

# Pestalozzi, and the places where he worked

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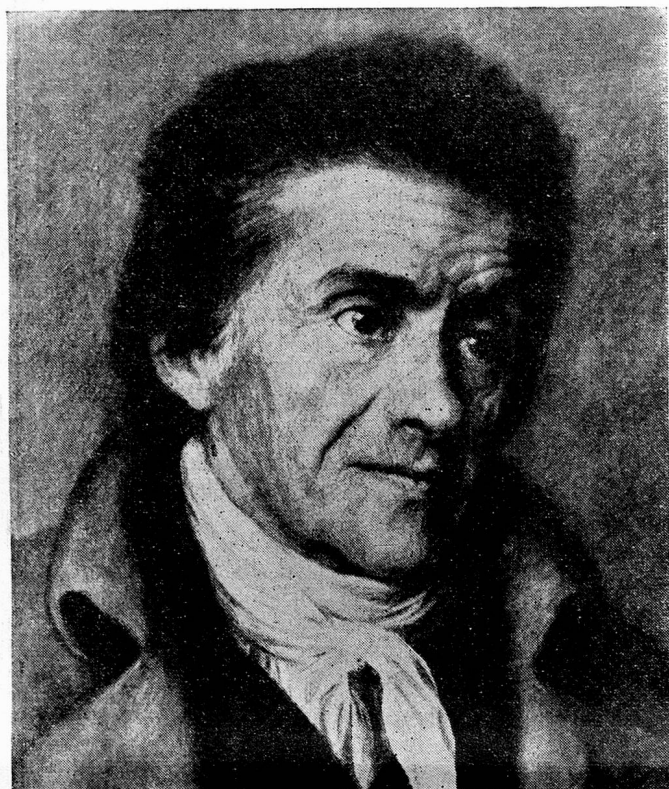
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## PESTALOZZI, AND THE PLACES WHERE HE WORKED.

By Dr. A. BURGAUER.



GIVER TO THE POOR AT NEUHOF,  
VOICE OF THE PEOPLE IN  
"LIENHARD UND GERTRUD,"  
AT STANS FATHER TO ORPHANS,  
AT BURGDORF UND MÜNCHENBUCHSEE  
FOUNDER OF SCHOOLS.  
IN YVERDON TEACHER TO HUMANITY.  
ALL FOR OTHERS! NOTHING FOR SELF!  
HIS NAME BE BLESSED!

So reads the epitaph at the Birr schoolhouse of Johann, Heinrich Pestalozzi, famous Swiss educator of the late 18th and early 19th centuries. This at least is one epitaph that does not overstate in its praise. Pestalozzi lives on in the memories of his countrymen, and the cities connected with his work still have evidences mutely testifying to the greatness of this man whose only concern was the welfare and happiness of others.

Pestalozzi was born on January 12th, 1746, in Zurich. The exact place of his birth is not known, but he was probably born either in the house of the Schwarzen Horn in Zurich Ruden, or in one of the houses of Obern Hirschengraben. Upon the death of his father, the family moved to that part of the city on the other side of the Limmat, probably in the Werdmühle quarter.

Later they moved to the house of the Roten Gatter, Münsterstrasse 23, which is the first place historians are sure Pestalozzi lived. Here young Heinrich passed the greater part of his youth. At the College Carolinum he was significantly influenced by Bodmer and

Breitinger, and he also became interested in political meetings. Rousseau's "Emile" influenced him a great deal, and he finally decided to make teaching his profession. He wrote of his ambition, and for a time lived with his uncle in Richterswil. Many of his letters, back to Zurich, went to Anna Schulthess, a merchant's daughter with whom he had fallen in love. About this time, when he was twenty-two years old, Pestalozzi worked with Lavater, who soon became the young man's trusted counsellor.

Fond memories of boyhood bound Pestalozzi to Höngg, where his grandfather was minister. The place behind the church-yard was the play-ground of the poor children, and when, as a boy, he visited his grandfather, Heinrich used to join them in their play. It happened that the city councillors had ordered a "beggar-chase" by the mounted police each month, apparently their method of trying to rid the country of poverty.

Once, after having already been previously chased away, Pestalozzi bolted the churchyard gate in an effort to keep the police from entering. When his grandfather heard of this, instead of giving the boy the expected thrashing, he took the weeping lad in his arms and said, "There, there, you brave boy. I too wish the rich gentlemen from Zurich could find other means to deal with the poor than with police and beggar chases." When he grew to be a young man, Pestalozzi began to dream of his life ambition: the emancipating of the illiterate from their shackles of ignorance, the care of the homeless, and the rearing in homelike atmosphere of orphan children. But at this time he himself was so destitute that he abandoned, for the moment, his ambition to teach and do social work. In the autumn of 1768 he obtained a piece of land in Birr, Aargau, and began to earn his living as a farmer. The following year he married Anna Schulthess and they began life together on the rocky, boggy, large rambling farm in Birr. Scraggly firs and elders clumped together in scattered groups, and close by raced the grey waters of the Reuss, swirling down from the looming mountains.

Already in these first days Pestalozzi came to know the bitterness of disappointment. After trying to enlist the aid of neighbouring farmers in his social projects, he had to postpone his ambitions for a second time. He was a failure as a farmer, and was going deeper and deeper into debt. Finally Anna lost patience, and told him that her brothers would take over the farm, as well as the most pressing debts. She would then set him up in business, and he would be head of this new venture. But there burned within him that inner flame. "I have a large house, and the poor have none," he said to Anna. "My hands fail me in my present work, and to you labour is irksome. If we have poor ones with us, then we will be really rich. They can spin for their livelihood, and I will teach them. That will be real work. After all, I am not in your employ." Carrying out this noble idea, he took poor children into his home, and at one time had as many as fifty staying with him. He wrote of the conditions these poor young ones had been forced to live in, and took great pleasure in teaching them. But in 1780, five years after he had started this plan, he was forced by the authorities to send the children back to regular institutions.

Then came a period of literary activity. He wrote "Abendstunde eines Einsiedlers," and "Lienhard

und Gertrud," a novel of country folk. During this time, too, he visited the surrounding business houses, and listened much to the talk of farmers, learning always more of their philosophies, their mode of living.

Somewhat later Pestalozzi came again in contact with the business world. A foreigner named Notz needed a townsman as proprietor of his shop, or at least someone in whose name he could run the business. Pestalozzi, for a small consideration, allowed the man to use his name, and then went to the "Platte" in Zurich, where he started a shelter for the poor of the city. Then, in the middle period of his life, came the French invasion. Poverty increased, and half-starved, homeless children roamed forlorn as lost puppies. At Stans, Pestalozzi became a father and a teacher to these young unfortunates. He did so much in educating and taking care of them that Michelet said, "He wants his school to not only teach and shelter them, but to become a mother of them as well." But the necessity of war time halted this work when the French turned the home into a military hospital.

Scarcely had Fate turned once more against him when new coloured threads were spun in his life pattern. Swiss authorities gave Pestalozzi an opportunity to continue his work in the rooms of the old castle in Burgdorf. His name was now becoming more and more famous, and educators and students came from all over the country to see him, and to learn the "Pestalozzi method." Later he worked for a time in Münchenbuchsee, where he also founded a school. But in this flat, plain-like country so different from the green hills of Burgdorf, Pestalozzi did not feel at home. He accepted an invitation from the mayor of Yverdon to continue his educational work in this small town, and started to write again of his theories.

These were the happiest years of Pestalozzi's life. He was doing, unhampered, that which he had always wanted to do, and for the first time he was able to work without being troubled by material worries. Once again he revived his old dream of helping the poor by founding a home in Clindy for indigent children, and in the following year, 1819, this was combined with a home in Yverdon. An old man now, his life ambitions were at last being realised. In 1826 he wrote some papers on his work in Burgdorf and Yverdon, and in the eightieth year, returned to Neuhof where he spent his last days in contentment. He died on February, 17th, 1827.

Pestalozzi lives on. Essentially an idealist and a dreamer, he was a dreamer who had turned his dreams

into realities. Time has erased much of the material evidence of his work, but the personality of this man who had such a boundless compassion for humanity cannot die. His name will inspire through the ages.

## VERS UN GRAND COMBAT NAVAL DANS LA RADE DE GENEVE.

Depuis le temps où les galères genevoises faisaient la course dans le petit lac, et où les Exercices de la Navigation donnaient leurs grandes fêtes nautiques, les Genevois n'ont plus eu le plaisir d'assister à un combat naval sur les eaux de leur lac. La soirée du 15 août des Fêtes de Genève leur en redonnera l'occasion, mais une occasion merveilleuse dans sa transposition pyrotechnique.

Après avoir eu en concurrence avec la maison suisse Hamberger, des artificiers italiens, français ou espagnols, c'est à nouveau une maison française, et bien la plus célèbre de toutes, puisqu'elle a nom Ruggieri, et qu'elle a déjà charmé les fêtes royales de Versailles, qui réalisera le programme de la grande fête de nuit du samedi 15 août.

Le programme de ce spectacle extraordinaire, budgeté à quelque 35.000 francs suisses pour une petite heure de présentation, comprend cinq tableaux et cinq intermèdes, après une ouverture particulièrement détonante. Parmi les principales pièces annoncées signalons notamment ce feu d'artifice projeté dans le lac... et qui en ressort comme un volcan sous-marin; ou bien ces cercles volants de différentes couleurs, gigantesques soucoupes dotées d'une étonnante force ascensionnelle. Les éventails de Paris, larges de plus de 200 mètres, projetteront la pointe de leurs plumes multicolores à 7 ou 800 mètres de hauteur. Mais tout cela ne sera rien encore comparé au grand combat naval créé uniquement pour être tiré dans la rade de Genève, la seule qui se prête au déroulement d'une si grandiose réalisation. Le rideau de feu, qui sera tendu par la maison Hamberger à l'aide de plus de 6000 projectiles promet également... de ne pas passer inaperçu, avant le grand bouquet final qui constitue lui aussi une grande nouveauté. Ainsi, par ses dizaines de milliers de projectiles divers, dessinant dans le ciel genevois de fugitives visions de rêve, la fête de nuit du 15 août, laissera certainement un lumineux souvenir à tous ceux qui auront eu le privilège d'y assister.

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