has within him also the powers of soul and spirit, which can only unfold in the right human environment. Human love and warmth must stream around the child. Dr. Steiner speaks of the warmth of love as literally "hatching out" the healthy physical forms. This human warmth, and a gentle, regular rhythm of daily life, when waking and sleeping, mealtimes, and later story-times and times for play, come round with unfailing regularity each day - this all creates a sense of security and well-being in the child, in which he can thrive and develop.

Dr. Steiner gave us a further great help in understanding the right environment when he spoke of the two magic words for the years of childhood before the change of teeth. These are "Imitation and Example". The young child reacts with his will, in the first place, to all that comes to him through his senses. Only later does it affect his feeling and his consciousness. A small boy will often quite exactly go through the motions (and sounds) of starting a car, changing gear and so on, in his play, long before he has any understanding of their meaning. A tiny child of three or four will faithfully imitate every gesture one makes while telling him a story, even to the expression of one's face. He has an inward urge to imitate everything he sees and hears, and because he is still so tender and unconscious, every movement and vibration goes deep into the organism, affecting the flow of the blood and body fluids, and the formation of the organs, in a way which is not possible at a later stage of development. In this sense the small child is far more open and sensitive to impressions than in later years, and we have the grave responsibility to become aware of what is good and what is harmful.

Our modern civilisation, with all its wonders, has created certain dangers for the young human being, from which he needs very conscious and definite protection. The whole mechanical side of civilisation, with its raucous noises and swift impressions can overstimulate and harm the child, interfering with the delicate formative forces within. A child growing up in the countryside is in a much happier position than a child in town, but even in the country it is often difficult to protect the child from the roar of traffic or the sudden scream of aeroplanes.

Whether in town or country, however, many homes today have radio, gramophone or television, and as parents we must ask ourselves most seriously whether it is not worth some considerable sacrifice to keep our children from these mechanical influences in the early years, when everything in the environment has such a deep and lasting effect. The child's ear and eye are, in the first seven years, in a delicate, formative stage. The ear will develop in a healthy way by hearing true sounds in nature, the infinite variety and subtlety of a real human voice, the genuine tone of violin or lyre. The eye must experience natural colour and movement, the antithesis of the television screen. The younger and more unconscious the child, the more careful we should be to guard against all these mechanical sights and sounds as far as is truly possible, for the babe is defenceless, and everything he receives through his senses vibrates within him, helping or hindering his development.

But Dr. Steiner pointed out that physical environment in its widest sense includes not only the material things which a child can see and hear, it includes also all the actions of adults in his surroundings, whether they be wise or foolish, moral or immoral. Every gentle and loving action, every violent and impatient move-

ment has its deep effect on the child's organism. The child is unable to discriminate between good and evil. He must imitate what is around him. If the child sees sensible, logical deeds in his surroundings, he will imitate them in his play, and in so doing will form his brain and other organs in a healthy way. He must see his Mother and Father busy in house and garden, the farmer ploughing, the plumber and carpenter at their crafts. It is important that we should try to allow the child to experience and imitate the original basic work of human beings before he is introduced to mechanical processes. Just as good sight is developed by the right conditions of light and colour, so healthy forms of the brain, and the foundation of a later moral sense will develop if the child can inwardly imitate wise and moral actions in his surroundings. Thus a tremendous responsibility is put upon parents and teachers to do nothing in the child's presence which he may not imitate. Dr. Steiner once said that the only education one can apply to a very young child is self-education.

When the little boy or girl of four or five enters the Nursery Class, he is still in need of the same environment as at home – that of warmth and love on the one hand, and of activities worthy of imitation on the other. He sees his teachers sweeping the floor, washing up, mending the doll's clothes, gardening, painting or modelling, and he wants to imitate them in all these activities. He is also becoming freer and more capable in the movement of his limbs at this age. Not only does he love to race up and down hills, climb and jump over tables and chairs, but he loves the rhythmic singing games and nursery rhymes with their endless repetition and movement. Dr. Steiner stresses the importance of cultivating the natural musical quality at this age, for dancing movements to a musical rhythm have a powerful influence in building up the physical organs, and lay the foundation for the later musical ear and artistic eye. A form of eurythmy, adapted to the needs of the little ones, is of the greatest benefit just in this sphere.

The healthy moulding of the child's organs, and especially of the brain, can be very much helped or hindered by the toys with which he plays. Wooden toys representing life and movement – an animal nodding its head, a man hammering and so on – which the child can move himself, kindle the child's imagination. Small rakes and spades, hammers and saws can all be used when imitating grown-up activity in play, as can dolls and dolls' beds, cups and saucers, brooms and a toy iron. These need not be too realistic, however, for the children will readily convert shells or nasturtium leaves into cups and plates through their natural phantasy, and will play with whatever comes to hand.

A great source of delight is a box of coloured cloths, some of which should be diaphanous, and from which the children build themselves tents and houses. In these they can sit and play in a coloured glow. Dr. Steiner indicated how an excitable child may be helped

to calmness by being surrounded by red and yellow colours, as he will through this develop the complementary colour of green or blue within himself, and a young child lives much more strongly in this inward physiological colour than do adults or older children. Conversely, an over-quiet and phlegmatic child may be surrounded by blues and greens, inducing in him the warmer and more stimulating complementary colours.

Another box, filled with coloured veils, home-made crowns, gnomes' and hunters' hats, gives the children an opportunity of transforming themselves, in the twinkling of an eye, from one fairy story character to another.

If one is fortunate enough to have rocking horses and a seesaw or roundabout, one can see how the children love the rhythmic movement, and develop their sense of balance, and their courage with such toys. Our boys especially love a wooden boat on wheels, large enough for two, which changes its function from day to day – now a boat, now a fire engine, now a bulldozer, now a furniture removal van piled high with chairs and boxes.

The children are allowed to play with the tables and chairs when they are not needed, turning them into ships and castles, houses and buses, shops or puppet shows – anything which fits the game in progress. This capacity to keep their concepts mobile is an essential part of early childhood, and leads to an ability in later life to think in a lively, adaptable way. It may not always be possible to allow children to play with furniture at home, but if they are given a strong box or two, a smooth plank, odd shapes of wood and perhaps an old curtain, they can create all manner of wonderful things, not necessarily visible to the adult eye.

In the Nursery Class we avoid all mechanical and clockwork toys, for the child needs to imitate the real work of adults in his play, and a mechanical toy reduces his activity to the winding of a key. We also avoid toys which are too exact a reproduction, for this leaves nothing to the child's active imagination. Dr. Steiner said that just as the muscles of the hand grow firm and strong in performing the work for which they are fitted, so the brain and other organs develop when they have the right work to do. He often spoke of the so-called "beautiful" doll, with real hair, and eyes that open and shut, and how the child can add little or nothing from his imagination. In contrast he spoke of a primitive doll made from a folded napkin, with blots of ink to indicate eyes and mouth. In the latter case the child has to fill in from his imagination all that makes it real and human, and this work of the imagination moulds and builds the forms of the brain. This knowledge can be of great help to parents and teachers in choosing the best toys for their children.

The telling of stories is also an important part of the education in the Nursery Class and at home. When the child is very little – three or four years old – he loves simply to hear the human voice, especially of Mother or Father, and through imitation he builds up

his own powers of speech. It is a tragedy that so many mothers today hand over this rewarding and all-important task to a machine, to "Listen with Mother" and the gramophone. The content of the story can be of the simplest – a succession of events familiar to the child will give the most pleasure, especially if the story is full of repetition. Children of five and six can already listen to a real story without getting lost, and in the old fairy stories we find examples which can be a real nourishment for the gradually unfolding soul life of the child, stories which portray human faults and virtues, and human destiny, in a pictorial way which the children can understand. Their interest in the simple details of life is not diminished, however, for the child is still adjusting himself to earthly conditions, and it gives him a sense of security and joy to hear about the familiar things about him. Through little nature stories one can arouse in the children a feeling of joy and thankfulness to earth, sun, rain and stars, also to God and loving human beings, for all the gifts and care they receive.

Finally, one strives to provide in the Nursery Class a peaceful rhythm which becomes part of the child's life. In the early part of the morning, after a time of free play, the children are gathered together to say with their teachers a verse or prayer, the meaning of which, at this age, is of less importance to the child than the gesture and mood of reverence. Then come activities which are shared by everyone – singing and singing games, painting or modelling, a story to be acted, or eurythmy.

In the middle of the morning comes a peaceful interlude, when all sit together for milk, at a table which the children have usually helped to lay and decorate with flowers, and where they can take it in turns to wait upon each other.

Afterwards the children are free to play, draw or sew, alone or in small groups, just as they wish. At this time the teacher can observe with what concentration and devotion some of the children play. One is reminded how Dr. Steiner said that the child will devote in later years to his work in the world the same earnestness with which he plays in childhood. It is at this time, too, that the teacher can notice if any child needs help and guidance in finding a healthy and happy activity.

At the end of the morning everyone comes together again briefly for a final song and to say goodbye.

Every Nursery Class can arrange its own daily rhythm according to local needs and circumstances, but the aim is to fill the child with a sense of freedom and joy, within certain bounds which he naturally accepts as a habit, through constant repetition. It is just as harmful to let a child run wild as it is to over-organise his time.

This daily and weekly rhythm is set in the wider rhythm of the year where, as the seasons come round, the children experience again and again the songs and stories especially belonging to Christ-

mas, Spring, Summer and Autumn. Thus the children begin gradually to wake up to the world around them.

By the seventh year the early formative forces in the child are completing their last task, that of forming and pushing through the individual second teeth. The child's body continues to grow, but the main forms of the organs are not capable of further change, and the forces which have shaped and built them are gradually freed to be used in a different sphere. The child is now ready to enter into school.

FESTIVAL AND PUPPET PLAYS

By Roy Wilkinson

Published by E. J. Arnold & Son, Ltd.

These seven little plays were written by Mr. Wilkinson primarily for use in Michael Lodge School at Leeds, but they proved so successful that the Leeds Corporation engaged him and his assistants to give performances in the parks during the summer. Since then the plays have been seen by thousands of children and grown-ups. They are delightful plays, based on well known fairy tales or legends, simple enough to be enjoyed by quite young children and yet full of drama and humour. In several places opportunities are given for the characters to hold a conversation with the audience, for example the Monster in the Three Billy Goats Gruff, decides which of the audience he would like to eat and invites them to come to him for that purpose. Another very amusing play is "The Musicians of Bremen" and there is also an excellent version of "The Donkey, the Table and the Stick". "St. George and the Dragon" is in a more serious vein and might well be given as part of a Michaelmas celebration for younger children. Mr. Wilkinson is to be congratulated on his plays which will surely inspire many teachers and others to perform them. Children love puppets so much that one is always well repaid for making the effort to produce a performance and to have such excellent material to hand, is a tremendous asset. Each play is prefaced by clear directions and sketches of the puppets used.

J.R.

CHILD AND MAN

From 1959 Child and Man will appear not as a Quarterly but as an Annual under the editorship of A. C. Harwood. Each number will be devoted to a special theme, and the first number will deal with the subject of the Public Easter Conference:

Education and the Wholeness of Life.

The magazine will be 6½" × 8½" and contain between 80 and 100 pages. It will sell at 6/- plus 4d. postage. It will be obtainable through all Rudolf Steiner Schools, and in London from the Rudolf Steiner Bookshop, 35 Park Road, N.W.1., and in the Rudolf Steiner Book Centre, 54, Bloomsbury Street, W.C.1.

PUBLIC EDUCATIONAL CONFERENCE

at Michael Hall, Forest Row, Sussex
from Friday, April 3rd to Tuesday, April 7th
1959

A public educational conference has been arranged by the Rudolf Steiner Schools Fellowship for the above dates on the general theme : *Education and the Wholeness of Life.*

The prevailing trend in education is more and more towards specialisation and segregation. The aim of the Conference will be to present an education, the aim of which is to preserve a common social experience of education for all types of children and to foster the balance of power of interests which is the true heritage of man.

The three days of the Conference will be allocated as follows : the first to *The Three Ages of Childhood, their Diversity and their Unity*, the second to *Man, the Centre of Reference in all Teaching*, the third to *Imagination, a Common Factor in both Sciences and Arts.*

A Prospectus of the Conference, giving full details of times, accommodation, charges, etc., will be ready by Christmas and will be sent on application to the Conference Secretary, Michael Hall, Forest Row, Sussex.

RUDOLF STEINER NURSERY SCHOOL HAMPSTEAD.

This school for children from 3 to 6 years of age, run by a qualified and experienced nursery class teacher, can now receive applications for the school year beginning 24th September 1958.

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In addition, lunches and afternoon school can be provided occasionally or regularly, to suit individual requirements.

The school has opened at 21 Howitt Road, N.W.3. (close to Belsize Park Station on the Northern Line), and will move to bigger premises nearby in Glenilla Road when building is complete.

Further particulars may be obtained from the Secretary :—

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and appointments can be made for parents and children to meet the teacher, Miss Zambal, at mutually convenient times.

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