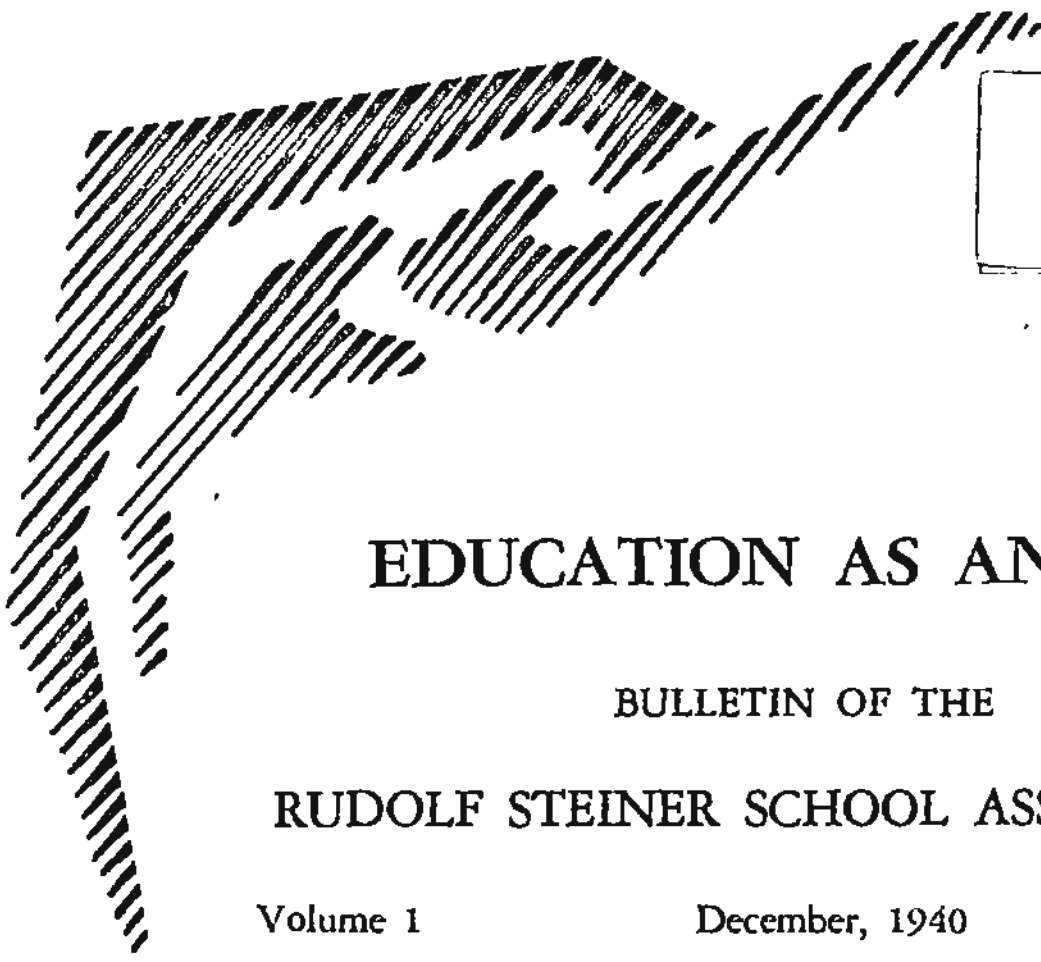




EDUCATION AS AN ART

BULLETIN OF THE RUDOLF STEINER SCHOOL ASSOCIATION

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THE CHRISTMAS FESTIVAL IN RUDOLF STEINER SCHOOLS

Christmas, of all our festal seasons, lies closest to the naive heart of children. The birth of the infant Jesus, the advent of the Saviour to the earth on a winter's night with the glowing star above the lowly stable leading the wise men from afar, the shepherds summoned by an angel's voice, the ox and ass breaking into human speech in wonderment, all present a scene so full of drama and so rich in beauty that the child is awed in his deepest heart. This is *his* season, to which he looks forward every year with increasing eagerness.

The birth of Jesus coincided with another happening which lends the Christmas celebration a still further meaning, a natural happening repeated every year. December 25th is the day on which the sun, distant so long on its far southern journey, turns back again to climb the skies and call life forth from the cold, frozen ground. On Christmas morn the days begin to lengthen. It is as though the sun is born again, and light and warmth pour down increasingly, blessing man and beast and plant. This was a joyous festival which all the northern peoples celebrated in pre-Christian times. The Druid ceremony was especially beautiful. Led by their white-robed priests the people went in stately procession to their sacred oak-grove, there to cut down the mistletoe, the plant of darkness, with the golden knife that symbolizes the sun. To this very day the mistletoe has remained a part of our Christmas heritage.

To children especially the life of the earth in its relation to the universe is full of meaning. They feel a dramatic share in nature's rhythmic changes. They live in the seasons as few adults can. The celebration of seasonal festivals provides an opportunity for rich experience which, brought into the school-house, finds its reflection in song and drama, poem and nature study. Happy are those who celebrate Christmas in the northern hemisphere, its natural setting. The following picture may perhaps serve to illustrate how the Christmas mood can be conveyed.

When autumn with its rich and glowing beauty passes, when coldness settles down upon the land and hoar-frost glitters in the wintry sunshine, the earth gathers its heritage of warmth from summer suns and hoards it deep beneath its frozen crust. Snow falls to blanket gauntness with its soft and sparkling crystal covering.

Then, all the life of nature deep withdraws. Roots, like a hidden treasure-house, store up the living juices of the plants. Animals burrow deep in the earth to sleep the winter through in snug security. The forests starker.

For man this season is one of clearest waking. The daytime shortens, and the night grows longer. Soul-strength quickens, opposing the outer darkness with its inner light, the cold of nature with its inner warmth. This is the season of the Christmas festival. On hearts all warmed and ready to receive it, the Christmas magic falls, one with the hush and mystery of falling snow.

Once, long ago, to simple-hearted shepherds watching their flocks on a cold and snowy hillside of a winter's night, the heavens opened and a voice rang out: "Glory! Glory to God in the highest! Peace on earth, good will to men!" To wise men in far distant lands, studying the sky to read its message, one night a star appeared to guide them to the place where the Child was born. Shepherds and wise men came and worshipped. And all the earth joined in the rejoicing, saying: "Unto us a Child is born, unto us a King is given!"

And from that day His sun-light shines on all.

To the children living in the countryside or near enough to go out into it at Christmas time, the season gives pleasures unknown to city dwellers. The earth in its wintry hardness rings like a bell at every slightest touch. The crunch and feel of snow under boot or runner is a never-to-be-forgotten thing of joy. There is ground-pine gathering for making wreaths, and last but not least, the cutting of the Christmas tree and setting it in place.

For weeks the preparation has been going on in every school — playing of flutes and learning of Christmas carols rich in beauty, poems and legends from the ancient past, painting the Christmas scenes in glowing colors. And finally, the play.* From oldest to youngest, all take part. Gabriel, the announcing angel, tallest, most dignified of all the children, carrying his golden

*"The Little Play of the Nativity", written for the Rudolf Steiner School of New York, by Arvia Mackaye. It is given every year and the children look forward, from one Christmas to the next, to the roles they will grow big enough to play.

— *Ed.*

star on high; gray-bearded Joseph holding a lantern; Mary the virgin mild, in rose-red gown and veil of heavenly blue; the Magi, golden-crowned, with gifts, gold, frankincense and myrrh; a band of rough shepherds fur-clad against the cold with crooks in hand; a host of winged angels of assorted sizes. The players of Oberammergau could not live more fully in their art than these. Rehearsals take place in an atmosphere of reverence unbroken except for the shepherds' humorous, hearty passages. Rising cold-stiffened and bewildered at the angel's call, they stand on their chilly hillside recounting the visions experienced in dreams; then comes the search for the Christ-child, and the tender scene kneeling at the manger to rock the cradle and sing a lullaby.

The Christmas festival, centered in the school around the Christmas play, acts as a unifying force to weld the school together. Year after year the play is given, with different children in the different parts. Each, in devotion to a common end, shares in producing and experiencing a thing of beauty. The spirit engendered in this lovely celebration still lives on, to shine more brightly with each passing year.

Marjorie Spock



WASHING of the FEET

by

CHRISTIAN MORGENSTERN

I give you thanks, cold silent stone,
And stoop in quiet awe before you.
From you the plant in me has grown.

I give you thanks, green grass and flower,
And bend in reverence before you.
You let me win the beast's swift power.

I thank you all, plant, beast and stone,
And bow in gratitude before you.
You led, all three, to me alone.

We give you thanks, bright Child and star,
And kneel us down in love before you.
For — because thou art, we are.

Thanks flows from all the gods and lands,
And from each god again expands.
In thanks all being joins its hands.

Translated by Arvia Mackaye

FROM AN ADDRESS

Delivered by a lecturer of Alfred University before a meeting
of high-school principals at Wellsville, New York

Although I am listed as a speaker against the plan of "indoctrination" of pupils, you will not expect me to speak against democratic ideals as such. Indeed I am convinced that they arise from the very core of human nature. The recognition of "the inalienable rights of man" is a human feature just as well as the use of fire or the upright posture of the body. The question before us, however, is not whether democratic ways of life are desirable ideals which we ought to foster in the young generation — our problem is whether we can implant these ideals in the manner often advocated, namely, by teaching them as principles of conduct.

It is here that I ask to be allowed to disagree. My objection springs from pedagogical facts experienced over and over again. *One cannot implant abstract principles into growing human beings by simply teaching them as principles.* The mentality of the child and the adolescent, widely different from that of the adult, simply does not allow this. The child's mentality as described by the best knowers of our time asks for living imagery, as nature herself offers it. It grasps everything within the "fringe", as William James called it, of their living relations, never as isolated objects. The child experiences the human being, not in abstracto, but as the living presence of this or that man or woman — never as an incorporation of principles however dear these may be to the grown-up. Thus when we want principles to be present in the adult we must not inoculate the child. We must take the laborious way of first preparing the matrix or ground on which such principles may later grow. Principles are not seeds to be put into the child, they are rather fruits which will appear in the future. When this fruit is gathered the teacher may long since have passed away.

What, then, can we do to prepare children to become producers of sound human principles later in life, principles of human value and dignity, of freedom and inalienable rights? Instead of teaching ideals we must mould every subject taught so as to bring forth in the young soul an alive, rightly colored picture of man's whole being. All our efforts, in whatever subject, must be centered on this point. It is futile to try to teach the appreciation of human values as a distinct subject along with others, just as we cannot give separate lessons in character-formation. The human touch must adhere to everything we bring before the child. Every single subject must become man-centered, if you allow the term. That this is possible has been practically shown. I shall give some examples of this in a moment.

The point is that if our teaching has this touch upon it the adults who go forth from our schools will know what they mean when speaking of man. They will have a deep appreciation of human values which no anti-human propaganda can take away from them.

It is in this matter of doing preparatory work for after-school life that the average school has failed. This has been said here with emphasis so I need not prove it. But I should like to ask: could anything else be expected since science in our age is what it is? How can we expect the teacher to convey to his pupils a feeling of the human kernel in all knowledge, when science itself is lacking this very kernel? If we are to accuse we have to go

to the seats of learning, to those who set the tasks of modern inquiry. But we are not here to accuse. We want to understand. It was under the influence of natural science that research was directed less toward man himself than toward anything around him. Modern research is most tragically lacking a focus towards which all investigation should converge. This focus is the human entity in all its ramifications. Biology alone cannot solve this task. Psychology by itself cannot do it because it has made the borderline between man and animal indistinct. As to psychoanalysis, it gets stuck half way, entangled in neurotic problems and, when proceeding to the study of the child, poisons the atmosphere of inquiry with cunning and sneaky suspicion.

From the places of higher learning the teacher of today receives the distorted picture of the child: as a little animal not yet human, with wicked and hidden cravings which have to be curbed or replaced by better strivings; an empty sack to cram knowledge into. He is not given the picture of the child as a living and ensouled individuality entrusted to the teacher's care. He has received no concept of what man, the mature being, really is. How can he give convincing weight to his words in speaking of human values while science continues to tell him that man is only a chance product sprung from the tip of the animal tree? How can he convey to the child in his care a feeling that man is an aim worth striving for when, at the back of his mind, he has the notion that there is no real totality "mankind" — but only a number of sub-types each of which has come from another anthropoid ape in another climate?

Knowledge of man has first to be restored to its due place. Then it will provide the teacher with a firm foundation of facts upon which to base his description of the whole human being. And such a new knowledge of man is there since Rudolf Steiner gave it. It is possible, now, to present man as a comprehensive and archetypal form of which the higher animal forms are deviations. In a pictorial way such a truth can be given to the youngest child so that he can grasp it with his feelings. Such an idea sinks deeply into the soul and mind and will make him regard every one of his fellows differently, when he grows up. Gradually the picture transforms itself into the idea that man is an aim to strive for; that he is a goal if not for the whole of creation, at least of mankind. A child who has taken up impressions from such a man-centered knowledge will, when grown up, be endowed with a stock of moral creativeness without our setting up abstract ideals before him, straw puppets stuffed with dry principles of goodness.

With the adolescent the task of the teacher changes, not in substance but in shade. The growing boy or girl wants to see in the teacher the living example of mankind. All depends, now, upon his living up to this expectation. What the teacher lives out before his pupils will set the standard for their concept of man. If he succeeds, the moral faculties in the pupils are furthered; if he fails he not only disappoints the pupils, but saps their future moral strength. If he is a dry explainer, an absent-minded savant or a cold pedant he is obnoxious enough; but at least as harmful is the vague and abstract idealist and the pious sectarian.

From the way in which the teacher appreciates human dignity and capacity there springs up in the pupil's later life a conscious understanding of social necessities and of inalienable human rights. A formulation of such ideals may be latent in the adolescent so that when he hears or reads about them he will at once feel that these are of his innermost concern. We need not

preach to him a doctrine which we have worked out in definitions. The living example he saw will have done its work. He recognizes consciously what he has learned to love and he knows it is worth living and dying for.

The lure of the demagogue who uses the trick of discrediting his opponents, has no power over such a man or woman. They will never take brutality for force, nor emotional speeches for signs of greatness, nor will they fall victims to cheap illusions concerning the rottenness of intelligence or the glorious achievements of hatred. They will recognize the mean fanatic even in the disguise of the demagogue who poses as a world-savior. They will reject the paradise he promises because they do not want to live as mental slaves however well catered to. They will refuse the offer of having the future of numerous children assured, because they would have to pay for it with the sacrifice of freedom. They will never sign a declaration of dependence.

We do not speak of a dream here but of successful work done in Europe in two decades of school practice. Children in these Rudolf Steiner schools have taken up in early years, in picture form, what we have termed here as man-centered knowledge. Through years in succession they have experienced the enthusiastic presentation of man's development through the ages of history, culminating in his fight for freedom. They have taken up the ineffaceable impressions of man discovering fire, or of the Roman hero burning his hand in the face of his accusers. They have heard and have recited with trembling hearts the words of the 4th of July 1776, that all men are created equal and that they are endowed by their Creator with certain inalienable rights, and that among these are Life, Liberty and the Pursuit of Happiness.

Men and women who have had such an education will not have been "indoctrinated" but they will have ripened the seed implanted in them at school.

Hermann Poppelbaum



"The faculty of personal judgement is not ripe until the fourteenth or fifteenth year. Only then has the child developed to a point where the teacher is justified in appealing to his faculty of judgement. At the age of fourteen or fifteen the child can reason for himself but before this age we injure him, we retard his development, if we continually enter into the "whys and wherefores". The whole of later life is immeasurably benefited if, between the seventh and fourteenth years, the child has been able to accept a truth not because he sees its underlying reason but because he feels that the teacher whom he reveres and loves feels it to be true."

Rudolf Steiner

WHAT SHALL WE GIVE OUR CHILDREN TO PLAY WITH?

Parents often ask this question because they have no real knowledge to guide them in selecting wholesome toys for children of different ages. At the same time they have an instinctive feeling that many of the toys on the market are not just the right things for their children to play with. And so they are tempted to follow the old custom of letting the child choose for himself. Mother takes him through the toy-land of a department store and tries to draw conclusions from watching her child's reactions.

But a toy store is to children much as an amusement park is to grown-ups, a place of noise, a confusion of things to look at and of hundreds of upwelling sensations. A child, especially a very young one, is open to everything for he has not yet formed a protective shell of discrimination to shield his inner being from injury. He becomes a prey to the multitude of sensations. He wants this racing car which speeds around corners, he wants that electric train, he begs for trucks, regiments of soldiers or an aeroplane — for every boy wants the latest model. Naturally the child is so influenced by the profusion of impressions and sensations that he becomes spoiled by them. In the end he has not helped Mother know what he wants — he wants nearly everything he sees.

Then Santa Claus brings the playthings Mother thinks the child liked best, usually more expensive than the ones she herself intended to buy. After a few days many of the toys are already discarded or destroyed, the parents are disappointed, the child is upset, and the harmonious, joyful play which was hoped for has not come to its fulfilment. The parents feel that they have made a mistake in some obscure way, they feel that the child has somehow been harmed by it.

Rudolf Steiner has said in his lectures, "The way in which we guide a child in his play before the second dentition, affects his fate in regard to happiness or unhappiness when he is in his twenties." These words greatly strengthen our sense of responsibility in the matter of selecting toys for children. But only a real understanding of the child nature can develop in us the true feeling which will enable us rightly to guide a child's play, to give him the right toys at the right time.

If we observe a baby, who is gradually discovering himself in the world about him, we find that he plays through all his waking hours with his hands and feet — with the greatest satisfaction and pleasure. How can we best assist these first activities, this desire to play? There are few toys with which the little baby can play and it is interesting to see that a healthy instinct has preserved the proper baby toys. *The first toy* is round and ball-like. It is no accident that a child first plays with a ball, for the ball is an image of the cosmos from which the child has parted to become a citizen of our world. But a ball is difficult to grasp with tiny fingers and so we have added a handle to it. Often small pieces of metal or little stones are put inside the ball in order that an acoustic sensation may be joined with the baby's physical activity.

The second toy should be a doll. In the life of the child before six years of age, play is the only activity of importance. In this first period of life it is as necessary for him to be properly guided in his play as it is, later, to be taught rightly in school. Very real harm is done to the child if a school sub-

ject is introduced either too early or too late, and equal harm is done if we give him the wrong things to play with. The doll, which for him is the primitive image of man, should be given to him before the animal toy. Before he is able to walk and to talk the child grows and develops happily in an atmosphere filled with the loving devotion of his parents or whoever takes care of him. In fact they are the only earthly beings who are important to the very young child. The doll as the image of man is, therefore, a familiar picture to the child and, in its primitive form, it gives his imagination endless opportunity to unfold.

This first period of life may be rightly called the period of imitation. Whatever surrounds the child is consciously or unconsciously imitated and he builds up his own little world as an image of the great world about him. For this reason he likes toys which are the images of the things he knows. But we must not forget that he does not see the world around him with the same eyes as the adult. It is, in fact, quite different, for the world of the grown-up is definite and abstract while that of the child is flexible and imaginative. So when we treat our children like little adults we destroy their picturesque kingdoms, and do harm to them. And we do treat them like little adults when we give them dolls which are attempted copies of living people, dolls with real hair, painted faces, and eyes which open and close. Such a realistic doll robs the child of all opportunity to use his imagination and the result is a hardening within the child's soul. Many a mother has noticed that her children's favorite doll has been the one which least resembles "a real live baby". It was this doll around which the child could build his own little world. With this doll he goes to sleep and by it he is comforted when hurt or unhappy.

But when the child starts to walk and speak his environment widens and he comes in contact with domestic animals. Learning to walk upright is a decisive step in a child's development, an inner experience of freedom above the kingdom of animals. At this time he has a natural desire to come in contact with them and then the moment has come to let him play with primitive toy animals. But here again naturalistic toys should be avoided. The animal toy should have in a characteristic but primitive form, the nature of the animal — the bear or cat nature, for example. If the toy is a movable one it is in its movement that the character of the animal should be expressed.

Playing with these characteristic images of animals develops in the child an inner feeling and understanding of animals which, in later years, will bear fruit in the ability to form clear conceptions. But toys are now popular which in form and movement are extravagant distortions of the beings they represent. We must realize that only confusion comes to the child as a result of playing with these meaningless caricatures.

The temperament of the child can guide us in choosing an animal toy which will have a harmonizing effect on him. An extremely phlegmatic child loves his unwieldy bear above all other toys. A choleric boy might find great pleasure in kicking a fierce lion around, and a melancholic child seeks refuge with his melancholic little lamb off in a corner of the room. The sanguine child, however, does not stay in one place; he plays with everything, anywhere, and for him a jumping-jack is an excellent toy.

It is interesting to observe the way children suddenly change their play with changing surroundings. In summer, for instance, the ones who can watch the farmer at work will surely play farming. A big stone, a tree

trunk or a wooden box may serve as farm truck or thrasher and give them more pleasure than the most expensive of toys. But when they return to the city their play takes on the color of their new surroundings.

Children whose environment has never taught them to play farming or cooking or games built upon the observation of other homely tasks have definitely lost the opportunity for rich inner experience. The important thing is not that he always plays gardening or cooking, but that he is able to watch adults engaged in these activities and then copy their fundamental movements without being taught or urged to do so. It is no substitute to give a child a heap of sand and a set of tiny implements and then teach him to play gardening with them.

Another occupation which a child loves to imitate is building, the construction of houses, bridges, boats, etc. He watches with intentness the workman in the street or on a building, the carpenter in his shop or the shoemaker at his bench, and is happy and lucky indeed when he has such opportunities. Here again harm can be done with unsuitable toys. The usual type of blocks offers only a limited variety of building possibilities and the child's imagination is greatly hampered if plans for the buildings are even suggested. Irregular, waste bits of wood from a carpentry shop, or a heap of moist moldable sand, serves the little builders much better and leaves them free in their creative play. The more simple the toy the more scope there is for the imagination to add or amplify in color and form.

Children like to make their own toys from the objects of their surroundings. A railway system can be created by using a bed for the station, chairs for the cars and cushions for the freight to be hauled. But such games sometimes upset the household and unhappily they are often less popular with Mother.

The most difficult chapter in the realm of play is that dealing with the mechanical toys.

Even many adults do not understand machines. Though we still feel something human in lifting a weight with the help of a simple crane, complicated machines are strangers to us. We may be able to understand how an electric motor works, we might know how to build one, but this does not prevent feelings of discomfort within us when confronted with some huge monster such as a dynamo or air compressor. A machine once started does its work regardless of good or evil results and will continue to work even when it is not directly under the control of man. We make use of powers which we can control outwardly but we know almost nothing of their inner character. We can not but feel that the unprotected child must be unfavorably affected by the powers at work in a machine.

When our youngsters reach the age of twelve they are far enough along in their development to understand the simple laws of mechanics and electricity. Then, in giving them steam engines or electric toys we meet a natural desire in a proper way. But we do the younger child harm if we allow his own little world to be built up around machines and mechanisms.

The more effort we make to understand the deeper nature of the child, the stronger becomes our feeling and judgement for the right guidance of our children at play.

William Harrer

THE WINTER COURSES

on

The RUDOLF STEINER APPROACH TO EDUCATION

The first group of winter courses at the Rudolf Steiner School in New York started on November 2nd and will continue until December 15th, under the chairmanship of Mrs. Harold H. Mitchell.

The Saturday morning lectures are giving a real insight into the Rudolf Steiner pedagogy and the Saturday afternoon and Sunday morning classes offer practical experience in eurythmy, in painting as taught to children, and in speech-formation.

Dr. Frederick Hiebel's two lectures on "The Place of the Rudolf Steiner Education in the Present Time" proved to be an excellent introduction to the whole important subject of such training for children. Of the four lectures on "The Principle of Rhythm in Teaching" Mr. Henry Barnes has spoken twice on the more general aspects of this vital factor in teaching. Mr. William Harrer has given one talk bringing this principle down to actual practice in the teaching of geometry, and will end the series with a talk on its application to natural science.

The last two Saturday mornings Miss Margaret Peckham will give a talk on "Painting", and Miss Genevieve De Vall on "Eurythmy".

Dr. Poppelbaum has given the first of a series of four lectures on "Knowledge of the Human Being" and has already imparted to his listeners a stimulating interest in this way of regarding the nature of man.

Throughout the work presented by Dr. Poppelbaum, Mr. Pusch in speech-formation, and the teachers of the school, one realizes how the knowledge given by Rudolf Steiner enables teachers to find out by their own experience and creative work the best way to educate and harmonize the whole being of the child.

Both the courses, and the artistic performances given every Saturday evening during these six weeks, are creating interest in this way of education. The attendance, interest and enthusiasm are gratifying, and particularly so since they are bringing several teachers from distant places, and other states.

If those who would like to take part in the second course would communicate their ideas -- of when they would like to start, length of the period, and which subjects they would most like to study -- Mrs. Mitchell would be glad to take their expressions into consideration when planning the next courses.

Hélène Luttmann, Secretary

TO THE MEMBERS OF THE RUDOLF STEINER SCHOOL ASSOCIATION

During the time since I was appointed your chairman, to fill the unexpired term of Norman Macbeth, the Association has been offering winter courses for teachers. These week-ends are proving valuable and will lead, we hope, to more intensive training in the future.

The Association plans to have one meeting in January or February in addition to the annual meeting in May. If you have suggestions for the program at either of these meetings I shall be glad to hear from you. I shall also welcome any plans or suggestions for our work that you may care to offer.

Mary Holliday Mitchell

PARENT-TEACHER MEETINGS

The parent's group of the Rudolf Steiner School Association is meeting once a month, with parents and teachers only, and really tackling the three-fold problems of — continuity for the child in the life of both home and school, comprehension by parents of the unique essence of the Rudolf Steiner pedagogy, and practical aid to the school.

The topic of the first third of the year — up to Christmas — is the Relationship Between Home and School. At the first meeting Mr. Barnes, of the faculty, spoke about the activities of children outside the school. He pictured the life of a child in a mediaeval village with its close contact with reality, nature, animals, handicrafts, the blacksmith, wheelwright, cobbler, at work in the little street the child traversed to and from school. He contrasted this with the environment of the modern child whisked about in subway and automobile, encased in cement, surrounded by mechanical wonders, with even his amusements passive and mechanical. He made a strong plea for the realization, on the part of the parents, that the natural active things of which civilization has deprived the child must be supplied to him by their careful planning. He also stressed the importance of rhythm in the preparing and celebrating of the four big festivals of the year.

The faculty offered the parents an opportunity to learn to make various kinds of handwork which they could do with the children, leading toward Christmas preparation and gifts. This group now meets weekly with Miss Arvia Mackaye. Classes for parents were suggested, in astronomy, geometry, history, color, etc. and one of these is already under way.

The problem of seven things urgently needed by the school was talked over by parents and faculty and certain parents volunteered to undertake them all. As a matter of fact the Thanksgiving Assembly was held on the first of these — the new stage in the eurythmy room, undertaken and promptly executed by Mr. Anderson.

For the second meeting some of the parents had asked for a talk on Rudolf Steiner, the Man. Dr. Poppelbaum, who had known Rudolf Steiner personally, gave an unforgettable picture of him which was so simple and haunting that its full intimations keep burgeoning in the memory. After this Mrs. Birdsall spoke on Suitable Books for Children, in the different ages and grades. The faculty had prepared a list for the parents' reference.

A special effort this year is being made to have at least one member of every child's family and all the faculty present at each of the meetings, and so far, more than four-fifths of the families have been represented.

May parents and friends of the school grow to see that the most fundamental part of "National Defense" is an *inner* one born out of a true insight into the teaching of the child!

Elizabeth Wright Hubbard

"The Waldorf School works counter to the conventional thought of the people, even thoughts of the best. It must do so, for if it did not it would not work in the direction of future development."

Spoken by *Rudolf Steiner* in August 1919 at the founding of the Waldorf School.

A NEW SCHOOL PROJECT

In the autumn of 1941 a country boarding and day school using Rudolf Steiner pedagogy will be opened at Mr. H. A. W. Myrin's Kimberton Farms at Phoenixville, Pennsylvania. Children between the ages of four and eight will be taken in kindergarten, first and second grades. After the first year it is expected that a new class and teacher will be added every year until at least all of the elementary grades are represented. To begin with there will be accommodations for fifteen boarders and a number of day pupils in a delightful old stone farmhouse, thoroughly remodelled and attractively decorated, set in the midst of lovely rolling country. Buildings will be added as the school expands. All subjects in the Waldorf curriculum will be taught, and there will be special opportunity for training in farming, to be given by experts in the bio-dynamic methods at the nearby Kimberton Farms School.

A number of underprivileged children will be given an opportunity to share in the benefits of this Rudolf Steiner schooling. For this purpose several whole or part scholarships will be established which may be applied for by anyone interested in them for their own or other children. Applicants will be carefully chosen to ensure a normal and wholesome group.

Fees will in no case exceed fifty dollars monthly and will be arranged according to individual circumstances. A high standard of living will be maintained with healthy food produced on Kimberton Farms according to bio-dynamic methods.

Children can be cared for during all vacations if desired.

Inquiries and applications should be addressed to Miss Marjorie Spock, Apt. 502, 414 West 120th Street, New York City. If you know of any children whose needs might be filled by this school, kindly notify their parents or guardians of this opportunity.

NOTICES

Wooden toys, whose artistic simplicity still leaves scope for the child's imagination, are the Birdsell Toys carried by Schwartz, Saks Fifth Avenue, Stern's and the Toy Mart at Radio City, New York.

The Anthroposophic Press, 225 West 57th Street, New York, has recently published a booklet by one of the teachers at the Rudolf Steiner School of this city; *Shakespeare and the Awakening of Modern Consciousness*, by Frederick Hiebel.

Only a few copies of Arvia Mackaye's *Little Play of the Nativity* are now available. They may be had at the Rudolf Steiner School, 20 West 73rd Street, New York City.

Membership in the Rudolf Steiner School Association, including the quarterly Bulletin, is \$2.00 per year. Single copies of the Bulletin, ten cents each; for more than ten copies six cents each, post paid.

Address Miss Hélène Luttmann, Secretary, Rudolf Steiner School Association, 20 West 73rd Street, New York.
