

RUDOLF STEINER LIBRARY



VYDZ030032

A stylized, abstract logo consisting of several overlapping, angular, and somewhat organic shapes, resembling a large, open 'C' or a series of nested, irregular polygons, rendered in a dark green color.

Child and Man

WINTER 1966

VOL. III, No. 1

CHILD AND MAN

A JOURNAL FOR CONTEMPORARY EDUCATION

WINTER 1966

VOL. III, No. 2

Editorial Board

Alan Howard, R. Lissau, Frank Newell

Roma Browne (*Secretary*), N. C. Thomas (*Treasurer*)

Copyright © 1964 by Steiner Schools Fellowship

Published twice yearly, price 4s. or 95 cents.

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

All communications (including advertisements) should be addressed to: The Secretary, Child and Man, 4 Cavendish Avenue, London, N.W.8.

DOWN THE UP STAIRCASE

THERE is a book which is being widely read in North America just now, called *Up The Down Staircase*. It takes its title from one of the countless circulars sent out to all teachers by the school administrator (the villain of the piece) in a large New York high school, to the effect that students are not to go 'up the down staircase'.

The story is told through letters, notes, records, comments, school exercises, and the innumerable circulars received by a young and attractive woman teacher who, armed with a teacher's training, a genuine love for children and a sense of humour, takes her first teaching assignment at the school. After battling against almost insuperable odds, and being strongly tempted to take a sinecure in an adult college set in beautiful country, she wins the affection and cooperation of her children—and carries on.

The book gives a vivid frontline report of the battle continually being waged between bureaucracy and pedantry on the one hand, and ideals and simple humanity on the other. It is the battle which is being waged in education everywhere.

Universal compulsory education together with the concentration of huge populations in large urban centres has necessarily made education a highly organized bureaucratic affair, where a whole host of people who never come into contact with children, know little or nothing about children, and have no particular affection for children, have nonetheless a great deal to do with children and their day-to-day lives and their destinies.

But it is still the teacher who is the frontline soldier in the battle for the soul of the world's children, and it is the job of all these bureaucrats, officials, administrators, and filing and record clerks to keep the teacher there undisturbed, doing just that.

Unfortunately the pigeonhole, standardizing materialistic thinking of bureaucracy essential and unavoidable in the huge organisation required for educating a nation's children) invades all too often the classroom. The children—every single one of whom is an incarnation of the human spirit—are too often reduced to a number, a place on a list, an example of a category, a card in a mental card index. This is fatal to the evolution of human society, all hope for which lies ultimately in education.

Elsewhere in these pages we give accounts of Steiner's conception of the child, and the kind of education which was founded on that conception. Not everyone will see eye to eye with that conception. But we feel it important to state it for no other reason than to emphasize what is daily becoming clearer to many. If education loses touch with human values and human contacts there is no hope for society.

CONTENTS

	Page
Editorial: Down the Up Staircase — — —	3
Steiner and Public Education, by R. Lissau — —	4
Waldorf Education in Canada, by John Kettle — —	7
State Education, by A. C. Harwood — —	10
Emerson College, by L. Francis Edmunds — —	14
The Proper Study of Mankind, by Alan Howard —	17
Incarnating Individuality, by Daniel Bittleston — —	20
Comments — — — —	24
Notes on our Contributors — — — —	26
Book Reviews — — — —	27

We may build a vast, efficient, automated organisation that will provide all its inmates with everything they need, except fellowship. True fellowship is the basic need of the human spirit. Lack of it will turn mankind into nothing more than a higher animal, or make our world crash in ruin about the heads of a cheated and revolting humanity.

In the last analysis, the only possible progress for us lies in the spiritual evolution of man. It is the only way up in everything worth living for. How far is modern education trying to go down that up staircase?

STEINER AND PUBLIC EDUCATION

By R. Lissau

THE following articles have stressed some of the fundamental assumptions underlying Steiner education. For the purpose of this article we could sum up by saying that this education is child-centred and uses the teacher-pupil relationship to the utmost. Such an approach has definite consequences, not only for the intellectual development of the pupil, but for his whole personality: his moral judgment, for instance, or his health.

To take one example only: in a recent book Brearley and Hitchfield of the Froebel Educational Institute pertinently reflect on 'how often we have ourselves provided the source of the children's difficulties, and indeed our own'. We give them so many contradictory ideas that they must become confused. We urge cooperation and helpfulness, but at the same time set up individualist competitiveness by means of stars, marks, places in class, etc., and (arbitrarily as it must seem to the children) label some kind of help to others "good" and some "cheating". In the classroom where children are cursing their work at their own level and rate, with purposes which they have made their own, cheating, as such, cannot appear.'

Attitudes acquired in childhood have a tendency to persist and thus the school could help to lay the foundations for a—dare one say it today?—better society. We might therefore ask whether some of the principles of a Steiner education are applicable to the British educational system.

Steiner did not visualize his form of education as the basis of a few private schools in which some privileged children could be given a more sheltered environment than is usual, but as a contribution towards a renewal of public education. Actual experience over some decades in the Canton of Bern in Switzerland has shown

the practical value of Steiner's principles in public education, both in middle-sized towns and in small villages where the local schoolmaster teaches all ages in one and the same room.

The difference between German public education in 1919 when Steiner began to turn his attention to education, and contemporary British practice is, of course, enormous. British education is tending towards the comprehensive school; encourages many practical and some artistic activities; allows the pupil a fair variety of means of expression; and gives him teachers whose training often includes drama, movement and child psychology.

All this has brought British public education considerably nearer to Steiner-school practice than seemed possible in 1919, and one can indeed hear voices which recognize Steiner as a pioneer from whom one has now learnt what was worth learning and who ought to be superseded by other and later educational thinkers.

Whatever one may think of the respective merits of Steiner and more recent educationists, it can hardly be disputed that the core of Steiner's educational thinking has in no way penetrated the British national educational system. If Steiner is right to see in childhood and youth the gradual incarnation of a particular and unique individuality with its unique problems and possibilities, a complete revision of the syllabuses is needed.

These syllabuses will have to be more flexible than they are now, in order to take into consideration the problems and possibilities of each particular class—and be soundly based on an ever-increasing and intimate knowledge of the various stages of children's mental and physical development.

It would be illusory to expect that in the present mental climate Steiner's intuitive insight into the growing child could become a generally accepted basis for pedagogic practice. But we should have taken a big step in the right direction, if our syllabuses and our methods were built on the findings of Piaget, findings which during the last 40 years have been checked over and over again. Piaget, of course, is completely independent of Steiner, but his findings to a great extent confirm the latter's views.

But instead of this approach which reckons with the essential nature of the child, more and more attempts are being made to introduce programmed learning and kindred techniques. They are based on experiments which rest on unproved assumptions (e.g. that experiments with animals can teach us anything essential about human attitudes), and which are performed under entirely artificial conditions. Their application leads to undesirable social and psychological results. We are told, of course, that they make teaching easy.

Another attempt to remodel our syllabuses derives from the desire to provide the country with an ever-increasing number of

scientists, technicians and mathematicians. From a comparatively early age children realize the monetary value of the career they want—or are advised—to take, with the result that a large proportion of them when trained leave the country to sell their services at a higher price abroad.

This call for more scientists has led to a number of suggestions concerning new syllabuses, both in the sciences and in mathematics. Most teachers in Steiner schools prefer the new to the old syllabuses as being less abstract and more practical, more in touch with modern life, and more educative. But one essential question has seemingly not been answered or even asked: what is the appropriate age for the introduction of this or that mental process? The omission comes 40 years after the death of Steiner and the publication of Piaget's first work.

Every society creates its own educational system which in turn strongly influences the mode of life of the next generation. To find out what is educationally best and socially most desirable we need not only sensitive investigation of child development, but also (as Steiner repeatedly suggested) long-term observation of the health, mental and physical, of adults and its possible connexion with the education they were given at school. Then we should have the factual basis on which to decide questions of educational policy.

But we should still be faced with value judgements as to our preferences. In a highly competitive and acquisitive society which measures everything according to its monetary profit, a child-centred form of education can be tolerated, but is unlikely to become dominant.

If for social reasons, however, we want to foster such an education on a large scale, two questions present themselves at once: the question of modern, child-centred syllabuses and the question of the selection, training and social standing of teachers. It is doubtful whether the repeated and protracted disputes over doctors' and teachers' salaries have helped to increase the reputation these professions enjoy. Whatever he himself may do, the famous man-in-the-street expects different values from a doctor or teacher or probation officer.

Faced with a shortage of teachers we offer higher salaries, and are surprised when the feeling persists that a fair number of teachers teach simply because either their A levels or their degrees were less good than they would have liked. But another approach is possible: allow the teacher full discretion in his job, select active, creative men and women, realize that teaching may easily be done only at a certain stage of one's life, and above all stress the responsible nature and great social value of the job.

In a society which never before had so many educated people and often complains of the rat race, enough men and women could

be found to carry out the fundamental job of teaching.

Once we centred our school syllabuses on the child and recruited creative men and women for our schools, and freed them as far as possible from the shackles of bureaucracy, we could say that Steiner's ideas had begun to penetrate our educational system.

WALDORF EDUCATION IN CANADA

By John Kettle

LECTURE tours are a New World tradition, reflecting now not the 19th century pioneer's longing for news from a civilized country to assuage his isolation, but rather the desire, still lively in North Americans even in the Television Age, to see proof in the flesh of what has before only been in print. From Oscar Wilde to Dylan Thomas the continent has devoured the famous and begged for more.

Anthroposophists, the followers of Steiner, have taken the tradition for themselves. People who will not read Steiner, we have found, will go to a lecture about anthroposophy. Parents who cannot be shown a Canadian Waldorf school can be invited to hear about a British or American one. At the slightest hint from a teacher or scientist, the two Steiner societies in Canada and the United States will (often as joint impresarios) arrange tour dates, buy advertising space in the papers, cajole radio time, hire halls, drum up audiences.

It is an experience likely to unbalance as well as exhilarate the lecturer. Alan Howard, a class teacher at Michael House School in Ilkeston, spoke one evening not long ago in Edmonton, the Prairie city that is a bare 900 miles from the Arctic Circle and feels within it, and the next night was addressing a group in Toronto, 1,800 air miles away and on the same latitude as Nice.

By Canadian standards the tour was unhurried: seven lectures in 21 days. Still, the circumstances of each lecture were so varied that Mr. Howard could find only one experience common to all: his audiences' rapid, one might almost say instant, rapport. Expecting a quarter-hour prologue while attention gathered, he found instead that he and his hearers had steam up in five minutes. He spoke on extending the boundaries of human consciousness, on education's role in bringing the incoming spirit to maturity, and on reincarnation.

"Think back for a moment to the first half of the nineteenth century", he said one evening, "more particularly to the fate of the children in the factories and the mines . . . It was a period of culture, of wisdom and knowledge. The people were not brutes. Why did these things happen? When one looks into it, the whole economy of the time demanded it, whether people wanted it or not . . .

"Is there anything comparable in the present day? Look at all the cramming for exams, the intelligence tests, and so forth. Is it possible that we may be doing something to the souls of our young people which is comparable on another level to what was happening in the nineteenth century? . . . I even suggest that the methods of our industrial life are tending to come more and more into our educational organization."

It was a strikingly sharp introduction, justified by his subsequent description of the alternative offered by Waldorf educational principles and by his observation that "society took on itself the spiritual destiny of its members by making universal education compulsory". Most of the questions showed interest in details of Waldorf education, and gave evidence of Canadians' delight in methods and mechanism, rather than of any general unconcern about the qualities and effects of education.

Some of Mr. Howard's audiences were handfuls, others filled big halls. All accepted without apparent surprise his references to the foundations of an anthroposophical understanding of education—as when he said: "Each child is an individual spiritual being accompanying the evolution of the world as a whole. He is not here for the first time or the last. The real spiritual entity at birth enters a body that contains all the aspects of humanity, both general and hereditary. At birth the job is only partly done."

Could such things have been easily said in brightly lit Canadian public conference halls even 10 years ago?

Alan Howard's visit to Toronto was sponsored by the Waldorf School Association of Ontario as well as the country's anthroposophical society. Founded in 1965, the association is committed not only to spreading news of Waldorf education but to starting a school—in two years' time.

The association is uniquely fortunate in the number of those who would like to teach here, especially at a time when one of the United States Waldorf schools may have to close for lack of teachers. The situation here is generally promising. The Anthroposophical Society in Canada for 20 years carried the torch of Waldorf education, lighting the way for the school association. Toronto itself, booming prosperously at the heart of industrial Canada, is also pushing out its boundaries. For years a thousand people have moved into the city each week. New highways now cut through from downtown to the surrounding country. If these

changes have acted like hot gases in a balloon, rapidly pushing outward the periphery at which land can be cheaply bought, they also seem to promise conditions likely to make a Waldorf school possible.

Of the need there is no doubt. Toronto's school boards bring industrially acquired expertise to the problems of educating hundreds of thousands of children. Not thoughtlessly: the Toronto board chairman is a restless seeker after true education, and his present enthusiasms are to abandon formal grading in primary school and to cut homework down and perhaps even out. He deplores dull textbooks, urges teachers to be creative. For all that, teaching machines, televised teaching, mass-production methods go hand in hand with the other enthusiasms.

Other visitors, notably Francis Edmunds, principal of Emerson College in Sussex, have indicated the value a pilot Waldorf school would have in Canada—a country so fresh, so anxious to do right, so wealthy, so blind.

The association's chief tasks are to find the right place to build a school, to buy it, to create the fittest building, to find all the money needed to do those things right. While believing it will not want for teachers it expects to have in the beginning to search hard for pupils.

In 1965 the school association bought and subsequently moved a nursery school, which it is now converting to Waldorf principles. It has its full complement of pupils. It meets a great need in its northern suburb; it introduces parents (and their neighbours) to the name and ideas of Waldorf education; some of its pupils might become pupils of the projected Waldorf school. Whereas 96 per cent. of all primary and secondary school pupils in Canada are educated at public expense, private schools receive no public funds. The association will have to induce parents to suffer the double cost of paying for state schooling through taxation and private schooling directly.

(Reproduced by permission from The Times Educational Supplement for 14th October, 1966).

STATE EDUCATION

By A. C. Harwood

MOST people today more or less consciously accept as axiomatic a view of education which might be summarised in some such propositions as the following:

1. Education used to be limited to the wealthier classes and the children of the poor would never have received any if the state had not established national schools.
2. Many parents of the lower classes would not have sent their children to school at all unless the state had assumed the power of compelling them to do so.
3. Education has a civilised influence, reduces crime and produces a higher standard of public behaviour.
4. As far as young people are concerned education is synonymous with attendance at a school or college.
5. State education is 'free' education.
6. Education produces capacities which favour economic growth and political acumen.

A notable book by E. G. West, *Education and the State* (Institute of Economic Affairs, 40s.) has recently been published. It champions what many people today consider almost a lost cause, the independent element in education. While practically all educational thought is directed to forming schemes for bringing independent schools within the ambit and under the influence of the Department for Science and Education, Dr. West has come to precisely the opposite conclusion: that it would be best if the state went out of the business of education and left it to private enterprise.

Dr. West is plainly an enthusiast for independence in every sphere of life. But his book is not the expression of a private foible. It is a scholarly and well-documented examination of the theory of education in general, and in particular of the history of education in this country, in the course of which he finds it necessary to call in question most of the prevailing beliefs about our modern educational system.

He patiently examines such beliefs as those summarised above in the light of historical fact, and finds them either not proven or contrary to the facts, which in some cases seem to have been suppressed or distorted more or less consciously by the advocates of a state system.

Literacy in the Early Nineteenth Century

The Forster Act first established National Board Schools in 1870, with the object of giving all children elementary instruction in the three Rs. But by 1830 between two-thirds and three-quarters

of the adult population were already literate, and by the time of the Forster Act the number had risen to 80 per cent. This result was achieved by a great variety of independent schools, church schools of all denominations, charitable foundations, and privately owned schools, to most of which parents contributed regular small amounts by way of fee. It is not generally known that poor children were frequently assisted by a fund administered by the Privy Council.

The fees paid by parents—small as they were—were calculated at the time of the Forster Act to amount to no less than £420,000 per annum, a prodigious sum at that time, and it was confidently expected that most parents would prefer to keep their independence by paying fees. The Newcastle Commission on Education in 1861 reported as follows:

'Almost all the evidence goes to show that though the offer of gratuitous education might be accepted by a proportion of the parents, it would generally be otherwise. The sentiment of independence is strong, and it is wounded by the offer of an absolutely gratuitous education.'

Gladstone's Warning

Six years earlier Gladstone had viewed with alarm the proposal, then being mooted, to pay for education out of the rates. He stated in a debate in the House of Commons:

'It appears to me clear that the day you sanction compulsory rating for the purpose of education you sign the death warrant of voluntary exertions . . . are we preparing to undergo the risk of extinguishing that vast amount of voluntary effort which now exists throughout the country? Aid it you may: strengthen and invigorate and enlarge it you may: you have every encouragement to persevere in the same course: but always recollect that you depend upon influences of which you have the benefit but which are not at your command—influences which you may, perchance, in an unhappy day extinguish, but which you can never create.'

Gladstone's warning proved only too true. Parents were not willing to pay rates for the new Board Schools and pay private fees as well to independent schools. The latter found it impossible to compete with the long purse of rate-supported schools. A great many had to close their doors, and their premises were not infrequently taken over by the new Board Schools.

It seems certain that these independent schools were in general giving an educational equal, and in many cases superior, to that in the new Board Schools. In Dr. West's view it would have been a better policy if the country had taken Gladstone's advice and assisted and strengthened the efforts already being made.

Dr. West examines with equal care all the statements listed above. He finds that there is no proof that education (or at any rate education as practised today) reduces crime and improves

public behaviour—if anything the evidence is to the contrary. He finds that England made its greatest industrial and political advances at a time when there was no state education and when Government discouraged the growth of literacy as likely to lead to subversive conduct. And so far from being free he calculates that while parents with an income of under £676 receive social benefits (of which education is a large item) of a value in excess of what they pay for them in direct and indirect taxation, all others lose pretty heavily and would be economically better off if they were relieved of taxation for state education and spent the money saved, on fees. He supports these contentions with detailed statistics and records which often show that the *fable convenue* of history has worked pretty strongly in the sphere of education.

The 1944 Education Act

When he reaches modern times Dr. West is very revealing on the high-handed way in which the 1944 Education Act is being operated. Two main points call for special comment.

The Forster Act merely required that all children should receive instruction in the three Rs. It was taken for granted that this would be given in some form to their children by the middle and upper classes. The school attendance officer only operated in the poorer areas. The 1944 Act is much less specific. It states: 'It is the duty of every parent of a child of compulsory school age to cause him to receive efficient full time education suitable to his age, ability or aptitude, either by regular attendance at school, or otherwise.'

Who is to say what education is suitable for any given child's age, ability or aptitude? Who is to say whether he shall receive this education (when defined) at school or elsewhere? The Act is silent on these essential matters. In actual practice—in the case of normal children—the education suitable to age, ability or aptitude is taken by the education authorities to mean that given at the nearest state school. Mrs. Baker, who claimed the right under the Act to educate her children at home, and gave ample proof that she had more knowledge of their aptitude and ability than the educational authorities, was twice fined, once sentenced to two months imprisonment, and described as a 'contumacious person', while her children were made and unmade wards of court during her ten-year struggle against the local educational authorities. She finally won her case but the treatment she received was an awful warning to any parent who might question the decision of the educational authorities on the points in question. And as for a parent bringing the authorities into Court for not providing an education suitable to age, ability or aptitude—it is to be feared he would get very short shrift from the powers that be.

Secondly, all this is in face of another provision of the Act (Section 76) which states: 'So far as is compatible with the provision of efficient instruction and training and the avoidance of unreasonable public expenditure, pupils are to be educated in accordance with the wishes of their parents.'

As far as their parents may wish them to be educated at an independent school, even when the expenditure might be less than at a state school, this section of the Act is, in effect, a dead letter. No expenditure on a state school is ever deemed unreasonable, but only in very rare instances is the local education authority prepared to pay for a child's education at an independent school.

It is when he reaches immediate proposals for the situation today that Dr. West's book is of the greatest interest to the present commentator. At the time when the 1944 Act was being framed the writer entered into correspondence with Mr. R. A. Butler (now Baron Butler of Saffron Walden), then Minister of Education, and proposed that parents should be given the choice either of free education at a state school or of a grant of an amount equivalent to the cost of a state school to enable them to send their child to an approved independent school. The Minister found the idea very interesting and wrote that he would see if he could incorporate it into the Act. Unhappily the Act only gave permission and encouragement to local authorities to assist parents toward the education they wanted for their children, and did not compel them to do so. Your commentator also approached leading people in all political parties with this idea, but they were all plainly afraid that they would be called on to assist pupils to attend religious schools, such as the Roman Catholic, and 'prestige' schools of the Public School type. If they did so, they would lose votes!

Dr. West sees that it is impossible to change the existing system overnight. He therefore advocates an almost identical scheme of 'educational vouchers' to enable parents to send their children to independent schools, if they wish to do so. He believes that the average parent has a far greater understanding of what is needed by his child than any impersonal authority and he has confidence that he would exercise such a privilege with discrimination. To give parents this opportunity would not only be fair—all parents pay the taxes out of which state education is financed—it would stimulate an immense interest in schools and education, and bring a healthy element of competition into the educational field.

Such a scheme would immediately place the Steiner schools in an entirely different position, and would enable them to become really all-class schools as was the original intention. It would be a step towards freeing the 'spiritual life' from state control. England used to have a healthy tradition of co-operation between the public authority and private enterprise. In this respect, at all events in

the sphere of education, we have fallen sadly behind the rest of Europe. In practically every other country the Steiner schools receive public assistance, either for capital expenditure or for running expenses or for both.

Independent Institutions are the guarantee of freedom no less than independent individuals. Dr. West has shown the way in which they can be maintained and fostered in the vital sphere of education, and made an overwhelming case for doing so.

(Reproduced by permission of the Editor of the Anthroposophical Quarterly).

EMERSON COLLEGE

AN ADVENTURE IN ADULT EDUCATION

By L. Francis Edmunds

EMERSON College was founded at Clent in Worcestershire in the autumn of 1962 as an experiment. There was no knowing what the response might be. On the opening day there were 11 students assembled: one from the United States, two from New Zealand, one from South Africa, one from Norway, one from France, and the remaining five from the United Kingdom.

The following year began with 16 students. The year brought promise of further growth. It became a question of where the work was to find its permanent home. In the summer of 1964, by invitation of Michael Hall, the college was moved to Forest Row in Sussex. Michael Hall could offer the college a four-acre site with temporary buildings, for a beginning.

That autumn the number of students increased to 27, a year later to 40. The current year, 1966-67, opened with 65 students and with five or six still on their way. On the score of numbers, therefore, the college appears to be well launched.

The enrolment during this short time has included students from all the four corners of the world: from Canada, the United States of America, Mexico, Central America and Brazil; from Australia, New Zealand, South America and Southern Rhodesia; from India, Pakistan and China; from Norway, Sweden, Denmark, Holland, France, Switzerland, Germany and the United Kingdom. This fact alone witnesses that the aims of the College have a widespread appeal. The college was founded to serve particularly the English-speaking world. Of the total present enrolment of 71, some 50 (including 24 from the United States) are from English-speaking countries. Yet there are 15 peoples represented. The cosmopolitan character of the college is an added gift whose value cannot be overestimated.

The growth of the college so far has come about with minimum effort at publicity, and fundamentally by person-to-person recommendation. The policy has been to achieve sound rather than rapid growth and to refrain from wider publicity until the venture had been thoroughly tested. The rate of growth has exceeded all expectations.

It is clear that the search for values which has brought these students to Emerson College is not confined to the few, or only to the young. More than half the students are in their twenties, half again in their thirties, and the rest in their forties, with one or two exceptions below 20 or over 50. This wide range of ages has proved to be of great benefit in establishing a rich social and cultural life with a more complete sense of human community.

The proportion of men to women is two to three. There are understandably fewer men, not for lack of interest, but because, for the most part, they are more heavily committed in their responsibilities. There are some who have come bringing their whole families with them.

Emerson College does not align itself with the typical degree-course colleges, for its task is a quite different one. What then is the particular nature of its appeal? This is already implied in the choice of name. Ralph Waldo Emerson was an independent thinker who deplored the trend towards scientific materialism. He saw in the latter a growing blindness to the essential qualities and virtues of the human race. So, too, he apprehended the inner qualities expressed in nature and, indeed, in the whole of existence. He could well reiterate the words of the young poet, Keats:

And other spirits there are standing apart
Upon the forehead of the age to come;
These, these will give the world another heart,
And other pulses. Hear ye not the hum
Of mighty workings? . . .
Listen awhile ye nations, and be dumb.

For Emerson such an utterance was not visionary but true. He lived by his faith in, and perception of, intrinsic manhood. Much as we may owe in other respects to the ardent scholarship and research of recent centuries, it has robbed man of an image of himself to support his manhood. There is, in fact, no adequate concept of man in the current outlook to bring significance to human existence. It is just such a concept that Steiner has brought to our times. Hence Emerson College is described in the prospectus as an adult school, "based on Rudolf Steiner's Concept of Man".

The programme of the first-year course at Emerson College invites men and women of diverse training and ability to assemble round a core of studies centrally related to the nature of man. They are asked to lay aside for that year specialized aims for the greater objective of coming more fully to terms with themselves, with the basis of knowledge, and with life as a whole. Deriving the methods

from the impulse given by Steiner in his anthroposophy, courses are given offering new approaches to mathematics and philosophy, to history, literature, and the biological sciences particularly.

In addition to these and supplementary study courses of other kinds which vary from year to year with each new group of students, much time is devoted to the practice of painting, modelling and carving, and to certain of the crafts, notably weaving, metalwork and bookbinding. There are regular classes in Steiner's new art of eurythmy, in Bothmer gymnastics, and in choral work. In addition all students are introduced to the methods of bio-dynamic gardening and its importance for the nutritional life of man and beast.

This first year is described as a year of "general re-orientation". It is a year of challenge and discovery, in many respects complete in itself.

Here, too, the diversity of professional background has been remarkable: agriculture, architecture, medicine, music, education, commerce, accountancy, librarianship, secretarial work, engineering, physics, theatre. At the end of the first year there are students who have returned to their previous professions renewed in impulse, and others who have come to quite new resolves.

About half in each year have returned for the second-year course. Following the first-year general course, the aim of the second year is to develop a number of specialist schools. At the present time, the big majority of the returning students enter the school of education to meet the constant and increasing demand for teachers in Steiner schools. There is a steady build-up for a school of bio-dynamic gardening. There is promise in the near future of a school of sculpture and the plastic arts. The work in weaving, too, is making good headway. There is a hope of other schools also, including one for the sciences.

Apart from the school of education, the second year is still at an early formative stage, but the signs for development are good. The great ideal is to establish a community of common interests among the professions, so that doctor, teacher, farmer, artist, scientist combine their various gifts for a greater good—to lead knowledge and experience back to the service of the central being of man.

Specialization to-day has become essential, yet of itself it can lead only to a fragmented peripheral state of culture leaving a central void. The first year of Emerson College leads from the periphery to the centre; the second year leads back again to the periphery but now irradiated from a central source.

The students are lodged in single rooms in friendly homes in the vicinity, but full board is provided by the college itself. Thus the need for privacy is assured whilst at the same time there is a warm, social life, made the more so by the fact that the students, by their own planning and arrangements, carry all the essential tasks of

general maintenance, from the preparation of the vegetables in the morning, to serving at meals, washing up, sweeping, cleaning and tidying. All this, combined with discussion evenings, and social and festive occasions, makes for a life of sustained community action which yet leaves each individual free.

With the growing numbers, the large wooden huts now occupied by the college, despite improvements, are rapidly proving inadequate. The need for permanent buildings is an urgent one. Serious negotiations are going forward for a very desirable property which is within two miles of Forest Row, and promises to provide a great amount of valuable buildings and land for further development.

Substantial measures of financial help have already been offered by individual benefactors as a basis on which to build a wider appeal. If the response to this appeal, soon to be issued, is at all comparable to the great goodwill which has accompanied the progress of the college hitherto, the aim of permanent buildings will surely be achieved, but the effort required is a very considerable one.

Appeals for funds these days are to be met everywhere, yet Emerson College, for those who have understood its impulse, remains unique, perhaps the progenitor of other such colleges of the future, with the principal aim of redeeming the image of man for modern mankind.

THE PROPER STUDY OF MANKIND

By Alan Howard

NO artist, however brilliantly endowed with natural talent, would hope to get very far without a thorough knowledge of his material. The same is true of the teacher. The first requirement of the art of teaching is not so much a knowledge of the subject to be taught but rather knowledge of children. The child is the 'raw material' of education.

Such knowledge cannot be at first of this or that particular child. What makes any child this or that particular child does not belong to childhood in general, but to that particular child alone, and cannot be included in any theory. It can only be experienced in actual direct contact. Nonetheless, just as we can talk of the human face on the basis of what is common to all human faces, so we can speak of the child on the basis of what is common to all children.

Indeed, the theory and practice of education is impossible without some overall picture of the child-man. When any teacher speaks of 'my little lot', he has such a picture at the back of his mind, no less than a professor who writes some learned tome on

child psychology. They differ only in what features they regard as important, and what they leave out.

Waldorf education, the education inaugurated by Rudolf Steiner, also has its picture of man. The education came into existence, in fact, simply because that picture had so impressed itself on people who had heard Steiner develop it through the first 20 years of this century, that they asked him to work out a system of education in line with it.

Steiner saw man as a threefold being of body, soul and spirit. By 'body' he meant the complete living physical organization by means of which we do things and things happen to us in the world in which we live. The 'soul' is the awareness and response to those doings and happenings, as a purely personal experience in consciousness. The 'spirit' is that by which we learn the meaning of ourselves and the world, as something independent of us personally.

The body unites us functionally with the world; the soul makes that world into a personal affair of our own; the spirit leads us out beyond ourselves, to where the objective reality of the phenomenal is to be known and understood. In our bodies we are creatures of will; in our soul creatures of feeling; in our spirit we become thinking beings.

It is not to be imagined, however, that man is just a combination of these three factors, like ingredients mixed together according to some cookery book recipe. Within the three factors, permeating them at all levels, is the human being, the individuality itself. Whenever a human being says, 'I will . . . ' or 'I feel . . . ' or 'I think . . . ', he is speaking out of his own being, through one or other of these levels of experience.

This centre of the human being, for which Steiner often used the word 'ego', is the real being of man, a purely supersensible entity, not subject to birth or death, though it makes its entrance and its exit on the world stage by means of these two events. It has its origin and its ultimate destiny in other scenes than ours, and takes up life here in order to participate more and more self-consciously in the evolution of man and the world.

For Steiner the whole earth existence was an education of mankind, and what we call education in the first two decades of this existence is only one part of education. The human being is already 'there' when conception takes place, and still 'there' when a person has evolved and matured. The nine months of the embryo in the mother's body is but a gathering together of all that evolution has accomplished in fashioning the threefold organization referred to above.

Such gathering is not a conscious process, though there are some individuals who claim to be able to recall what was taking place at that time. Nor must it be regarded as something that is taking

place, spatially, inside the mother's body. The individuality must be thought of as overshadowing this process, and only gradually incorporating itself with it.

When after nine months the child is born, not only has it gathered together what is universally human, but also all those special characteristics given by the particular line of family descent by which it has come.

But in being born the human being has by no means reached a conclusion in its preparation for earth life. Is not the new-born baby the most helpless of new-born creatures? Birth simply marks the fact that nature is able to hand over part of her task to the cooperation of the human world in general and to the family and to educationists in particular.

Much has still to be done. As Steiner puts it, the individuality has yet to be 'awakened' into its threefold organization of body, soul and spirit. That awakening is what goes on in what we call education. Much of it, of course, is still carried on by nature herself in the normal process of growth. But it cannot be left entirely to nature. The human world in general must cooperate, truly cooperate, if the best results are to be obtained.

Anything which runs counter to what nature is also doing in the process of awakening, however much it may seem to promote the temporary materialistic needs of civilization at the time, will result either in a distortion of that threefold organization, or in a 'hardening' of it so that the individuality cannot properly 'awake'. This is already apparent in malformed and brain-damaged children on the one hand, and in the fear-dominated 'yes-men' of the masses on the other.

Cooperation with nature is not just application of the materialistic laws of natural science to the upbringing and understanding of the child. It presupposes the possibility of an understanding of the inner being of nature, of the nature within nature, which comprises all that Steiner taught as spiritual science.

The awakening of the human individuality, which is accomplished in the first two decades of life by nature in cooperation with humanity, is a further consolidation and adaptation of the threefold organization mentioned above—of the body, up until about the seventh year when the second dentition is completed; of the soul, as far as about the 14th year when the reproductive system matures; and of the spirit, up till about the 21st year when thinking activity is mature enough for the individual to come to self-consciousness and take full responsibility for himself and his actions.

Waldorf education is an education which, while fully able to serve modern needs, attempts to do so on the basis of and in line with this conception of man. The attempt is made in every detail of the curriculum and the organization of school life. Some idea of just how all this is worked out in practice must be left to other

contributors to point out.

The chief point of this article is to emphasize the picture of man as a spiritual being manifesting in earth conditions. As such he accompanies the evolution of the earth as a whole, evolving with it in repeated earth lives, where he not only educates himself spiritually through human earth-experience, but matures and improves the very human stock in which he again and again finds that experience.

Our ordinary life is made up of a succession of days interspersed with night-periods of a totally different kind from which we get the strength and the inspiration to continue. Similarly, our cosmic, evolutionary life is made up of a succession of earth lives, interleaved with purely spiritual existences, from which humanity gets the strength and the inspiration to evolve as a whole.

In short, Waldorf education is an education based on the principle of reincarnation or, as Steiner often preferred to say, on the law of the reembodiment of the human spirit in repeated lives on earth.

INCARNATING INDIVIDUALITY

By Daniel Bittleston

WHAT is incarnation? The implication in the word "incarnation" is that some essence can pass from a non-material existence into material existence. Modern poets speak of "poetry incarnation" to describe how an indescribable essence happens into time and space. But poetry becomes no more material than ink or sound waves, and always hovers on the boundaries of mind.

To speak of incarnating individuality has much deeper implications. It implies that there is more to a man than inheritance and environment; that a non-material source exists outside time and space from which unique potential intelligences make the transition into physical existence. Is this what you experience in being born and growing up into the world?

You wake up as a teenager to discover that you're alone in the world. You find you've been given parents; a name; one or more languages; a span of time. You're given patterns of behaviour on which to model your life; promises of prosperity.

But what is the sense of it all? The world appears to be in a chaotic state on the edge of self-annihilation, going nobody knows where, at an increasing speed. All authority seems to be suffering from severely restricted vision. The people you most admire are not of the church, of government, of science, but of the world of entertainment.

"Look at all the lonely people, where do they all come from? Where do they all belong?" sing the Beatles. "Those not busy being born are busy dying", sings Bob Dylan. "There's no black, there's no white. Where is wrong? Where is right? I'm confused and unable to say," sings Oscar Brown Junior "How does a man find his way in a world full of grey?"

Where is something real happening? What is there that's worth doing? Who am I? Slowly the real message of science is sinking in. Modern science requires instruments of increasingly absurd proportions and expense. The obvious ultimate instrument for research is myself.

The world is a maze of paradoxes and contradictions. How do I differentiate between what is in me and what is in the world? How much of me is common to all men, and how much is uniquely mine? At first it is interesting to explore human nature. The ubiquitous sex urge carries me toward other people, involves me in emotional relationships, gives me earthy, animal sensations.

But, I'm all tangled up with inhibitions and compulsions. "If you say no with your voice and yes with your mind, you are a lying hypocrite. If you say no with your mind and yes with your heart, you are an Anglo-Saxon hypocrite. If you say no with your heart and yes with your balls you are a neurotic, which is the deepest died of all hypocrites", says Wayland Young (in *Eros Denied: Studies in Exclusion I*).

To find someone who loves me gives me my first bearings. I make discoveries. I have to hammer out my relationship to society, to war, to death, to myself; not just once but again and again. Having, amazingly, survived the mediocrifying influences of modern education and mass culture, having dared to diverge from the standard patterns of thought and behaviour, I have the disturbing experience of beginning to see through the maze of contradictions and paradoxes that form the veneer of Western Civilization.

Modern science is certainly changing the face of the earth, but each positive discovery seems to let loose an equally powerful negative force. Is a favourable balance being maintained? How does one balance an improvement in physical health against deterioration in mental health? Increasing world prosperity against decreasing chances of world survival?

We know more about the world than the earlier civilizations, but do we know as much about ourselves as, for instance, those who in the *Tibetan Book of the Dead* describe the confrontations that a soul could expect after death, and indicate the advisable preparations? How successful are we today in explaining human existence?

Recently I tried to read a book of essays by leaders in their field entitled *What Is The Human Race Up To?* It bored me to exhaustion. Continuously increasing quantities of facts are analysed

with endless patience by specialists. But the facts are becoming so numerous that a computer is needed to indicate a meaningful pattern.

Since science began has it not been so, that the really important advances have come from individual inspirations? A preoccupation with facts seems to numb men's thinking into a state in which they are only capable of producing the most arid interpretations of the world. I am astounded by the faith that is placed in the pronouncements of popular science.

The current scientific world-picture is based (as Charles Davy points out in his recently published *Words in the Mind*) on three assumptions which most scientists would probably agree have not been established by scientific research, namely that matter must antedate mind; that life arose out of dead matter; that the universe is a vast dynamic machine with no meaning or purpose in any human sense.

Each of these three assumptions seems to me improbable. After such great civilizations, Indian, Chinese, Persian, have given the material world the low rank of "Maya" (illusion), does it not appear arrogant and perverse that we should claim it to be the only one? Is there not something suspect in the conclusion of materialistic science, that reality is ultimately only mathematical formulae? There could not be a more barren concept. I suggest that it would be more enlightened to look for an interpretation of existence that integrates the visions of all religions with the scientific methods, and reveals human evolution as logical and meaningful.

Let us examine in modern terms a mediaeval statement from Jacobus de Voragine: "Now there are creatures which have only physical existence, like stones. Others have existence and life, like plants. Others have existence and life and feeling, like animals. Other have existence, life, feeling and thinking, like men. Others have existence, life, feeling, thinking and knowing, like angels".

Let us adopt the hypothesis that de Voragine is indicating different levels of reality. Human evolution has been a gradual descent from the highest levels and now we find ourselves conscious on the lowest level, that of physical reality. The higher levels show only their tips, on the iceberg principle. It could now be our task to work our way up again. First to gain consciousness in the world of life. If we can distinguish between materialistic thinking and living thinking, that would be the first step.

Then to gain awareness in the world of feeling. I notice feelings flow through me. A person can, for instance, spread anger like

an animated mist. I would love to be able to permeate this whole world with consciousness.

Then the world of mind, where thoughts come from. This is an exalted level, possibly the one in which creatures one level higher than man are working, as the spirit within a thought, for instance. This may seem to be a precarious edifice of hypothesis, but it's pregnant with possibilities, not cut and dried and dead.

In everyday language we speak of the letter of the law being only an approximation to the spirit of the law. The letter can be laid down by authorities, the spirit can only be recognized by the individual who has reached an advanced stage of self-knowledge, equilibrium and perception. The artists of today are pretty much at sea; in spreading confusion they defy authoritative analysis and encourage independent thought, observation and exploration.

To have your own centre of equilibrium gives you access to unlimited inspiration. But, as Emerson has said, it is one thing to be true to yourself alone, and quite another thing when you're in company. You must be able to withstand all the pressures to conform that may be put upon you. It takes considerable courage to counteract the influence of convention or public opinion. There is a distressing tendency for originality to be equated with madness. (In England, fortunately it has been traditional for the rulers to be idiosyncratic, and there is still much tolerance for originality of thought and actions.)

The social order feels threatened by originality and naturally fears and tries to suppress it. Where originality survives it will if possible be ignored, or idolized and rationalized into patterns and fashions. If we are to achieve creative individuality we need both the imagination of the artist and the precise thinking of the scientist.

In gaining control and changing ourselves in a creative direction, we are adopting the only real way of changing the world. Stanislavsky says, in *An Actor Prepares*, "When we call our mind into action, by the same token we stir our will and feelings. It is only when these forces are cooperating harmoniously that we can create freely".

If you can recognize the spirit behind materialistic science as harsh, spouting flames of destruction, a dragon destined for extinction, if we can recognize the spirit behind public opinion as being ruled by desires, a bull, then the advice given to Rudolf Steiner by his anonymous master (quoted by Schuré in the *Golden Blade*, 1966) becomes lucid, and apt for the present.

"If thou wouldst fight the enemy, begin by understanding him. Thou wilt conquer the dragon only by penetrating his skin. As to the bull, thou must seize him by the horns. It is in the extremity of distress than thou wilt find thy weapons and thy brothers in the fight. Now go—and be thyself."

COMMENTS

AN additional remark seems necessary on the Public Schools Commission, on the setting up of which we had something to say in our last number. There is every reason to expect that the conclusions and suggestions of the commission will concern themselves not only with the future of the public schools, but also with that of other independent schools, e.g. Steiner and Quaker schools, whose whole character differs essentially from that of the public schools.

These independent schools, because of their smaller number and for ideological reasons, present a lesser problem than the public schools and are likely to receive less attention. If their special position were overlooked one of two possibilities might arise, each unpleasant.

Either the commission could make no suggestions and these schools could remain as they are; they would then acquire an (unwanted) appeal as schools for children of the well-to-do. Or the commission could recommend for them the same treatment as for the public schools, in which case their essential character might suffer distortion.

If we want an educational system that is socially fair and educationally rich and varied, independent schools will need particular and individual attention.

THE question of the right age for starting school came up again recently, but a tentative suggestion that five might be unnecessarily early was drowned in a chorus of protest from teachers' organizations.

In the United States the National Education Association has issued an interesting report on this subject. In the U.S. as well as in many European countries a school starting age of six has been traditional. In Russia it is seven. The N.E.A. report points out that an early start can do more harm than good, if the teaching is "unpedagogic" and unimaginative; and that the three Rs should not be taught too early, but that public schooling should be available from the age of four.

Broadly speaking this is the practice of Steiner schools. The Steiner kindergartens admit children of four years and upwards and teach them—among other and more subtle things—many new activities and skills, and introduce them to working in a social community which could be done equally well only by the devoted and gifted mother of an unusually large family. The beginning of formal education comes only between six and seven years.

WE offer our best wishes to Dr. Kurt Hahn whose 80th birthday was celebrated this year. He is a man who has made an impact on our time, no less remarkable for stemming from a

comparatively narrow field of vision and for having aroused much controversy and opposition.

Most notable in an educationist, Dr. Hahn has never been interested in problems of teaching. The result is that even today the lessons at Salem, his original foundation, differ in no way from lessons at any German state school. The fact that at Salem the role of the arts is hardly recognized seems strangely old-fashioned. So does Hahn's insistence on morality based on bodily discipline.

But all this is balanced by his main contention that the primary purpose of school is education for social responsibility, and not the transmission of knowledge. Hahn's practice of gearing his school to the social needs of the district is something from which, with suitable adaptations, Steiner schools might well learn.

IT may seem somewhat late to comment on a lecture which early in the year Professor Skinner of Harvard gave in London. He is probably, not only the greatest authority on programmed learning, but also its chief protagonist. So it may suffice to mention, without comment, two statements of the professor.

First he complained that in America programmed learning was used far more in industry than in education, and that the whole idea of programming had not developed. Secondly, he told his audience that having largely solved the problems of teaching subject matter which only needs to be transmitted, he was now concerning himself with the further problem of teaching creative thought.

NEW STEINER SCHOOL

FOR many years efforts have been made to start a Steiner school Göteborg in Sweden. The beginning has now been made. Twenty children booked for the first class which began in September this year. The new school is the eighth of the Steiner schools in Scandinavia.

SMALL ADVERTISEMENTS

WANTED URGENTLY: Class Teacher for Queenswood Rudolf Steiner School, New Zealand. Please write for further particulars to: Chairman, P.O. Box 888, Hastings, New Zealand.

5,000 BOOKS for Sale, new, used. Rudolf Steiner and related subjects. Lists free — New Knowledge Books, 28 (CM) Dean Road, London, N.W.2

NOTES ON OUR CONTRIBUTORS

L. F. Edmunds has seen all the five continents and taught at least in three. Worked as a class teacher, as science master in the upper school and as a lecturer to adults and adolescents. Founded Emerson College, now established at Forest Row, Sussex.

Daniel Bittleston was born in 1938, he himself writes, "to a Christian Community priest and his Brazil-born wife, in Leeds. Educated (with difficulty) at Steiner schools in Forest Row and Edinburgh, Edinburgh Academy, and Edinburgh University. Finally graduated as M.A. (a seven-subject degree of mediaeval origin and relevance). Left highly paid position in a Frankfurt advertising agency to wander on and off the *beatnik* track around Europe. First thought of teaching while entranced by a storyteller in Marrekesh market place. Much enlightened by a gruelling year at cosmopolitan Emerson College in Sussex. Now delights in teaching class one in the Steiner school at Ilkeston".

BOOK REVIEWS

Wittgenstein: Lectures and Conversations on Aesthetics, Psychology and Religious Belief. Edited by Cyril Barrett. Blackwell. 12s. 6d.

LUDWIG Wittgenstein was probably the greatest philosopher of this century and the book under review offers the layman an insight into the mind of this remarkable man. He was the Socrates of our time and spent his life in fairly equal proportions in Vienna, Cambridge, Vienna and Oxford.

Like Socrates he lived outside the social conventions of his day, he chose poverty and, repeatedly and for prolonged periods, utter isolation in the remotest parts of Norway and Ireland. Like Socrates he attracted to himself some of the most discriminating young men who in turn preserved his lectures and conversations. Like Socrates, his conversational style is light, witty, sparkling, humorous. Like Socrates he fought the sophists of his day, and was always humble and never intellectually arrogant.

To understand Wittgenstein's importance in philosophy it must be realized that his *Tractatus* is considered the climax of linguistic analysis, and that his posthumous work showed that he had left linguistic analysis far behind and pioneered into a new realm where hardly anybody has so far followed him. To understand Wittgenstein's human importance it must be seen that he was a man capable of building his own house as well as of conducting a symphony orchestra.

His wide sensitivities and his practical bent distinguish him from less intelligent men who misuse their intellect by trying to persuade us that our artistic experiences and our emotions generally are 'in reality only'. Wittgenstein finds such theorists wholly unscientific and prefers (again like Socrates) the simple statement: 'I don't know'.

R.L.

Wayward Servants by John Turnbull. Eyre and Spottiswoode. 50s.
THIS book describes the life of a group of Pygmies in the Congo whom the author visited three times. The third time he stayed among them for over a year and lived like any other member of this band of hunters. Previous Europeans had described these men as treacherous, sly and unreliable, as they may easily appear to the Negro tribes in their vicinity—A completely different picture emerged from the author: one of a society with a primitive technology but a well-ordered social life.

Peaceful and cooperative, joyful and kind, Pygmies know of no authority other than that which naturally emanates from each individual. When it seems advantageous they become temporarily the servants of a nearby Negro tribe; immediately their whole behaviour changes, until they choose to return once more to their native forests.

The most interesting chapters concern their religion, and it is for these chapters that one hopes that students of Steiner will carefully study this work. For these Pygmies know no god or gods other than the forest which surrounds them. Their whole life 'can almost be regarded as a ritual designed to please the forest' and to secure harmony, calm and quiet. Law, morality and religion are inextricably fused. There is no magic nor priests nor sorcerers.

There is joy in the lonely youth who in a moonlit night dances for the benefit of the forest. There is an awareness of the beauty and majesty of the forest which is their God as it is their house and their home. To modern men who have no experience of God or feel Him far away this is indeed a glimpse into paradise.

R.L.

The Unicorn Girl. By Caroline Glyn. Chatto.

THIS is the third novel of an 18-year-old author, speaking through the mouth of a younger girl of 13. There is a tremendous sense of involvement with life, in a sequence of events that are both inner and outer, taking their course from midsummer to michaelmas.

It is the story of a girl entering adolescence, in whom the struggle between "demon and angel" awakes new powers of soul, able to perceive a new order of reality. The external events are the trivial affairs of schoolgirls at a Girl Guides camp, and then at home in their village.

The narrator is a clumsy "fool" of a girl, a young barbarian who is the despair of teachers and family alike, and an outsider among her fellows, a girl deeply involved in life—"I used up so much energy living, I never seemed to have any left for thinking up projects". She is nonetheless a person for whom "just the fact of being alive isn't enough reason to live". She knows she would be a "walking corpse" without that inflow of new life from her other world, where "seeing and imagining are really the same activity".

The transforming of her demonic experience comes through her meeting with the Unicorn, the resurrected force of love, of the self become selfless.

J.L.

PRACTICAL TRAINING IN THE HOME CARE OF MALADJUSTED CHILDREN

Sponsored by
THE FEDERATION OF RUDOLF STEINER
SCHOOLS FOR MALADJUSTED CHILDREN

A two-year course has been arranged by the five member schools of the Federation. A brochure giving full information about the content of the Course, as well as details of application is obtainable from:

Hon. Secretary:
PEREDUR HOME SCHOOL
East Grinstead
Sussex

Rudolf Steiner Education

In response to numerous requests from teachers, educationists and students, EVENING CLASSES have been arranged at which practising Rudolf Steiner School teachers will give details of their methods in various subjects.

A course of 9 sessions will be held at RUDOLF STEINER HOUSE, 35 Park Road, N.W.1 on Fridays at 8 p.m., beginning on Friday, 20th January, 1967. For further particulars, apply: Education Secretary, Rudolf Steiner House.

RUDOLF STEINER SCHOOLS

GT. BRITAIN

Forest Row
Gloucester
Ilkeston
Stourbridge
King's Langley
Edinburgh

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

BELGIUM

Antwerp

De Vrije School, Charlottalei 29, Antwerp.

DENMARK

Aarhus
Copenhagen

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

FINLAND

Helsinki

Rudolf Steiner Koulu, Lehtikuusentie 6, Helsinki.

FRANCE

Château
Paris
Strasbourg

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

HOLLAND

Amsterdam
Bergen
The Hague
Haarlem
Leyden
Rotterdam
Zeist

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

ITALY

Milan

Scuola Pedagogico Steineriano, Via Francesco Sforza, Milan.

NORWAY

Bergen
Oslo

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

SWEDEN

Järna
Stockholm

Järna Waldorfskola, Logsjovagen 19, Järna.
Kristofferskolan, Danderydsgatan 4, Stockholm C.

SWITZERLAND

Basel
Bern
Chamby
Ins
Schuls-Tarasp
Zürich

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

GERMANY

Benefeld
Berlin
Bochum

Freie Waldorfschule, 3034 Benefeld üb. Walsrode/Hann.
Rudolf Steiner Schule, Auf dem Grat 3, I Berlin 33.
Rudolf Steiner Schule, Hauptstr. 238, 463 Bochum-Langen-dreer.
Freie Waldorfschule, Holler Allee 22, 28 Bremen.
Freie Waldorfschule, 7061 Engelberg üb. Schorndorf, Würt.

Frankfurt
Freiburg
Hamburg

Freie Waldorfschule, Friedlebenstr. 52, 6 Frankfurt.
Freie Waldorfschule, Holbeinstr. 7, Freiburg 78.
Rudolf Steiner Schule, Wandsbeker Allee 55, Hamburg 2.
Rudolf Steiner Schule, Elbchaussee 366, Hamburg 2.
Freie Waldorfschule, Rudolf v. Bennigsen-ufer 70, Hanover 3.

Hanover

Heidenheim
Kassel
Krefeld
Marburg
Munich
Nuremberg
Ottersberg
Pforzheim

Freie Waldorfschule, Friedrichstr. 64/I, Heidenheim.
Freie Waldorfschule, Brabanterstr. 47, Kassel 35.
Freie Waldorfschule, Kaiserstr. 61, Krefeld 415.
Freie Waldorfschule, Ockershäuser Allee 14, Marburg 355.
Rudolf Steiner Schule, Leopodstr. 17, Munich 8.
Rudolf Steiner Schule, Steinplattenweg 25, Nuremberg 85.
Rudolf Steiner Schule, Amtshof, Ottersberg Bez. Bremen.
Goetheschule Freie Waldorfschule, Schwarzwaldstr. 66 Pforzheim 753.

Rendsburg

Freie Waldorfschule, Nobiskrüger Allee 75, Rendsburg 237.

Reutlingen
Schloss Hamborn

Freie Georgenschule, Moltkestr. 29, Reutlingen 741.
Rudolf Steiner Schule, Landschulheim, Schloss Hamborn b. Paderborn.

Stuttgart

Freie Waldorfschule Uhlandshöhe, Hausmannstr. 44, Stuttgart 1.

Freie Waldorfschule am Kräherwald, Rudolf Steiner Weg 10, 7 Stuttgart 1.

Tübingen
Ulm
Wanne-Eickel
Wuppertal

Freie Waldorfschule, Wilhelmstr. 63, Tübingen 74.
Freie Schule Ulm, Romerstr. 97, Ulm/Donau 79.
Hiberniaschule, Holsterhauserstr., Wanne-Eickel 468.
Rudolf Steiner Schule, Haderslebenerstr. 14, Wuppertal 56.

ARGENTINE

Buenos Aires

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

BRAZIL

Sao Paulo

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

AUSTRALIA

Sydney

Dalcross School, 5 Glenroy Avenue, Middle Cove, Pymble, Sydney.

NEW ZEALAND

Hastings

Queenswood Rudolf Steiner School, Nelson St., Hastings.

SOUTH AFRICA

Cape Town
Johannesburg

Waldorf School, 26 Park Road, Rondebosch, Cape Town.
Waldorf School, 24 Junction Ave., Parktown, Johannesburg.

UNITED STATES OF AMERICA

Detroit
Honolulu
Kimberton
Los Angeles
Sacramento
New York

Detroit Waldorf School, Burns, Detroit, Mich.
Mohala Pua School, 350 Ulua St., Honolulu 16, Hawaii.
Kimberton Farms School, Phoenixville, R.D.2, Penn.
Highland Hall, 11615 Riverside Drive, N.Hollywood.
Waldorf School, 3600 Fair Oaks Boulevard, Sacramento 25.
Rudolf Steiner School, 15 East 79th Street, New York.
Waldorf School, Adelphi Univ., Garden City, New York.
Green Meadow School, Threefold Farm, Hungry Hollow Road, Spring Valley, N.Y.
High Mowing School, Wilton, New Hampshire.

Spring Valley

Wilton

EMERSON COLLEGE

A SCHOOL FOR ADULTS
BASED ON RUDOLF STEINER'S CONCEPT
OF MAN

Principal: L. Francis Edmunds

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

Emerson College offers a two-year course. The first year is one of general reorientation; the second year is planned to develop a number of schools for specialized training, notably in Education and Bio-Dynamic Gardening.

Full particulars may be obtained from:

The Secretary, Emerson College, Lewes Road, Forest Row
Sussex

Rudolf Steiner Bookshop

35 Park Road
London, N.W.1

BOOKS ABOUT CHILDREN
by Rudolf Steiner and others

BOOKS FOR CHILDREN

Traditional fairy tales and legends in various versions, picture books, and the best of recent publications of children's books.

FORTHCOMING PUBLICATIONS

STEINER, R, The Evolution of Consciousness
13 lectures, Penmaenmawr, August 1923 21/-

STEINER, R, Discussions With Teachers
Stuttgart, 21 Aug—6 Sept 1919 at the foundation
of the Free Waldorf School.
Catalogues sent on request



HEALTH AIDS

prepared at the
Wala Laboratories,
Eckwälden
Germany.

SALVIA PASTILLES

Contain plant extracts and natural etheric oils beneficial to the throat and lungs. Can be used with complete safety by adults or children in cases of sore throats, loss of voice, coughs or bronchial catarrh. Per box, 3/5

ELDERFLOWER ELIXIR

Provides a comforting, warming drink after exposure to cold or wet weather, after tiring walks, or strenuous exercise and is especially suitable for use in winter. It is prepared from fresh elderflowers, honey, cane sugar and spring water, by a special process, without preservatives or cooking.

ROSE HIP ELIXIR

Rose hips, the fruit of the wild rose, have bathed in the light and warmth of summer sunshine. The elixir, prepared by the special WALA process, is therefore especially suitable for use during the dark days of winter and in conditions of exhaustion.

ROSE PETAL ELIXIR

Prepared from fresh rose petals, honey, cane sugar and spring water without any preservatives or cooking. It can be taken by infants and children who lack appetite, and by adults in an exhausted or convalescent state.

Other Wala Elixirs available:
BITTER CRATAEGUS SLOE QUINCE

All Wala Elixirs: 8s. 2d. per bottle.

Distributed in the U.K. by:

THE BRITISH WELEDA COMPANY LIMITED
LITTLEHURST · EAST GRINSTEAD · SUSSEX

Steiner Schools Fellowship

Constituent Schools:

Michael Hall, Kidbrooke Park, Forest Row, Sussex

Elmfield School, Love Lane, Stourbridge, Worcs.

The New School, Kings Langley, Herts.

Michael House School, Heanor Road, Ilkeston,
Derbyshire

The Edinburgh Rudolf Steiner School,
38 Colinton Road, Edinburgh

Wynstones School, Whaddon, Gloucester

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

The Teachers' Training Course

The financing of Rudolf Steiner Educational
Conferences

The publication of "Child and Man"

The translation and publication of educational
literature

Educational exhibitions and lectures

Legal and administrative matters concerning the
Steiner method of education



